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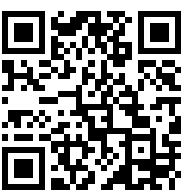

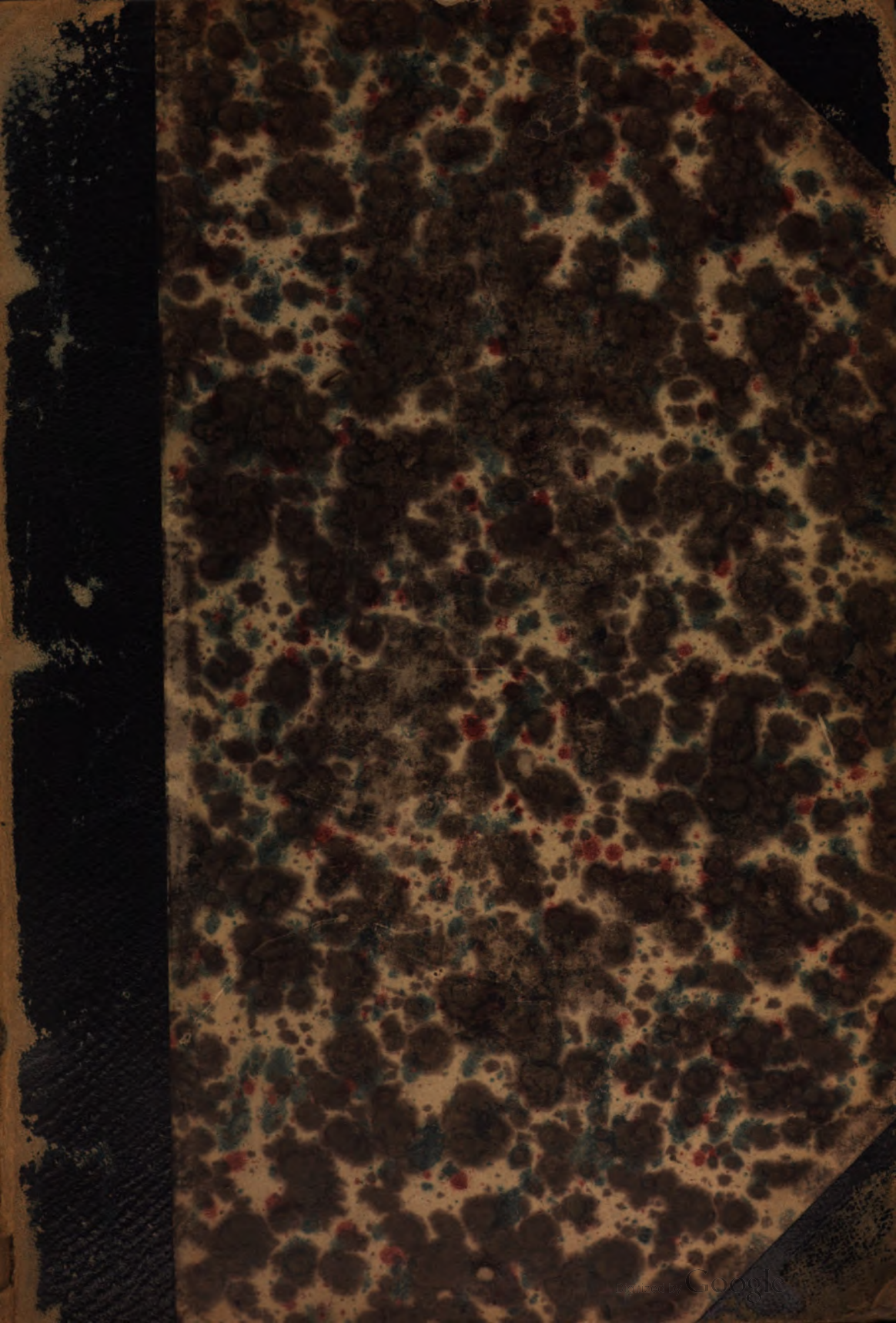

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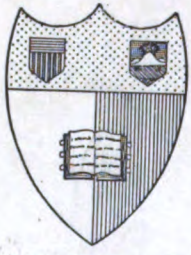

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THE

PROPHETIC TIMES.

A Monthly Serial,

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS,
AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. IV.

"Write the vision, and make it plain upon tablets, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."—HAB. 2: 2, 3.

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"Behold, I come quickly."

Rev. 22 : 12.

We cannot but lament the strange and unaccountable predilection which has long impeded the study of the prophetic parts of Scripture. It is an easy matter to treat with ridicule and contempt the discussion even of the most serious and interesting subjects. No efforts of superior genius are required to represent the explication of a prophecy as a fortunate conjecture, to resolve it into the fervor of credulous enthusiasm, or the inventions of a strong and lively imagination. But in the present improved state of Scriptural knowledge, a modest, humble, and cautious discretion, under the guidance and good blessing of God, if it does not afford clear and solid conviction, will at least command our approbation. Facts are stubborn things—the evidence which they adduce is irresistible. If an ingenuous appeal to them, adjusted by a prudent and chastened criticism, uniformly conducts us in the examination of the inspired deposits of prophetic truth, the result of our researches has legitimate claims to the attention and respect of intelligent and Christian men.

"Even so, come, Lord Jesus."

Rev. 22 : 20.

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CONTENTS OF VOLUME IV.

SPECIAL CONTRIBUTIONS.

	PAGE
The Mystery, not Death,	1
The Kingdom, not the Church,	5
The Coming of Elijah,	6
Our Bible-Class on the Advent,	17
Gathering of the Eagles,	19
A Word about Time,	23
"The Lord will come" (poetry),	24
The Way of Balaam,	33
Behold, He Cometh,	35
The Kingdom of Heaven,	49
The Blessed Hope,	52, 87, 115
Waiting upon the Lord,	54
Gog, His Distinctiveness,	65
Dr. Stowe's Lectures,	68
(Poetry),	69
The Straits of our Opponents,	81
Rules for Reading the Scriptures,	88
Joy in the Advent, from Luther,	97
Perpetuity of the Earth,	100
The Dead of the Sea (poetry),	102
The Gathering of the Saints (poetry),	102
The Earth Restored,	113
The Age and the Ages,	116
The Antichrist,	129
Study of Prophecy,	130
"Come, Lord Jesus" (poetry),	131
The Signs of Christ's Coming, from Luther,	145
Neglect not the Prophets,	151
Accompaniments of the Advent,	161
"The Deathless Rapture,"	165
Clippings,	166
Massachusetts General Conference,	185
Napoleon and the Prophecies,	188
Our Country,	190

SELECTIONS.

	PAGE
Learning and Unlearning,	7
The Last Times,	25
Jesus Waiting for His Throne,	37
Extracts,	55
All are Fulfilling Prophecy,	69
The Pope—1866,	70
Prepare to Meet thy God,	70
Clarke on the End of the World,	90
Vigilate (poetry),	90
Christendom in the Last Times,	103
The Present Dispensation,	105
Our Doctrines a Solvent of Difficulties,	118
Consider it well,	121
The Day Star (poetry),	121
Do you Pray for Christ's Coming,	131
The Thrones of the Saints,	133
Warnings against Worldliness,	153
The Coming Tribulation,	155
Coming! (poetry),	156
Remember Christ's Coming,	167
Keep to the Truth,	169
The Unmistakable Promise,	170
The Forewarning,	193

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EDITORIAL.

	PAGE
Eighteen Hundred and Sixty-Six,	9
Napoleonism,	11, 63
Perils of the Last Days,	13
Words of Counsel,	15
The Carcass and the Eagles,	26
How to Understand Prophecy,	28
The Advent—not the League,	31
The Removal of the Saints,	41
Is it a Stumbling Block?	44
Books on Prophecy,	47
The Removal of the Church,	56
Spurgeon and Prophecy,	73
The Dream Confounded,	76
Mysterious Signs,	79
The Parable of the Sower,	91
Items of News,	94
Get rid of Sin,	107
The Master's Rising Up,	108
A New Opponent,	109
The Foreign News,	112
The Route Designated,	122
The Modern Millennium,	123
Signs of the End (Old Hymn),	127
A Difficult Text,	127
The Deathless Rapture,	137
The Threatening Ruin,	142
Scripture Perverted,	143
Curious Relics,	144
Preaching the Advent,	157
Editorial Correspondence,	159
"The European Sphynx,"	171
The Stealing Away of the Saints,	172
The Kingdom Nigh,	175
"Waiting" (poetry),	176
The Jews and the Holy Land,	177
Our Faith,	183
Even so, come, Lord Jesus,	183
The General Shaking,	184
"The Prophetic Times,"	196
"The Church and the World,"	198

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The Prophetic Times.

Vol. IV. JANUARY, 1866. No. 1.

Special Contributions.

THE MYSTERY.

NOT DEATH, BUT THE TRANSLATION.

Behold I show you a mystery, we shall not all sleep, but we shall all be changed.—1 Cor. 15 : 21.

By the word "behold," Paul seeks to secure profound attention to what he has to reveal. "Behold;" that is, attentively hear and carefully consider what I say; for it is worthy of your most serious attention, and is fraught with precious instruction and consolation.

"I show you a mystery." A mystery is something hidden, a secret, something not known. I show, or reveal to you what has not been revealed before, or made known to the Church. It is this: we *shall not all sleep.* Sleep is a well-known figure of speech in Scripture for death. The mystery, then, which Paul was about to reveal, and for which he demanded such attention, was, *that we shall not all die,* not all give up the ghost, and go down to the grave; but "*we shall all be changed.*" Changed means transfigured, fashioned into the likeness of Christ's glorious body.

This was the revelation of a *great mystery,* of a most precious and delightful truth, ever to be held up to the eye and faith of the Church, that she might derive from it all the consolation which it was designed to impart, and that, under its mighty influence, she might every day be making the great and needful preparations for it. But is this glorious revelation of Paul, to which he demands such special attention, taught by all the ambassadors of the cross in these days? Does it shine as a morning star in every pulpit, as a sun in every sermon? Is it proclaimed as heaven's watchword and consolation by all ministerial lips? Is it, as a divine oracle, echoed in all preaching and solemnly pressed upon the attention and faith of all? Alas! alas! it has been impiously struck from the place which the Spirit of revelation assigned it! It is declared in almost all sermons and prayers a lie; for, instead of holding this doctrine, *we shall not all sleep or die,* the prevailing doctrine gives the flat contradiction, and says *we shall all die.* Without reverence for Paul, or the Holy Ghost who revealed this mystery, men are continually crying, "*we shall all die;*" nothing more certain than death; no escape from death; and therefore we should be preparing and prepared for death.

That is the theology of the present day almost universally taught and believed. And it seemingly has the echo of sound doctrine. Perhaps it will be deemed heterodox and injurious, by the mass of well-meaning Christians, to question its soundness. But, be that as it may, we will hazard the undertaking, and show that we are *not* called upon in the New Testament to prepare for death, for it is not once said therein that we must die. Nor is *death,* or anything connected therewith, ever advanced to influence or persuade us to prepare for eternity. And this we will do from the teaching and preaching of Christ and his disciples.

The preaching of John the Baptist was *not* "Repent ye," for life is short and death is near, and you must soon die; but "Repent, for the kingdom of heaven is at hand." When Jesus, the infinitely wise teacher, began His ministry, after John was cast into prison, He did not preach, repent, for life is short and you are dying; but "Repent, for the kingdom of heaven is at hand." When Jesus sent forth His disci-

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ples to preach, He did not say, as ye go preach, saying, ye must soon die, be separated from beloved friends, and lie down in the dark and dismal grave, but "The kingdom of heaven is at hand." Peter, in his sermon to the cavilling people, because of his healing the sick man at the gate called Beautiful, did not invoke them to repent, that their sins might be blotted out, that they might die and go to Christ in paradise, but "Repent, and be converted, that your sins may be blotted out when the times of refreshing come from the presence of the Lord, and *He shall send Jesus Christ, which before was preached unto you.*" When Paul preached to the Athenians, on Mars Hill, he did not tell them that God commanded all men everywhere to repent because all men had to die, and would soon die. Death was not his argument, but another of a very different character, contained in these words: "He commandeth all men everywhere to repent, because *He hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained.*"

"Be thinking of death, looking for death, waiting for death." Does Christ teach us to be doing this? Does *He* say, Watch and pray, for at such an hour as ye think not ye shall die? Never; but "watch and pray, for at such an hour as ye think not *the Son of Man cometh.*" "Watch, for ye know not at what hour *your Lord doth come.*" "Watch, therefore, for ye know not the hour nor the day wherein the *Son of Man cometh.*" It is for the *personal coming* of the Son of Man, according to this teaching, and *not for death*, that we are to be watching, and waiting, and praying.

But, it may be replied, that Christ comes to the believer at death. I can find no such doctrine in the New Testament. The coming of Christ, by sound exegesis, means His *literal, personal coming*—His personal return, like as the disciples saw Him go; and when that takes place He is to come in His own and His Father's glory, and all the holy angels with Him, and every eye is to see Him. Now, who sees Christ thus coming into the chamber of the dying believer? Who sees Him radiant in such glory and attended by such retinue, standing by the bedside of the believer, waiting to receive his soul and herald it to glory? But Christ is now in glorified humanity, and that humanity is local in its residence, and cannot be in two places at the same moment, which it would of necessity have to be if he came to each believer in his dying moments. Besides the heavens have to retain him till the times of the restitution of all things.

If Christ comes personally to the believer at death now, He is kinder to him than He was to beggar Lazarus, for He only sent His angels to carry his soul to Abraham's bosom; kinder than He was to Stephen, the first martyr for Christianity, for, when he was dying and calling to the Lord Jesus from amidst the shower of stones to receive his spirit, He did not come to him, but remained standing on the right hand of God, as the dying martyr declared. From these and many other considerations it is manifest that Christ *does not come* to the believer at death, but waits in Paradise till the released soul goes to Him.

But it may be said that death is the same to the believer as the coming of Christ or the judgment. This is manifestly giving up the point of Christ's coming to the believer at death; and, besides, it is far from the truth. Death the same to the believer as the coming of Christ! How absurd! At death the soul is separated from the body, its beloved companion and co-part of itself; is unclothed, and would be clothed upon with its transfigured or resurrection body, that mortality might be swallowed up of life. At death the body descends to the tomb, food for corruption and the worms; is there under the arrest of death, the wages of sin, and Him that hath the power of death, a heap of mouldering ashes, that can in no way minister to the soul; and while the body is in the grave the saints have not got the kingdom. But at the *coming* of Christ, or the judgment, the body is delivered from the power of the last enemy, death,—from corruption, and puts on incorruption; is fashioned like unto Christ's glorious body; is the holy tabernacle of the soul; a befitting minister to it in all things, completely delivered from sin, and restored to the image of God. Man in his entire redeemed

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nature takes possession of the kingdom and sits down with Christ upon His throne. All this being so, death *is not* and *cannot* be the same to the believer as the coming of Christ at the judgment. How two events, so essentially and widely different in their results, could be declared the same to the Christian, is utterly incomprehensible. No man, instructed in the Scriptures, could make such a declaration.

Be looking, and waiting, and preparing for death! Did Christ teach this doctrine when He delivered the talents to His servants? Did He say, Occupy till ye die? or occupy *till I come?* Were the virgins (and they are the only type of believers in the present day) thinking of death and waiting for it? Or were they thinking only of the coming of the Bridegroom, and watching for His advent? Ah, it was for the *coming!* and for *that*, according to the teaching of Jesus, all believers should be waiting. Was waiting for death Paul's Gospel when he said, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly in this present evil world; *looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.*" If death and the grave should occupy our thoughts, and we should be looking for them, it was a sad error in Paul to hold that the grace of God which bringeth salvation teaches us to *be looking for the blessed hope* and the *personal appearing* of Christ to bestow the crown of glory.

But this is Paul's uniform teaching. He never exhorts us to be thinking of death, or waiting for it; but always and everywhere to be thinking of the *coming* of the Son of Man, and waiting for *that* glorious event. Walking strictly in the steps of the great Teacher, that is, his uniform, potent, and divine argument to persuade us to the performance of every Christian duty and to prepare for eternity, as a careful perusal of his epistles will clearly show. The following may suffice as examples: "Waiting for the coming of the Lord Jesus Christ." "For our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body." "Ye turned to God from idols to serve the living and true God, and to wait for His Son from heaven." "The Judge standeth before the door." "The Lord is at hand." "The coming of the Lord draweth nigh." "As often as ye eat this bread and drink this cup ye do show forth the Lord's death, till"—when? ye die? No, but "till He come." "I would not that ye sorrow as those who have no hope." Why? For ye shall soon die and be with them and Christ in heaven? No, not a word about their dying who were sorrowing for the death of their friends, but the very reverse, their living. "*Them that sleep in Jesus will God bring with Him.*" But it is strongly asserted that we shall all die, and that, too, in the very teeth of Paul's declaration, "We shall *not all sleep* (or die), but we *shall all be changed.*" Thus it is clearly proved, from the teaching of Christ and His Apostle, that the certainty or awfulness of death is never adduced to persuade men to prepare for eternity, but only the *coming of Christ* in glory, or something connected with His coming.

It may be said, but men die, and therefore death may be used as an argument to persuade men to prepare for eternity. Christ is a better judge in that matter than we; and He in his infinite wisdom, though men were dying around *Him then*, as well as around us now, never used that as an argument; but, on the contrary, His own *personal coming*, or return to earth. And it is contended that, if He did not use death as an argument, we have no right to do it, no right to reject His arguments and introduce another, as if we knew better than He what would reach and influence the human heart to the accomplishment of His ends.

"Think of death calmly, seriously, frequently!" Why? What has the believer to do with death? Death is the wages of sin; and why should the believer be looking for the wages of sin when he is justified through faith in Christ Jesus? It is his duty, consolation, privilege, blessedness, to be looking for the rewards of righteousness, the crown of glory laid up for Him which he shall receive at the day of the Lord's appearing. Why should he be

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looking for death? When the Spirit of God tells him to be looking for the transfiguration of his body, for its being fashioned like unto Christ's glorious body. Why should he be looking for its being cast out, food for corruption and worms? Instead of looking for Christ's appearing in glory, that it may appear *with Him in glory*, sit down with Him upon His throne, and shine with Him as the sun in the Kingdom of the Father. Ah! it is not for death and its consequent horrors that we are to be looking; but for the coming of Christ, and the glory and the honor and blessedness that shall be ours then and forever. Our conversation should be in heaven: from thence, also, we should be looking for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body.

Besides, there will be a generation upon earth at the coming of the Son of Man *who will not die*. This cannot be doubted; and who can prove that this is not that generation? No one; and therefore it is preposterous to say that we have all to die, and that we should be preparing for that event; when, for anything we know to the contrary, we may be the generation that shall remain and be alive at His coming,—the generation that shall be changed. And, beyond all controversy, it is the Lord's will and teaching that every generation and every individual should be watching and waiting, *not* for death, but for *His personal coming*. And if death should be seemingly coming upon us, as upon Paul on his way to martyrdom, we should be looking like him, not at death, but beyond it,—at the glorious scene of the coming of the Son of Man, and the rewards that are to follow,—and sing, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." It is not for death, then, that we are to be looking and preparing, but for the change, the glorious transfiguration, which Paul assures us shall be wrought upon us at His coming. The preacher, therefore, that cries, Prepare for death, preaches another Gospel than Paul preached.

There are other points connected with this subject; but suffice it to say that, according to the New Testament, we have nothing to do with death; no assurance that we shall die; no intimation to that effect; no admonition to be waiting or preparing for it. Again and again everywhere our attention is turned to the glorious personal coming of the Son of Man, and continually we are exhorted to watch and prepare for that. Our thoughts ought to be concentrated upon that coming and its momentous issues, so that not one can wander to the chamber of sickness, separation from beloved ones, the horrors of death, the darkness of the tomb. Our eye should be so fixed upon Christ's appearing that, because of its all-absorbing glories and teeming blessedness crowding all the field of vision, we can see nothing else; neither death-bed scenes, funeral processions, nor sorrow-clad mourners, nor opening graves; but only the heavens filled and radiant in glory with the coming Judge and King. And if, while gazing upon that revelation of divine splendor which the Spirit of God has painted in such gorgeous colors, and hung up everywhere in His Word, and busy, making mighty preparation for it, waiting and crying in the impassioned desires of our souls, "Come, Lord Jesus, come quickly," death smite us, and we fall into the grave, *all* will be well. We will be fully prepared for death, though it may not have been in all our thoughts, because we are prepared for the coming of the Lord.

Our thoughts should not be on death. Nature, even *renewed nature*, the children of God, shrink from it, because it is the wages of sin, the separation of soul and body, the dissolution of self. The New Testament everywhere draws our thoughts and attention from death and turns them to the glorious coming of the Son of Man, and tells us to look at *that*, and think constantly on that, as the consummation of all our hopes and blessedness; our coronation to the joint inheritance and government of all things with Christ Jesus; our exaltation to His throne, and rule over angels. It directs our attention, not to death and its fearful agonies, not to the grave and its appalling horrors, but to His precious promise, in which is hoarded up all riches and eternal blessings to man, "Behold I come quickly;" and teaches

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us to cry in vehement desire for its fulfilment, for which the whole creation is groaning and travailing in pain together; and for which even we ourselves are groaning within ourselves. "Come, Lord Jesus, come quickly." J. H. —

THE KINGDOM NOT THE CHURCH.

If we inquire what are the moral elements of the kingdom of God, of Christ, or of heaven, the following Scripture gives the correct answer: "For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Rom. 14:17. But if we ask what is the kingdom of Christ proper as it will appear in its fulness of glory and future organized completeness, it may be said it embraces these graces and infinitely more.

No competent Bible student will hesitate to admit that Christ and his kingdom are the great themes of prophecy, not only of the Old Testament Scriptures, but also of Christ and his apostles. These prophecies, like a golden chain run through the entire Word of God, from Genesis to the last verse of Revelations. Though the holy Scriptures are so full and clear on this subject, it is a remarkable fact that, even in this day of unparalleled light, the professed Christian world is far from being agreed as it regards the meaning of these Scripture terms,—the kingdom of God, of Christ, and of heaven. It has now come to be the most common popular opinion that these terms are not to be received in their literal or common-sense meaning as referring to a real kingdom, but that they are to be understood as referring to what is called a spiritual or mystical kingdom. The Church literature, sermons and prayers of our day, very generally thus teach. It is assumed that the various religious organizations of Christendom called churches are the real kingdom of Christ foretold by holy prophets, and that these are to extend, subjugate all opposing influences, and become universal.

From Church history it is quite clear that the Church kingdom theory was conceived and brought forth in the corruptions of the Papal church. It is strange indeed that Protestants of these last times should so hastily and generally adopt this heresy of Catholicism. If this theory be true, it can be made to appear so from the clear and direct teachings of the holy Scriptures. If it fails by this test, it should by all means be discarded as a dangerous heresy, the influence of which is evil, and evil only. Let the advocates of this Church kingdom theory, who seem so ready to infer or assume what they must fail to prove, set themselves about presenting their proof-texts, and bring forth their Scripture arguments to prove their theory true, and there must be a failure in their first effort. The parables of our Lord, designed to illustrate the great truths of "the Gospel of the kingdom" by things natural, fail in every instance to prove that either the Jewish or Gentile church was in any sense to be regarded as the kingdom of Christ.

When we impartially look abroad over what is called the Gospel field, and see the very general worldliness and absence of the meek and loving spirit of Christ in the various branches of what claims to be the Church, we are astonished that any should be so blind and presumptuous as to assume that these conflicting associations, each seeking by human skill and worldly policy for the pre-eminence, are in verity the kingdom of Christ already organized in this world. Such credulity may safely be regarded as one of the marvels of our most remarkable age. However gratifying it might be to believe that the churches of our day are the kingdom of Christ already on earth begun, represented by the "stone cut out of the mountain without hands," "a kingdom that shall not be destroyed," but "*stand forever*," reason, Revelation, and facts now looking us full in the face, all forbid us to believe any such thing.

It is now very generally taught that the kingdom of Christ was introduced and set up in this world by the outpouring of the Holy Ghost on the day of Pentecost. Very few comparatively call in question the correctness of this popular teaching. There is not, however, the least evidence of its truthfulness. Instead of this circumstance being the ushering in and setting up of Christ's kingdom, it was the ushering in the dispensation of the Holy Ghost,

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commonly called "the Gospel dispensation," *preparatory* to the future glorious dispensation of Messiah's triumphal endless reign. The apostle Peter was fully aware of this fact. He explains and applies it not to be the setting up of the glorious kingdom of Christ foretold by the holy prophets, but the pouring out of the Holy Spirit foretold by the prophet Joel,—2:28, 29. He quotes the very language of the prophet. This same inspired Peter in another place reveals to us what was the design of God in thus pouring out his Spirit. It was to "visit the Gentiles; to take out of them a people for" (himself) "his name." Acts 15:14. Shall we believe the "sure word of prophecy," or our modern doctors? This people thus taken out of the nations by the Spirit, are thus spoken of by Paul the apostle: "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Again, "And if children, then heirs: heirs of God and joint-heirs with Christ: if so be that we suffer with him, that we may be glorified together." Rom. 8:17. God's order then is that the children and heirs of the kingdom should Christ-like "*suffer*" here, and be glorified and reign with Christ hereafter, when he shall personally "possess the kingdom," raise and gather his saints "out of every kindred, and tongue, and people, and nation." Rev. 5:9. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:34.

The Scriptures do most certainly make the time of Christ's appearing and the setting up of his kingdom identical. Hence the language of Paul to Timothy: "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1; see Titus 2:13; also 1 John 3:2, 3. The Church's universal prayer, as indited by the King himself, is for this very kingdom *yet in the future*. "Thy kingdom come; thy will be done on earth as it is in heaven;" then the ascription, "For thine is the kingdom, and the power, and the glory, forever. Amen." Not on this earth still under the curse is this to be done, but in "*the world to come*," at "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:21. J. C.

THE COMING OF ELIJAH.

OBSERVATIONS ON MATTHEW 17:10–12.

"And his disciples asked him, saying, Why then say the scribes, that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things: but I say unto you that Elias is come already, and they knew him not, but have done to him whatsoever they listed."

THE question asked by Peter, James, and John, as they came down from the Mount of Transfiguration, where they had beheld Moses and Elias conversing with Jesus, was perfectly natural. The scribes, who were the accredited teachers of the Jews, and learned in the letter of the Scriptures, were familiar with Isaiah's prophecy, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God;" and they connected this with the prediction with which Malachi closed the Old Testament canon, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse."

The scribes therefore taught the Jews that the prophet Elijah would personally appear on earth to proclaim in advance the coming of Messiah. But the apostles knew that Elijah had not appeared as Christ's forerunner; and as this prophet was inseparably connected in their minds with Messiah, they probably concluded that the scribes were in so far mistaken that, instead of preceding, he was to accompany or follow the Lord. At all events, they had just seen with their own eyes Elijah in company with Jesus on the mount, and had no reason to suppose he had ever previously visited the earth, since the time he left his mantle with Elisha, and ascended to heaven in a chariot of fire. Hence their question, "Why say the scribes that Elias *must first come?*" Why have our teachers always declared that Elijah must precede the Messiah, since we

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know that you came first, and that Elijah, instead of being your forerunner, has, up to this time, only appeared as your visitor.

Thus far all is plain enough; but in the Lord's reply there is an apparent contradiction. He begins by confirming the expectation of the scribes, and using the future tense to show that what Malachi had predicted was still to be looked for, declares to them, "Elias truly *shall first come* and restore all things;" *i. e.*, Elijah shall indeed come in person, before the great and dreadful day of the Lord, as my forerunner; even as Malachi predicted, and the scribes have taught you. But then he adds, "Elias is come already, and they knew him not, but have done to him whatsoever they listed." To explain this, we must turn to Luke 1:16, 17, where we find the angel, in prophesying to Zacharias the birth of John the Baptist, tells the aged and doubting father, "Many of the children of Israel shall he turn to the Lord their God. And he shall go before him *in the spirit and power of Elias* to turn the hearts of the fathers to the children," &c.

Accordingly, when John was preaching the coming kingdom, and the Pharisees asked him, "Art thou Elias?" he said, positively, "I am not;" but in reply to their further questions, he declared, "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Esaias."

Dressed in the plainest and coarsest attire, using the cheapest and simplest food, plain in speech, but earnest and fearless in proclaiming the truth to people, priests, and rulers, John might well be considered the living representative of the stern, uncompromising prophets of the old dispensation which was then closing, and especially of Elijah, the greatest of them all. Indeed, our Lord emphatically declared of John that, "among those that are born of women, there is not a greater than John the Baptist;" and that he was "a prophet? yea, I say unto you, and much more than a prophet." John came as truly in the spirit and power of Elijah as if the Tishbite himself had reappeared on earth in his form. He preached repentance and remission of sins, and told of the coming Redeemer, the Lamb of God who taketh away the sins of the world. Thus he was forerunner of the first Advent of Messiah, just as Elijah himself, who never tasted death, shall be hereafter the forerunner of the second Advent, which shall usher in "the great and dreadful day of the Lord." Then Messiah shall appear, not as the suffering Saviour, but as the conquering King. The Lamb of God will be known as the Lion of the tribe of Judah. He will come in the clouds of heaven, in the glory of his Father, with his holy angels, with his risen and glorified saints; he will come with great power and glory; he will rule the nations with a rod of iron, and dash them in pieces like a potter's vessel; he will trample his enemies under his feet, as the treader of the wine-press crushes the grapes.

Truly it will be a "great and dreadful day" to those who have rejected and despised him, but a bright and glorious one to all who love his appearing, and shall consequently be found waiting and watching for their Lord, ready to receive him, and to rejoice at his coming. E. M.

Selections.

LEARNING AND UNLEARNING.

In nothing, probably, have some of us discovered more painfully how hard it is to *unlearn*, than in relinquishing the charming dream of a temporal millennium; though, at the same time, in nothing have we found more joyfully how blessed it is to learn the truth of God, than in exchanging man's dream of a good time coming, without Christ, for the divine certainty of Christ's coming the second time, without sin, unto salvation. For the most part, those who are looking for that blessed hope have inquired their way through a tangled maze of prepossessions and prejudices, to the clear light in which they stand, waiting and rejoicing, when all around is dark and threatening. They bear testimony that much of the Word of God which before was

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obscure or meaningless, has now become luminous and precious. While the truths in which they formerly rejoiced have been invested with fresh charms, a thousand heavenly promises and prospects have been opened up to them in their exalted relations as sons of God, and therefore heirs of God—joint heirs with Christ. The dark history of this world, the ways of Providence, the proud prosperity of the ungodly, the multiplied afflictions of the children of God, the long conflict of the Church, their own trials, toils, and sorrows—all, in short, that is otherwise perplexing, depressing, and humiliating in our present condition, has been illumined by the projected beams of an approaching morning of joy; in the dark places where they walk there is now a light shining; and the future, which to the eye of nature is wrapped in a darkness as deep as it is terrible, is now, to the opened eye of faith, bright with glory, honor, and immortality.

We may here pause to address a word of exhortation to those who have been graciously led into the joy of this hope, regarding their obligations to the sharers of a common faith who do not yet know what is the hope of our high calling. The experience of your present joy, and the remembrance of the path by which you reached it, bind you to unwearied diligence, but also to unwearied long-suffering and meekness, in bearing testimony of this truth. Your own slow and reluctant progress may well teach you patience; and the preciousness of the hope you have attained may well strengthen you to perseverance in your endeavors. Those who have been most obstinate in their own prejudices against the truth, are most apt, when these prejudices have been overcome, in the impetuous ardor of a young hope, if unrestrained by grace, to attempt to dragoon their brethren into the acknowledgment of the truth; and, if their zeal is not met with an immediate acquiescence, they are disposed to abandon those who hesitate as hopeless, and, in a spirit very unlike Him for whom we look, to denounce them as enemies. Brethren, it is not thus that we were dealt with in our slowness of heart to believe; and it is not thus we are to show our fidelity to the truth which we have received. You cannot awaken that blessed hope in any heart, though it is your privilege to bear testimony to Him who can. And remember that, while you stand ready to give to every one that asks you a reason of the hope that is in you, with meekness and fear, a most important part of your testimony must be in your life, rather than on your lips. Your own spiritual comfort and advancement, the honor of the hope you profess, and, above all, the glory of an absent Lord, demand that you walk worthy of the high vocation wherewith He hath called you; and you owe it to these brethren, as well as to their Lord and yours, that you show that this hope in him is influential, quickening, and purifying.

But to return. We are not to suppose that, because we have been introduced into the blessedness of this hope, we are done either with the pain of unlearning or the joy of learning. Too often the very joy of truth discovered arrests the progress of the inquirer, and he refuses to advance beyond his first discoveries. Nay, errors which become associated in his mind with the truth, become hallowed by the association, and the difficulty of unlearning is greatly increased. For example, the quickening certainty that the coming of the Lord draws near is associated in many minds, with certain reckonings of time based upon the application of prophecy to the history of the past eighteen centuries. To question the correctness of such an application, or of the calculations based upon it, seems to them to assail the hope itself; and we need not wonder if inquiry on the subject is resisted as resolutely as inquiry into the correctness of the popular notions of a millennium, was once resisted.

Now let it be borne in mind that the power and preciousness of this hope is impaired in our souls, in as far as we hold it dependent on any human scheme of prophetic interpretation, as much as it would be impaired if we held it as a human tradition. The hope of His second coming is of practical value only when it is held on the simple authority of the Word of God, opened up and applied to the heart in the same way as the faith of His first coming became a soul-satisfying certainty. Dear as that

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hope is, and much as we desire to see all the children of God rejoicing in it, we would not lift a finger, if thereby we could see all the Christians of America made millenarians on mere grounds of natural conviction, by the force of logic, or the charm of eloquence. Theoretical, sentimental, political, traditional, or sectarian millenarianism is as worthless and God-dishonoring as any popular delusion.

When the hope of the Gospel is held upon the same ground as the faith of the Gospel, we may surely dare to learn the whole counsel of God, without consulting first for the safety of any scheme of prophetic interpretation. A system of interpretation is to be suspected which occupies the mind with itself, or turns the eye in any direction save to the Word of God. Every true teacher will lead us to the Word of God, instead of saving us the trouble of going there. And if, through the divine blessing on his teaching, we have learned anything truly, we will see it in the Word of God, and not merely in his teaching; in speaking of it, we will appeal to the Word, and not to the teacher.

Brethren in the sympathy of this blessed hope! we are taught that human authority cannot maintain the power of it over the soul. We cannot be fed and satisfied by the doctrine and systems of men. We cannot arrest our inquiries after truth at any stage of our progress, and be sustained to-day in spiritual vigor by the discoveries of truth which yesterday refreshed and gladdened us. The great body of prophecy invites our humble, prayerful study. To a great extent, it is still concealed from our view by the accumulated rubbish of ages of neglect and perversion. We must not wait to see what some favorite teacher may yet bring forth from the mine, or what novelty will lend interest to the next work of a favorite writer. Do not permit your indolence to pass under the mask of humility. There is no presumption in going to the Word of God with a deep conviction of the insufficiency of human wisdom to explore or expound it. True humility will go there in confiding submission to the guidance of the Spirit, whose aids are vouchsafed to the humblest, and only to the humble.—*Waymarks.*

Editorial.

EIGHTEEN HUNDRED AND SIXTY-SIX.

We commence our new year with a new dress, and also with a new heart and interest in our work. Three full years have our monthly visits been paid, here and there among the English-speaking inhabitants of this continent and distant islands of the sea. To many they have been welcome visits, carrying with them light, and hope, and confidence, in view of the thickening darkness and depravity of this world, and the mysterious purposes of Divine Providence. Words of cheer and encouragement have reached us from far and near; and from people high and low we have had assurances of sympathy and grateful testimonies that our efforts in this line are appreciated and not without effect. Amid the din of war and furious passion we began; and with the same intensifying, as the years ran on, we have continued. Whilst ruin has swallowed up much, it has not touched our Serial; nor the vast inflation of prices at all changed our original terms. And with all the feebleness of our commencement, and the unpropitiousness of the times, we have been sustained; and our utterances, though humble, have not been entirely unheard through all the fierce commotion. We have labored gratuitously, and with some sacrifices, but we have labored for good, truth, and the souls of men; and our labors have not been in vain.

Some have refused to notice us, except for ridicule and sneers; and we have had to pursue our course without patronage of church, sect, party, or organization. Our cause, like its great Author, has often met with ill-favor, been thrust out of the synagogue, misunderstood, prejudged, persecuted; but it has here and there found entertainment with some worthy Lazarus or Mary, revealed itself favorably

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to some Nathanael who thought no good could come out of Nazareth, and now and then enlisted some bold confessing Peter.

But, whether men will receive or reject, hear or forbear, we still think there is a sphere and mission for us in the world, and that it is our business to continue our publication, and to strive more than ever to give out the truth.

The common Christian mind is not awake as it should be to the blessed hope of the Saviour's return, to the nearness of that sublime event, to the object and intent of it, to the concentration of all our expectations as Christians upon it. Many are dreaming of the conversion of the world, of a millennium of peace and blessedness to be brought about by human efforts, of transfer to the full fruition of glory by death, not understanding that Christ must first come, raise the saints that sleep, translate his waiting Church, destroy Antichrist by the manifestation of his presence, and tread down Satan under his feet. These errors need to be combated, and the truth set forth. The plain prophecies of God need to be brought out, and the notes of warning in them rehearsed, and our whereabouts in the calendar of time made plain. Most of the pulpits are silent on these themes. The religious denominational press has scarcely anything to say about them. And the whole world is hastening to the judgment, and on the very margin of the great day of God Almighty, without the least consciousness of the fact. Here and there a few men are awake, and trying to awaken others. But the spirit and fashion of the day are against them. Many earnest minds are eager to hear them, but are discouraged by those in whose spiritual charge they have been placed. Ecclesiastical authorities are impatient of the subject. Many ministers, whose hearts are burdened with the message God has given them to declare concerning it, are gagged by their congregations, and required to keep silence, or have the bread taken from their children's mouths. And the blessed truth of God, which the Almighty has given to make men wise unto salvation, is thrust aside, or overlaid with dreams of philosophy, or explained away by the subtleties of human invention.

Where, then, is the remedy? Who is to speak out? How are the uninformed masses to find the truth? How, but by means of independent publications like ours, around which those who hold the truth on this subject may rally, and give forth their testimony?

Insignificant may seem our few monthly pages as compared with what is needed. They may be no more than a little rushlight in a vast realm of darkness—a quivering reed in the river's current. But still it is something. It will give light to some benighted souls. It will serve to anchor some anxious spirits who are drifting down the rapids.

Some would like to have us enlarge our issues, or increase their frequency; and we would gladly do it if we could. A friend writes: "Next year is a great prophetic year, and I do think the importance of the crisis and the magnitude of events impending demand an increase and enlargement of effort and enterprise." We are of the same mind. But who is to do the work, or furnish the wherewith? We are doing all we can. A more costly publication would be beyond the means of many whom we now are reaching; and what we have has to struggle for life. Let us be thankful for thus much, and concentrate our strength upon its fuller establishment. So long as we cannot do more, let us make the most of what God has given us. Let us write with more point and condensation. Let us get more readers for what we do send forth. Let us pray more for God's blessing upon our testimony.

But with all we must expect to be in the minority. The very prophecies which furnish us with our doctrines tell us that people will despise and mock us; that we shall make no great headway against the skepticism which reigns in the world, and has taken fast hold of the nominal Church; that when Christ cometh true faith shall be scarce. Let us not be disheartened then that we cannot command the strength to branch out as we would like. Though our voice among the voices of earth be but a feeble voice, let us not hush it because it is feeble, nor despise its humble power. Like the Baptizer of old, who was as the voice of one crying in the wilderness, though we be alone

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and isolated from the mass of men, and find the Herods ready to thrust us into prison, and the devotees of lust and gayety demanding our heads, let us go on, calling whom we can to prepare for the coming Lord, and giving to our utterances the widest influence at our command.

The clock of time has just struck another hour. Who knows but it may be the last that shall find us in this sphere of toil and tears! The minds, and hearts, and passions, and hopes, and fears of men, have been surging to and fro. Events big with wondrous changes have been crowding on each other. The mightiest forces, conflicting, and flushed with unwonted activity, have been breaking away from their old restraints. And so trackless, complicated, strange and ominous is the whole scene of things about us and the world over, that it would seem as if nothing could now much longer delay the end. We pause upon the margin of 1866, and feel, as the students of prophecy have been giving out for ages, that it must bring forth occurrences of unwonted significance and moment to the Church and to the race! Nor need we be surprised if among them should be the resurrection of "the dead in Christ," and the catching away to the clouds of those who are looking for His coming. The prophetic dates are all rapidly converging to their close. Signs of various sorts are multiplying on every side. False Christs are appearing. We have just received certain printed documents proposing the reorganization of society, from one who announces himself as "The Promised *Son of Man*." He propounds his scheme as "the world's desired, prayed for and expected kingdom of and from heaven." He says, "Jesus, and the Christ in him, came the first time to *preach* about the kingdom spoken of by the prophets, which has been repeated unto this day; but now, having received the kingdom, and returned in the present Son of Man, I come not to preach about it, but to set it up, practically, without money, hire, or price, that the praying for it may be answered and ended." Is not this in the direct line of the Saviour's words, that, as the day draws near, "there shall arise false Christs, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert, go not forth; behold, he is in the secret chambers, believe it not." And if a man in this Christian land can thus assume Divine and Messianic prerogatives and honors, what is there unlikely in the idea that the successful and mighty democratic Emperor, who now stands at the head of this world's power, may presently be revealed in all the blasphemous characteristics of that Man of Sin who is to "sit in the temple of God, showing himself that he is God?" Verily we are in the last days. What we do we must do quickly.

NAPOLEONISM.

It seems that the Emperor Napoleon and his friends are particularly fond of likening himself and his cause to the greatest religious characters whose administrations enter into the great system of human redemption. M. de Persigny, some years' ago, said: "We claim exclusive possession of the Napoleonic idea, tortured and put to death on the rock of St. Helena. Napoleon (I) died under the weight of his task, and his work was left unfinished. Like Charlemagne, he promulgated his law amid the lightning and thunder of battle; and he confessed it to his last hour, in the face of his executioners: *thus embodying in himself the double characters of Moses and Jesus Christ.*"

In Mr. Greenwood's Life of the present Emperor he quotes from him the following language: "Strong are the convictions which brought me to regard the cause of Napoleonism as the only national one in France, and *the only civilizing agency in Europe.* Proud of the nobility and purity of my intentions, I resolved to elevate the Imperial Eagle once again, or to fall the victim of my political faith. . . . . I may be asked what induced me to abandon my happy existence, to run all the risks of an enterprise so hazardous? I reply, a *secret voice* led me on. . . . . *This is the inheritance of inspiration.* It is the inspiration of an idea, which rests its system on principles

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of eternal justice, disciplines democracy, levels mountains, crosses seas, obliges all nations to be at peace,—an idea which has *burst from the tomb of St. Helena, as the moral of the Evangelism has risen triumphantly, spite of all the torments of Calvary, which, springing out of the French Revolution, with a helmet on its head, fell to rise again, imitating the Divine example.*"

The Envoy Extraordinary of the Emperor of Mexico has opened negotiations with the Government of Turkey for the securement of certain localities in Palestine, in order to refit and consecrate them with improvements for the veneration of the so-called faithful. The Emperor and Empress are said to be very urgent in the matter. Has this anything to do with Napoleon's schemes to take possession of the Holy Land?

The Paris *Presse* represents that France is at this time being moved toward the "natural frontier" question; that is, the extension of the boundaries of France to the Rhine. A pamphlet, by M. Dechamps, in Belgium, proclaims the coming annexation of his country to France. A protest, from Drouyn de l'Huys, has been reported over Europe, against the division of the Danish Duchies in disregard of the will of peoples. And numerous symptomatic facts are referred to as indicating a supreme effort to revive the French territorial question.

The first instalments of the French army being withdrawn from Italy, have been safely landed in France. The places vacated by them are already in a state of disturbance from brigand organizations. The people of Rome, however, seem pleased with their departure, which is taken as equivalent to the overthrow of the Pope's temporal sovereignty. All are to be recalled in the course of the year.

A writer in one of the New York dailies, eulogizing Napoleon, refers to a paper prepared many years ago, during the imprisonment at Ham, and bearing Napoleon's signature, in which the prisoner promised, in the event of his elevation to the throne, the construction of a ship canal connecting the Atlantic and Pacific Oceans through the American isthmus, with a bonus of seventy-five millions of francs. The same writer refers to his high estimate of Constantinople as a point of the greatest importance, the occupation of which may most powerfully influence the destinies of the African, European, and Asiatic countries.

The Napoleonic movement, in calling the great sanitary congress of representatives from the various nations, to discuss the question of the prevention of cholera visitations, is another significant feature. The government sanctions, under which the delegates are to act, is not the least noteworthy in the case. It is a semi-political conference, and with the subject for inquiry is linked the religion of Mahomet, its future, and that of the people who profess it. Hence Constantinople is the place of meeting. This politico-medical congress will doubtless find the pilgrimages to Mecca to be the source of this Asiatic scourge, and thus unlock the door for intervention in Mohammedan affairs, and for another congress with greater powers; all of which will be in the exact line of Napoleon's ambitious plans, and make for his exaltation as the saviour of peoples, the prince of social progress, and the ruler of nations.

Napoleon and Eugenie have also lately nearly deified themselves in the eyes of some, in the visits which they voluntarily paid to the cholera patients in the hospitals of Paris, during the recent prevalence of that plague there. We have seen it referred to, even in English papers, as one of the most marvellous and noteworthy acts of condescension and calm courage to be found. Many, no doubt, are ready to accept it as a miracle, that they repeated these visits, hung over the patients' beds, and escaped unharmed.

It was the sacred prophet who said of the wilful king, that he shall honor the god of forces, a god whom his fathers knew not, with gold and with silver. Napoleon has recently caused to be placed in the Salon de Napoleon in the Louvre, a silver statue of his uncle.

Some time ago, he removed the military cap from the statue of his uncle in the Place Vendome, and supplied its place with the sacred wreath. The explanation given to the French people at the time was, that it was necessary for the *apotheosis* of the Emperor. Since then,

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all the French coinage has the head of Louis Napoleon stamped on each piece, *with a similar wreath around his own temples.* If it meant *apotheosis* for the uncle, what does it mean for the nephew?

PERILS OF THE LAST DAYS.

How striking and impressive is the fulfilment of Scripture in regard to the "perilous" or troublesome "times of the last days!" And yet how sadly is the significance of the fact misapprehended! Scarcely any will admit any relation between such dreadful degeneracy, and the near approach of the *great day.* The multitude are "willingly ignorant." The world is on a great chase after earthly good, ignoring *the one special* great necessity of earth, *the coming of Jesus.* The explanation tendered of the extraordinary casualties and crimes of the time, is, "the natural result of the war." But it is with the *fact* and not with the occasion or cause, that we have to deal as bearing on one other stupendous event. Besides, how is it in England, and other countries of Europe? Is not the record universally concurrent, a record of violence and outrage? With your permission, I will present a brief epitome of facts gleaned from an article in a leading New York journal: "From April to October 10th, 95 murders are counted from metropolitan files; besides 12 homicides and half a dozen assassinations. We count 25 murderous attempts, 9 of wife-murder, and 7 attempted, and 33 suicides. We reckon 150 lives lost by criminal hands, making no account of the wreck and ruin on the great highways of travel. But the great crimes of Europe have far exceeded all these in wonder and mystery. In systematic wickedness, they show an older experience than American crime. Intellect, science, and even religion were sunk in the plot, and woven in the deed." After an enumeration of cases of special enormity, the writer resumes: "Crime of this complex character seems weird, appalling, and extravagant beyond expression. Monstrous among other flagrancies, was the burning of 3 houses by a girl of 14, polygamy to the extent of 10 wives, by a man who afterwards hanged himself, highway robbery by a boy of 14, the same by a politician, and the malign biting off of noses. Add to these the publication of obscene books and papers, and the vile defacing of natural scenery."

And yet it is probable that this statement includes but a portion, perhaps a *small portion* of actual and aggregate crimes in the Northern States.

In the same computation is included a list of bank robberies, in which the aggregate losses reach nearly a million of dollars. A chapter of defalcations and swindles involves the enormous amount of more than six and a quarter millions misappropriated, besides paymaster frauds, navy yard frauds, and various official corruptions.

Let these facts be pondered, and their purport soberly weighed. How very far from the truth is the vain assumption, that the world is *improving!* With some alleged increasing good, is *positive increasing evil.* And how infatuated is the expectation of a world's deliverance from such awful incubus of sin and sinful works, without a coming and renovating Jesus! Is it not *Jesus* who is to make all things new?

But some will say, "You disparage the power and office of the Holy Spirit, by insisting on the personal presence of Christ on earth." But the answer is clearly this, that the Spirit is intimate and one with Christ.

Is the Spirit of the Lord less able to operate with most potent and glorious energy, when Jesus has come down to rule and judge the world, with a personal and visible glory? Did not the heavenly dove descend in a bodily shape and rest on the head of Messiah, in the days of his humiliation, and with what unity and glorious energy, and penetrating and renovating power will the Spirit of Christ attend and attest the *presence* of Christ on earth! O, for that day of jubilee quickly to arrive. Never will earth, cursed and burdened with its disabling and distracting load of sin and guilt, cease to stagger like a drunken man, never will its groan of weariness and woe be hushed, nor its sigh of longing for deliverance be answered, until appears the *sign of the Son of man in*

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heaven. This is what is wanted, the very remedy, the special and express manner and agency of recovery. For this a prayer is perpetually ascending from the very heart and frame of this creation. How much more should Christians long and pray for the light and clouds that environ the *enthroned One!* Should we not pray and look with rapture and expectation, when the signs are so accumulating of the *near Advent of the Blessed Jesus?*

Hoping not to be tedious, I will briefly consider another evidence or manifestation of the "perilous times," in the *constant and appalling casualties* which painfully distinguish our day. From May 15th to October 15th (five months), there were 68 *railway accidents*, and in the whole year to date, not less than 100. "Thirty millions would be a modest reckoning," says the writer quoted above, "for the loss involved in demolished lives, trains, and properties. Probably 300 have been killed, and more than 600 injured in every shape, during the year. 65 disasters by steamboat explosion and shipwreck are also noted. Several of these catastrophes which have crimsoned river and ocean far and wide, are remembered in all their awful poetry, and helpless agony and terror. From the Sultana, some 1200 found a muddy grave in the Mississippi, 400 went down in the burning ship Nelson, 250 with the Brother Jonathan, and 100 in the Pewabic. 3000 lives, it may be reckoned, have been lost between April and September." In addition, may be mentioned a great variety of miscellaneous casualties, from incavations, burnings, crushings, shootings, cuttings, and particularly *explosions*, from which latter cause an enumeration of only 5 cases gives a list of killed and wounded, reaching nearly 2000. The Philadelphia Ledger, of November 11th, has the following: "We still hear the most heart-rending accounts of disasters at sea, caused by the recent storm in the Gulf of Mexico and on the coasts of Carolina and Florida. At least one hundred vessels have been wrecked, and many lives lost."

Conflagration must be added to the catalogue of items in the area of ruin. 155 fires between April and October 15th, are minuted. A brief table of losses is subjoined:

Loss by unenumerated fires, . . .	$30,000,000
Burning of Government Works in Tennessee, ...	10,000,000
Warehouse conflagration in New York,	3,000,000
Other fires, ...	1,000,000
Fires in Canada, ...	1,500,000
Total in six months, ...	$45,500,000

Nor does this include the burning of 1000 acres of forest in Massachusetts.

Another item of disaster should be mentioned, viz., by *freshets and deluges.* Certainly, the number has been of late remarkable. On the coast of Texas and Louisiana, recently, 90 were drowned, not to mention 600 cattle on one farm. I presume almost every community in America can attest a marked increase of local expenses, for the repair of roads and bridges. It is needless to enumerate disasters. Let us suggest a little practical and particular observation for the *next year.* Let us see if there is not something fearfully uneasy and ominous in the elastic elements of nature. What says our great Prophet himself? In the enumeration which should prefigure and immediately precede the COMING, is "perplexity, and distress of nations, the *sea and waves roaring,* for the powers of heaven shall be *shaken,*" or as the Word denotes, shall be put into a *state of waving, rocking, vibratory motion,* like the sea, or as in earthquakes and thunder. And what further says the Prophet *Christ?* "And when these things *begin* to come to pass, *look up,* and lift up your heads, for your redemption draweth nigh." Is it pretended that these signs are figurative of Jerusalem's overthrow? But *what particular redemption* ensued on that catastrophe? *No,* it is a nobler redemption than any which then occurred, which watching Christians will soon realize. Who does not recall the recent terrible inundation at Calcutta? And who has not observed the recent frequency of tornadoes, those resistless angels and engines of wrath, rising and sweeping on with terrific suddenness and power, surging and tossing about the stoutest and most ponderous objects as playthings? *One may, henceforth, confidently expect the future will be characterized by the evidence of uneasiness in the elements,* storms, floods, fires, earthquakes, and

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volcanoes. *Let us look for them*, for I am confident they will *continue to occur* in extraordinary manner and degree. And amid all this tumult and agitation, we have something for a positive *basis and substance* of hope, *the Advent of Jesus*. Let not those who believe in the proximity of this event be astonished at startling and unprecedented disturbances and convulsions of the elements. When they *begin* to come to pass, look up! for they will *continue*, until the end. Doubtless defunct volcanoes will have their energy revived, and those lately inactive will put forth their suspended and slumbering power. Earthquakes will communicate the token of their awful jar to astonished families and communities. Electricity, the fleet and vehement agent of God, will obediently and resistlessly manifest its multifarious agency, and with tremulous elasticity await and tremendous power execute the mandate of the Almighty. Facile and sensitive, with its kindred elements it will give token of the impress of the Power in Heaven, ready to be revealed, and manifest the agitation with which the glory of the Person of Jesus will affect the subtlest elements of nature. It is no wonder there is premonitory activity in elements which are to be readjusted in the world to come, which are to be so rectified in their relations and operations as to dispense ten thousand blessings, while now they so frequently precipitate disaster.

It is well. Let the purposes of God be accomplished. Let all the essential preparatory revolutions go on. Let the wheels of "progress" turn incessantly until the Chariot of the Restorer appears. But the *progress* will be one of turning upside down in this disjointed frame, of upheaval and commotion in nature and in nations. Thank God for every token of the *epiphany*. It will be the jubilee indeed to earth, though a dreadful astonishment and disappointment to millions of the wicked. So many fond calculations deranged! So many great preparations discommoded and disconcerted! Such a great expectation of progress (with the Devil yet current and tyrant in the atmospheric spaces) confounded! How complacently does the adversary survey divers kinds of progress in *art* and *knowledge*, while he retains his princedom of this world! How well they subserve his artifices, and co-operate with his ambition, as infernal autocrat among the powers of the air! But the Lord will have the Kingdom. Amen.

I will only add a few words, by way of recapitulation. The correspondent already quoted says, "A fair calculation from the foregoing, would place the entire damage to property by disasters, at about eighty millions. Robberies may be set down at twenty millions more." I append an item, which might, perhaps, more appropriately have been inserted before, showing the great increase of shipwrecks on the coast of France, in seven years prior to 1863. It is from a French paper, the *Moniteur de la Flotte*.

Shipwrecks in	1856,	91
"	1860,	127
"	1863,	176

Although the subject is so suggestive and important, perhaps I have said enough. C. C.

WORDS OF COUNSEL.

BE MODERATE IN YOUR ESTIMATES AND DESIRES OF WORLDLY GOOD.—It may seem necessary and important to you, but it is not. At best it can serve you but imperfectly, and only for a little while. It is vanity, and may only do you mischief, instead of rendering you profit. It was a Christian exhortation which the poet gave when he said,—

"Lean not on earth; 'twill pierce thee to the heart;
A broken reed at best, and oft a spear
On whose sharp point peace bleeds, and hope expires."

If you have position, influence, means, use them wisely for God, and set not your heart on them, nor be proud of them, nor glory in them. And if you are among the less favored in these respects, do not murmur nor complain, but be content with such things as you have. They that hasten to be rich pierce themselves with many sorrows; and the devotees of pleasure, while they are gay and joyous for a time, soon find, as Solomon found, that all is vanity and

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vexation of spirit. Wealth is good, and all the proper pleasures of life are good, but they all perish in the using, and fail when our brief race on earth is run. Learn, then, to call them by their right names, and be not captivated by their specious show.

SEEK AFTER THAT WHICH IS ABIDING AND PRECIOUS.—The things of this world are vanity; but there is a world of reality and substance. There is that which can fill the soul, and make it glad, even amid privations and sufferings, and satisfy it with enduring happiness. "This is eternal life, to know the only true God, and Jesus Christ whom He hath sent." "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." With the soul anchored on the Almighty and Immutable, with the heart set to meet His will, with the life solemnly consecrated to His service, we become linked to His eternal Majesty, so as to share somewhat in His imperishable excellencies, and become "partakers of a Divine nature," being the sons and heirs of God, and joint-heirs with Jesus, with a reserved inheritance, incorruptible and unfading. Having laid hold upon the refuge set before us in the Gospel, we plant ourselves on the immutable things of God, and find strong consolation in the hope of a future of blessedness, high as heaven, changeless as God, and enduring as eternity. And why should any one cheat himself out of that glorious portion for the trifles and vanities of earth? Why should you waste your precious life running after shadows, and let go the bliss of eternal realities? What have you ever gained by neglect of God and his service and commands? What comfort does it give you as you look forward to death, judgment, and eternity? Lift up your heart, then, and pray that God may turn away your eyes from beholding vanity. Look about you, and see, that the truth of God is all that is really worth your possessing, and pursue it, and hold to it at any price.

FIX YOUR MIND UPON THE COMING AGAIN OF THE LORD JESUS.—He has said that He will come again. Angels have said that He will come again. The Holy Ghost, in the hearts of prophets and apostles, has given us the repeated assurance that He will come again. There is nothing that can prevent His coming; and everything demands that He should come speedily. All the prophetic dates, at the end of which His advent is fixed, are almost run out. The signs which characterize the world when near its end are manifesting themselves on all sides. The most devout and earnest-hearted in the Church, in all lands, are becoming aroused and expectant, with reference to the speedy fulfilment of all that the Scriptures have spoken. Be not indifferent, then, to the solemn subject and the blessed hope. If the indications of the nearness of that day were even far less than they are, our hearts should still be set upon it, and our lives disposed with reference to it, as freighted with all that we may covet or dread, as we are prepared or unprepared. The fewest weeds floating on the sea of time, showing that we are nearing the continent of glory—the smallest flowers, here and there, however few or fragile, heralding the approaching summer of the promised blessedness,—ought to impress us most deeply, and incite to all manner of earnest endeavor, that we may be found waiting and ready when the grand crisis comes. And though no angel from heaven be sent to you, nor any startling token like that which flashed Belshazzar's doom along his banquet-halls, be made to herald to you the Saviour's nearness, believe, nevertheless, that His coming is at hand, and that it is now late in the Saturday evening of this world.

BE FIRM AND UNYIELDING IN YOUR FAITH AND ADHERENCE TO CHRIST, WHATEVER MAY OCCUR.—By taking fast hold on Jesus, and making him your hope and life, you take hold on what cannot fail you, and find sanctuary amid the changeless verities of God. And if you should be reproached by the world for such oddities, care not for it. If you suffer, let it be as a Christian, with meekness and forbearance, that the trial of your faith may be found unto praise, and honor, and glory. And if others mock, and continue to be lovers of pleasure more than lovers of God, and give themselves to vanity, let it be your part to follow the Master, to deny yourself, and to wait for your recompense at the resurrection of the just.

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The Prophetic Times.

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Special Contributions.

OUR BIBLE CLASS.

ON THE SECOND COMING OF THE LORD.

DURING a recent visit to a thriving town in the "Oil Regions," it was my privilege to attend the meetings of a large and interesting Bible Class, for several Sundays.

As the subject of the "second coming" came under investigation, it may not be uninteresting to some of the readers of the Prophetic Times to have a brief sketch of the discussion.

The leader of the Class was a lawyer of ability, and well qualified for his position. The members were generally intelligent business men, some of them like the writer, being transient members.

The Class had gone through St. Paul's first Epistle to the Thessalonians and the first chapter of his second Epistle, and had now reached that chapter so perplexing to anti-millenarians, the second chapter of 2d Thessalonians.

The leader of the Class took occasion more than once to remark, that this is generally considered a very obscure and difficult portion of sacred Scripture. It would seem that inasmuch as the apostle had treated of the second coming of Christ in every chapter of his first Epistle, and very fully in the first chapter of the second, this subject ought to have been somewhat clearly apprehended; but it is fair to presume, from the confused and contradictory notions expressed, that the great subject of Christ's coming and kingdom, which the apostle had so repeatedly brought to the attention of the Thessalonian Christians, had been passed over without any proper investigation.

In these discussions, the end aimed at on our part was to show, first, that the coming of Christ here spoken of was *personal*, and second, that this coming will be pre-millennial. I shall only attempt a brief report of the various opinions expressed on these points. To the question: what did the apostle mean by "the coming of our Lord Jesus Christ?" various replies were made. Some said that the "coming of Christ," sometimes referred to the death of Christians; others, that it often means a spiritual coming; others, that the destruction of Jerusalem was spoken of as a coming of Christ; again, others, that these words might refer to Christ's personal coming at the "day of judgment." No one seemed disposed to venture a decided opinion as to the meaning of the coming spoken of in the text, but it *might* mean this or that.

To these views we replied, that we believed no text of scripture which speaks of the coming of Christ, could be produced, which by legitimate construction could be made to refer to death. That in this passage no such meaning could be put upon it, for it would be absurd to suppose the apostle would say, "Now I beseech you, brethren, by the coming of death;" again, "for that day (death) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Then as to a spiritual coming, we showed that Christ was always spiritually present with his people from such passages, as, "Lo, I am with you always even unto the end of the world." "Where two or three are gathered together in my name," &c. If Christ is always present spiritually, how can it be said that he is coming spiritually? But to bring this interpretation

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to the test of the passages in the lesson, can it be supposed that the Thessalonian Christians were "shaken in mind or troubled" at the thought of Christ's immediate *spiritual* coming?*

We contended that there are but two comings of Christ spoken of in the Bible—the first, in lowliness and humility as the suffering Redeemer; and again, the second time, without sin unto salvation. Having shown as we thought that "the coming of our Lord Jesus Christ" spoken of by the apostle did not refer to a figurative or spiritual coming, it would follow therefore that it was a literal, personal coming of which he spoke. For the direct proof of this we cited such passages of scripture as these: "And to wait for his Son from heaven whom he raised from the dead, even Jesus," &c. The *same Jesus* whom he raised from the dead, therefore a literal, personal coming. "And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things." "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven," that is, visibly, personally. That such passages as these could only refer to a visible, personal coming, could not be gainsaid. The leader of the class said he was satisfied the apostle here referred to a literal, personal coming, "without saying when, in the order of events, the coming was to be." This qualification was evidently to avoid the pre-millennial conclusion.

We pass over the discussions on the great apostasy, which was not without interest, and come at once to the eighth verse. "And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming."

That this all had a figurative or spiritual meaning was maintained with much persistency, and glowing words were spoken of the power of truth; that it was finally to prevail over sin and error; that error in all its forms and manifestations was to be consumed and destroyed by the power of truth. The preaching of the Gospel and other agencies were to be employed until Antichrist and all opposers of Christ were subdued and brought into subjection to Him. One brother said, with a very triumphant air, "that Christ came in revivals of religion; sometimes his coming was very powerful." To this it was replied, that in revivals of religion the Holy Spirit came; that there was a very great revival of religion on the day of Pentecost, but Christ did not come, but

* Query, Is this a correct rendering of the apostle's words? "As that the day of Christ is at hand" (or immediate). Is it reasonable to suppose that the Thessalonian Christians were shaken in mind or troubled at the thought of Christ's immediate appearance? the very thing the apostle had taught them to look and hope for in such words as, "And to *wait* for his Son from heaven." "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "For the Lord himself shall descend from heaven with a shout, &c., *wherefore comfort* one another with these words." "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven."

Ed. Obs.—It is plainly a mistranslation to render *ενεστηκεν, at hand*, or *impending*, in this passage. It is found seven times in the New Testament, and is nowhere else so rendered. Five times it is translated *present*, and the sixth time by what is equivalent to being present. The phrase *at hand* occurs at twenty other places, but in neither is the Greek *ενεστηκε*, as here. The Syriac translates it *is come*. The Swiss version has *est arrivé*. Macknight translates it *hath come*. The idea of the passage is not that the Thessalonians were troubled about the day of the Lord being *near* or *impending*; but that it had perchance *already come*, or was *then present*, without having brought to them the blessedness on which they had been counting. That it was near, was their joyous hope; but that it should be *already present*, as seems to have been the heresy of some, and *they not translated*, and *their dead not restored*, this was something to disturb and distress them. Hence the consolatory words of the apostle, that they should *not be shaken in mind, or troubled, as if the day of the Lord had already come, were then present, had set in*; that it was still future, and still an object of hope. And to assure them of this, he proceeded to tell them of a certain apostasy and revelation of the wicked one, yet intervening between them and the day of the glorious coming for which they hoped, and which they were in fear had come without their having been partakers in its blessedness.

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the Holy Ghost. That Christ himself said, "It is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

We admitted that the words "Spirit of his mouth" might, probably did refer to the agency of the "Word" in consuming and wasting the power and dominion of the man of sin, as for example the Reformation, but insisted that the words, "and shall destroy with the brightness of his coming," meant a literal, personal coming of the Lord Jesus, for these reasons: 1st. The plain obvious sense of the apostle's words require this interpretation. He tells the Thessalonian Christians, after exhorting them "by the coming of our Lord Jesus Christ," admitted to be a personal coming, that "that day shall not come except (until) there be a falling away first," and the revelation of "that Wicked, whom the Lord shall destroy with the brightness of his coming." Surely, the obvious sense is, that as Christ should not come until after the revelation of "that Wicked," when "that Wicked" is revealed, then Christ will come, just as he says he will.

2d. That the apostle had repeatedly, in his first Epistle, as also in the second, spoken of Christ's coming again, and that coming evidently in every case a personal one, whence it is fair to presume that a personal coming was meant in this connection.

3d. It is clearly evident that the apostle is speaking of the same coming, which he had just been describing (chap. 1), and which is unquestionably a personal coming. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God," &c. This is very much like, "and shall destroy with the brightness of his coming."

The point was gained; the leader of the class said he must acknowledge that the coming spoken of in this verse (eighth) referred to the personal coming of Christ "at the end of all things." It was remarked that it would undoubtedly be the end of Antichrist, but the apostle does not seem in this connection to be speaking of "the end of all things." We then said, it is admitted that the coming of Christ spoken of in these verses will be a literal, personal coming; now, as the great apostasy had already commenced ("for the mystery of iniquity doth already work" says the apostle), and was to continue until the development of the Antichrist—that Wicked—whoever or whatever he may be, and as "that Wicked" is only to be destroyed by Christ's personal coming, therefore it follows that this coming must be *pre-millennial*, for there can be no millennium during the continuance of the great apostasy. This seemed to us the legitimate conclusion of the matter. It was, however, an *unwelcome* conclusion to have established, and the teacher remarked that this was a subject on which there existed a great difference of opinion, and it was not probable that we should come to any agreement upon it; he therefore thought it would be for the best interest of the class, that the subject of the second coming of Christ should not be further discussed. In this decision the class acquiesced, and so the great subject of Christ's coming and kingdom is declared to be unprofitable, by those who profess and call themselves Christians, and who meet for the avowed object of studying the word of God. The experience of these few Sundays has caused me some surprise. 1st. That there should be among Christians such an aversion, amounting often almost to a hatred of this doctrine of Christ's pre-millennial coming. 2d. That no substantial, solid scripture argument could be brought against this doctrine, nor a single passage of scripture inconsistent with it.

GATHERING OF THE EAGLES.

I HAVE read with interest the articles on this subject, by a correspondent, in recent numbers of the "Times," and acknowledge the instruction and profit derived from them. I wish to communicate some additional observations on these somewhat difficult passages.

It seems to me we cannot avoid concurring in the application which commentators usually make of Matthew 24, to Jerusalem. At least for one I do not feel unwilling to accept this as its first and minor application. Eagles do prey on carrion. Says Audubon, "My patron assured me that such birds sometimes followed

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the hunters to feed on the entrails of animals they had killed." In the "Naturalist's Library," is the remark: "As the sea-eagle will eat carrion, it is used as a bait to catch him in Sutherlandshire." In Kitto's Cyclopædia, it is said, "From choice or necessity all eagles occasionally feed upon carcasses of horses, and it is well known in the East that they follow armies for that purpose," and in Job, 39 : 30, it is written, "Where the slain are, there is she." It is also certain that various nations of antiquity, such as China, India, Persia, Egypt, Romans, Arabs, had eagle *signa*, symbolical of rapid, irresistible conquest. So that, as intimated in the note appended to one of the articles, the common view may be accepted as a partial fulfilment of the passage in Matthew. And it is at least possible, that a further reference is intended to the invasion and desolation by "the people of the Prince that shall come" in the midst of the covenant week, just anterior to the consummation. This seems probable from the concurrence of the declaration: "There shall arise false Christs and false prophets," &c., with the more particular designation, in Rev. 13, of the beast and false prophet, the fulfilment of which is so intently awaited in the development of Napoleon, or some personage not yet manifest. It is observable that Jesus did not disabuse the minds of the listening group around him, of their supposition that the temple's demolition, and the advent and end of the world are to be practically simultaneous. It seems very probable, that the tribulation has an unbroken continuation from the first to the second complete desolation of the doomed city, or from the first to the second advent, so far as the interpretation comprehends the Jewish nation. This period may be not inaptly illustrated by the figure of a musical instrument, expanded considerably at the mouth and yet much more at the remote extremity, the end of the tribulation, being its enlargement, to comprehend many nations. The first tribulation is a type of the second, or rather the beginning is an epitome of the consummation. But the 27th verse, the last preceding that concerning the convocation of the eagles, it seems impossible to apply entirely to Jerusalem. Here Jesus touches the second and very important inquiry of the disciples. The lightning coming out of the east, and shining even unto the west, is a vivid image of an event, characterized by suddenness, quickness, directness and power. *Thus Christ will come.* Jesus, who talked so much in parables, speaks in no ambiguous language here. The illustrations and imagery are of the simplest kind. And the electric flash, so abrupt, so fleet, and so resistless, denotes just what it avers. After making allowance for any minor application, it must refer to a new series of events, of which this gathering of the eagles is one.

Let us look then at the text in question. "For wheresoever the carcass is, there will the eagles be gathered together." The original of "carcass" in this verse is πτωμα. But the definition *corse* or *dead* body, so far from being first, is last in the lexicon. The strict or primary signification of the word is a *fall*, or *thing fallen*, and then a *failure*, a *fault*, and last of all, a *corse*. Let us look at a rendering to correspond. "Where the *fall*, or *failure* is, there shall the eagles be convoked." The application of this passage to the first translation, or the evection of the 144,000, is a view of intense interest to the devout inquirer, and well worth our study to see if it is not of the strictest truth and propriety. In Rev. 12, the man-child, born of the travailing woman, is caught up to God and his throne, Christ enthroned having descended into the aerial vast, which immediately arches our planet. About the same time, or perhaps a very little after, there is war in heaven. Michael, that is, Jesus and his angels, fighting the dragon and his angels. The wise virgins being just previously brought into the company of Christ, are perhaps permitted to witness this gigantic conflict and overthrow. At all events, the war and the translation are nearly simultaneous. With the rendering above, I do not see why we should hesitate to interpret the meaning of our Saviour as simply this, *Where the overthrow of Satan and his legions occurs, in the aerial region, there shall the watching and ready saints be convoked.* This interpretation is of equal propriety, whether we render πτωμα by *fall* or *failure*. Especially does this view seem pertinent to the connection with the

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previous verse. As the first startling event near the end of the great tribulation, Christ comes with electric swiftness through immensity. Instantly an assault of irresistible impetus and power is made on the desperate enemies of our race, who have had their roaming-ground for ages in the open space around the earth. The conflict is short and decisive, and into the space vacated by the discomfited infernal hosts, the Philadelphian saints are established, in everlasting association with Jesus.

In further confirmation of this suggested rendering of πτωμα, it may be added that the word *fall* as a substantive occurs but four times in the New Testament, and in the first two cases, the Greek is πτωσις, and in the last two, πτωμα, both words being kindred directly with the word rendered "carcass." The *fall* first occurring in the cases mentioned is, that dreadful and ruinous one of the house founded on the sand.

Another confirmation, perhaps, is the well-known altitude of interest, as well as altitude of position with which the eagle watches for an opportunity to seize the prey which indeed it may have compelled the fishhawk to drop, and it is certainly not unreasonable to conclude that the 144,000 will have an allotment in the great assailing host, which shall eject Beelzebub forever out of his long-possessed theatre of malign operations. Perhaps it is worth suggesting, still further, that the application of the "*where*" in this passage may be not alone to *locality*, but also to *time*.

It is proper now to consider some well-known characteristics of the eagle, which will help us to discern the intent of our Lord in the passage and the significance of the designation, especially as applied to the first translated saints.

One characteristic of the eagle is *his watchfulness and penetration*. In that mysterious assemblage of the four living beings round about the throne, I believe commentators understand the figure of the fourth or flying eagle to symbolize penetration. One author describes the sea-eagle as "gliding high in the air and scanning the expanse of miles with her clear and unerring vision." Audubon, who experienced great delight in studying the instincts of the feathered tribes, when lying in wait to observe, if possible undetected, remarks of a female eagle that "ere she alighted, she glanced her quick and piercing eye around, and instantly perceived her haunt had been discovered, and dropping her prey with a loud shriek, communicated the alarm to her mate. This watchful solicitude I have ever found peculiar to the female."

What then is the import of this trait of the eagle in the case before us? It is very evident. The saints, as eagles, must *watch*. They must study and observe the volume of revelation and the import of events. Faculties must be active on the great theme of the glorious appearing of Christ, for so he has expressly commanded. Lethargy will never do. Nor will it answer to rest quietly in a condition of misapprehension, misinterpreting plain truth, and postponing indefinitely the great day. It will not do to plead the impossibility of a right understanding of prophecy. Prayer, study, anxious inquiry, and yet more, a strong impression, if not a clear perception and fixed conviction of the impending and personal advent and glory of Christ, constitute an essential qualification of the class denoted. The saints translated by the Almighty Son of God, like an electric flash entering our planetary system and instantaneously traversing its diameter, to be caught up in the twinkling of an eye, must be *ready*, and an essential feature of the readiness is forethought and expectation. The Lord dwells with emphasis on this very thing. The logic and learning, which by figurative interpretations put the Lord and his advent far off, will not answer. It cannot please the Prince of life, who cries: "Beware! behold I come as a thief!" The thing enjoined is a duty, and that duty is watchfulness, watchfulness!

It is important to dwell on these indispensable requisites. We must appreciate the importance which Christ attaches to a vigilant frame, to unabated and lively interest, to studious observation, touching the *period*, the *manner*, and the *signs* of Christ's coming. If many teachers and doctors do disparage the duty and pervert revelation, *wise servants* will not be misled. They will insist that the true intent of the Sa-

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viour's admonition must be observed. And joined to alertness will be wisdom, and with watching, will be knowledge. Prayer and study will be rewarded with light. Passages hitherto little understood, or erroneously apprehended, will yield previously unknown blessings of enlargement and instruction. Interpretations, though sometimes *new*, will yet be *true*. Prophecy will have elucidations, aided and attested by God's Spirit, and will be appropriated by the wise. The eagles have this happy perception, this faculty of constant watchfulness.

2. In natural and intimate connection with this is the elevation for which eagles are distinguished. This is true of this bird whether at rest or in motion. Says the author of the British Naturalist, "From her unapproachable haunt in the trees or the crags, the latter being, when she can obtain it, her most admired residence, the sea-eagle darts forth with the swiftness of an arrow and glides high in the air, scanning the expanse of miles with her clear, unerring vision, while one or two motions of her wings are sufficient to elevate her almost above the reach of human eyes."

Thus the wise and discerning disciple seeks and preserves a true *spiritual elevation*. The eagle saint finds a chosen and congenial rest on the rock of God's word in a pure spiritual atmosphere, and high above the jar and conflict and grovelling and corrupting ambitions, vices, and follies of earth. Such a one feels no fellowship with the petty preoccupations of a worldly and servile mind, does not delight in low and unholy companionships, nor sink to the level of an ignoble sphere of a life after the flesh. If we will be of this eagle company we must love the higher atmosphere of spiritual rest and action. We must get away from sinful entanglements and above ordinary piety. We must attain such an elevation as will enable us to see the kindling of the light of that approaching glory, and Jesus near in the day and dignity of his return to earth. *We must see it*, whether others do or not. And if our vision is cloudy, we must be incessant in prayer that God will sharpen and clarify our vision. And inasmuch as mists and fogs characterize and encumber the low places, we must mount up on wings as eagles, and tarry where we can see clearly. To see *well* is also to see *far*.

3. Another trait of the eagle is *boldness and decision*. Those who believe the personal and near advent of Christ, must believe it heartily, or rather, such as believe, should believe with a quality of assurance and clear perception. If they perceive, they must also confess the truth, and not be afraid of the derision of men. The religion of Jesus demands decision in its recipients, and so glorious an anticipation as the revelation of the Son of God in his kingdom, is entitled to the freest and most faithful confession. How should Christians delight to descry this blessedness and descant on its rapturous realization! How should they utter abundantly the goodness of God in promising this felicity, and giving them the wisdom to recognize and the eagerness to welcome it?

4. Without carrying the comparison farther, we may mention that the eagle's abode frequently is at a point overlooking the sea. So the Christian should live surveying and contemplating the vast and sublime future, the expanse of endless duration before him. The eagle passes from one temperature to another with perfect ease. So the Christian who hopes and prays and prepares for his Saviour's return, who is ready and ripened for the rapture into blessedness, will early plume his pinions for the flight, and pass unembarrassed and unimpeded with an ecstasy of delight from an earthly to a heavenly atmosphere—from a corruptible to an incorruptible state.

Let us now endeavor to understand the relative import of the two passages in Matthew and Luke, the contrast of signification inherent in the πτωμα and σωμα, the *carcass* and the *body*.

When the seventy returned with joy from their successful tour, saying, "Lord, even the devils are subject unto us through thy name," Jesus rejoined in this memorable language: "I beheld Satan as lightning fall from heaven." Here, the precipitation of demons from the ambient ether to earth is expressed by πεσοντα, of the same direct derivation as πτωμα rendered "carcass." And in this and the succeeding verses Jesus seems to forecast clearly the overthrow of the Satanic host after the battle with

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Michael. As the seventy prevailed thus triumphantly on their excursion over demons on earth, so the 144,000 are to join in the conquest of the usurping legions in air, who should fall like shattered flames of fire before the irresistible host of God. Let the reader trace the prophecy and the parallelism throughout, and observe the typical significance of the narrative from the 17th to the 25th verses of the 10th chap. of Luke. Additional illustrations might be readily adduced, but we forbear. We repeat then our sense of the meaning of the passage in Matt.: "Where the *fallen thing* (the revolted angel band) is, or where the fall or rejection of Satan is to *occur*, there shall the eagles be convoked."

But how are we to understand the verse in Luke 17th, where a σῶμα or body is the signal and centre of the eagle convocation? It seems to me we must here raise our contemplations directly to our *ascended Lord*. We cannot fail to be impressed with the frequency with which Jesus designates himself by the humble though yet exalted title of the *Son of Man*.

We are reminded by unmistakable tokens and terms of assurance that Christ's second advent to earth is to be as much a *personal* coming as the first. It is no *figurative* or *spiritual*, but a *personal* epiphany and parousia. It is Jesus in his glorified humanity. It is the Son of Man in person. This is the body, the central effulgence, the material though exquisitely perfected and glorious humanity of Christ. This becomes the more evident from the correspondence between the "body" and the "eagles." The eagles are believers in the *personal coming*, eminently so. They penetrate with undoubting vision the ethereal realm above, intent to catch the gleam of that coming Son of Man, that personal Saviour, in a personal apocalypse. And the Apostle to the Hebrews, after a varied and instructive exposition of the typical intent of the priestly order and offices, adduces in a quotation from the Old Testament that sublime language of the coming Redeemer: "Sacrifice and offering thou wouldst not, *but a body* hast thou prepared me. Then said I, Lo! I come, in the volume of the book it is written of me, to do thy will, O God!" Here the sacrifice of the Deity incarnate is presented, the body to be crucified and intensely tried and agonized in the furnace. It is this *body*, renowned with wonderful expiatory pangs, honorable with the scars of recovered wounds, once lifeless on the tree, a prey to death after unparalleled pain endured with inimitable fortitude, surrendered to death, that through a momentary subjection might ensue an infinite success and eternal victory and imperishable glory. It is the body of Jesus, flaming with the most amazing splendor, ravishing with the most unequalled loveliness, erect and imposing with the majesty of God. Where this *body is*, thither shall the eagles be convoked; or, if our interpretation is correct, where the Son of Man is, at a designated time, *where the presence of Jesus is, there shall his watching ones be gathered*. Even as God had testified unto Israel by Moses saying, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself," so the rescue and translation of the wise virgins shall be that mighty operation of Divine energy that proves the most affecting and vivid antitype of the Israelitish redemption.

I do not wish to insist on the infallible correctness of the exposition I have given. It seems to me, however, to be substantially the expression of this interesting and important scripture. Let the careless world beware! Let the slumbering church awake! Let the word of God be searched and the signs of the times scrutinized, and all the portents prefatory of that day of days be carefully weighed. C. C.

A WORD ABOUT TIME.

I AM sorry that your friend is so indifferent to the time of our blessed Lord's speedy coming. His believing that He will come at *some time*, whilst he gives himself no trouble to inquire *when*, is the same as unbelief. Do try to persuade him that such a faith will not be effectual for good. The Jews believe that Christ is coming, and yet rejected the time when He did come; and still reject it. It was because they knew not their time, that they rejected their blessings, and were themselves rejected. We see from this, and other passages, that knowing the time, is by no means unimportant. If they

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were called fools and hypocrites because they did not know their time, it is proof that they might have known it, if they had not been fools and hypocrites. Thus we see that the charge of foolishness is lodged on other parties than those who are concerned about the time.

Sacred prophecy also foreshows that the Gentile Church will fall into the same infatuation in reference to the second advent, and will consequently be visited with similar judgments, for all prophecy in reference to the closing of the Gentile dispensation, foreshows that it is to end in even worse judgments than those by which the Jewish Church and State were broken up and destroyed.

The Jewish was the first Church, and the only true Church then in existence, yet it was rejected and destroyed because they knew not their time. And "if God spared not the natural branches, take heed lest He also spare not thee." "Continue in His goodness, otherwise thou shalt be cut off." Rom. 11: 21, 22. The only class that is mentioned as escaping all these judgments, are those who are found watching and praying always; and are waiting, loving and looking for His appearing. Upon all others it is to come as a snare. In view of this it is said, "Be not overcharged with the cares of this life, so that that day overtake you unawares." The Lord help us so to watch, and wait, and pray. Luke 21: 35, 36.

Some very appropriate remarks occur in Dr. Seiss's valuable sermon on "The Day and Hour" (just published).* In speaking of the Saviour's charge of hypocrisy and folly, against this class of unbelievers, Dr. Seiss asks: "Did the Saviour rebuke the Sadducees and Pharisees, and charge them with infidelity and hypocrisy, in that they could 'discern the face of the sky,' and draw just conclusions about the winds and weather, but would not put themselves to the pains to discern the signs of the times? Can I then refuse to note these signs, or to draw the conclusions which I am commanded to draw from their manifestation, without putting myself under a like condemnation?

"And if those who are so boastful of their superior soberness in refusing to know anything about the nearness of the Advent, will take the trouble to ascertain to whom it is that He will come as a thief or a snare, and who those are, who are not to know till the judgment breaks upon them, as upon the multitude in Noah's time, who knew not until the flood came, and took them all away, it seems to me that we shall have a speedy end of all this know-nothing wisdom and care-nothing sobriety and do-nothing indifference to what must shortly come to pass." A. P. J.

* To be had by addressing *Prophetic Times*, Philadelphia, Pa. Price 12 cents. $1.25 per dozen. $8.00 per hundred.

"THE LORD WILL COME."

O the Lord will come! let His saints rejoice;
He cometh to call them home.
As they sleep in the dust they shall hear His voice,
When the promised hour has come.
They shall rise from the dead with a noiseless tread,
As its accents reach their ear:
But the world around shall hear no sound,
And shall see no cause for fear.
O! to the soul that trusts His word,
A glorious hope is the coming Lord!

The Lord will come "as a thief in the night,"
And His work be going on,
And by those alone that watch for the light,
Shall His working thus be known.
From the worldling's side shall the Christian bride,
Be noiselessly taken away;
And two at the mill shall be grinding still,
And but one shall see the day.
As Enoch was sought for, but was not found,
So shall the righteous be;
For them, on the earth or under the ground,
No more shall the worldling see.
From their place of rest, on the mountain's crest,
Or scattered like dust on the sod;
With the living saints there, caught up in the air,
To meet with their Saviour and God.
Coming to fulfil His word—
O! a glorious hope is the coming Lord!

The Lord will come; and there by His side,
Shall His waiting people stand;
Sharing His state as His chosen Bride,
A bright and a spotless band.
He comes with the angel's terrible voice,
With the shout, the trump of God;
And the heavens are bent, in His swift descent,
To the earth, which His feet had trod.
O! woe to His foes in that day of His wrath;
And woe to the man of sin—
For judgment shall swiftly swoop down on his path,
And the day of the Lord begin.
And through the long sweep of its thousand years,
Shall His glorious reign extend;
And His kingdom of Peace shall go on to increase,
Till it's lost in the age without end!
O! to the soul that slights His word,
A fearful thought is the coming Lord.

N.

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Selections.

THE LAST TIMES.

Remarks of the Bishop of Oxford at a late Missionary Meeting in England.

(From "The Guardian," of August 23d, 1865.)

I have no doubt myself that the last attempt upon the truth of Christ will come in, not with any open denial of its verity, but with a courteous admission of its truth. At the same time there will be a sapping of its distinctive features. I think that the aspect of men's minds at the present time shows us that this will be the form of the danger, universal toleration, toleration not only amongst Christian sects, one towards another, but a deep respect for religiousness everywhere, always providing that it is not that troublesome thing which, by being believed, affects men's conduct, is any limitation upon their thoughts, or even troubles what is called the course of society. *That* they will all agree together to put out. I have no doubt myself that unbelief contains within itself the seed of the most intensely hating persecution the world has ever yet seen. Instead of being tolerant, I believe it is the very perfection of intolerance. I believe that the very moment it has achieved its own victory, toleration will be the thing above all others it will hate with an intensity short only of the hatred the evil spirit himself has for the simple faith of the Gospel of the Lord Jesus Christ. It must be so, I think, because unbelief in whatever form it comes, is the exaltation of the human intellect and the human will, over the voice of revelation and revealed knowledge. It is thwarted to the utmost the very moment that it is met and confronted by the mighty rock of revealed truth. The stream flows on with the most delicious smoothness when there is nothing to thwart it. "Let us all love one another. Let us be tolerant of each other's views. If you choose to worship the devil, worship him if you only do it quietly. If you choose to worship an anti-devil, do so if you do so quietly. Let us go on altogether in our worldly ways and worldly thoughts, holding nothing that may be troublesome or disagreeable. Anything disagreeable in religion is such a shocking thing." Well, then comes the most disagreeable thing possible, the revelation of an absolute truth, which says "We will have nothing to do with this fellowship of evil. You are leading men into absolute destruction; you are promising them liberty and making them slaves; you are handing them over to the devil under the pretence of liberty and emancipation from their shackles," and forthwith these men turn upon this stern declaration of the eternal verity of God with all the hatred of the human heart which the great rebel himself can stir up within it. Believing then, as I do, that there may be heard upon the winds these footfalls of the coming of the great Antichrist; that this which we hear whispered thus, and see spreading, we know not how, through the air, is just the precursing atmosphere which comes *before* his advent, I say it is the time, if ever the time was, for those who fear and love the Lord to rouse themselves up and to be working mightily that they may establish indeed the hiding-places of his faith throughout the earth. Yea, the very desires of spiritual men point to the same thing. I suppose one of the greatest desires with those who are in earnest in religion, and which is altogether new to the present times, is the longing for greater unity in Christendom.

There is also another reason to touch upon. This is a season when the judgments of the Lord are abroad. Who can doubt that it is so? When we read only to-day in the cathedral of God, "I will send plagues upon men and upon beasts," could any of you help thinking of the signs of the present times? Is not the mysterious disease that has entered amongst our cattle at this moment—is not that, if the Bible be true, one of God's writings upon the nation's wall, warning them to turn to him? Remember also the whisper, rising now almost to a voice, of the onward march of the old pestilence of cholera, which I remember so well in

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this city at its great visitation. It is again nestling upon the breeze of the evening, and is not this another of God's writings upon the wall, warning you that you do His work and turn to Him with a new zeal whilst yet the opportunity of turning is left to you.

Editorial.

THE CARCASS AND THE EAGLES.

Matt. 24: 28; Luke 17: 34–37.

We have given several contributed articles on this subject. Another appears this month. We have received others which will not appear. We insert a few observations of our own, which may appropriately close the discussion, if not settle what is the truth in the case.

One class takes the eagles to be the Roman armies, and the carcass to be the Jewish nation, or Jerusalem. This is plausible, especially with reference to the first of these passages. The Roman legions were strong and fierce, as eagles, and bore gold and silver eagles for their ensigns. The Jewish nation on the other hand, had become morally and judicially dead, a mere corrupt body, fit prey for the vultures. Hence both our contributors allow a first and minor reference to the destruction of Jerusalem. But the passage in Luke, which seems to be in all respects a parallel of that in Matthew, will not admit of such a construction; and even that in Matthew still has some important features unmet by it. Whilst we would not, therefore, undertake to say, that the Roman armies and Jerusalem were in no sense or degree embraced, we think the true meaning of the passages unreached, without leaving both Romans and Jews very far in the distance.

Another correspondent considers it "plain and obvious, that the eagles represent the *angels*, and the body, Christ's elect. As the eagle swoops upon his prey," says he, "and bears to his eyrie, so shall the angels take the children of God, wherever they are to be found, under the whole heavens. This," he further observes, "is the common view." But he is mistaken, certainly as to the matter of commonness, and also as to the matter of obvious truth. Angels do not feed on saints, as the implication of this view is; nor is the eagle's swoop upon his prey a figure of mercy and gracious help; nor does the scattering of angels "under the whole heavens," answer to a gathering together into some specific place; and the bearing of the prey to the eyries of the birds, fixes the terminus of the act not "*where the body is*," as in both passages, but where the eagles separately habit.

This writer is particularly severe upon the idea, that the eagles, in these texts, denote *saints*. He calls it an "uncommon view, mere nonsense." But he does not seem to know his ground. That the eagles in these passages do denote saints, was the opinion of Chrysostom, Ambrose, Jerome, Theophylact, and Euthymius, among the fathers; of Luther, Calvin, Brentius, Bullinger, and Bucer, among the reformers; and of Gaulter, Beza, Pellican, Flacius, Musculus, Paraeus, Piscator, Cocceius, Jansenius, Quesnel, Du Veil, Calovius, Suicer, Ravenell, Poole, Trappe, Pearce, and Wordsworth, and many more, among the most distinguished scriptural interpreters of ancient and modern times. It is altogether the most common, general, and approved view. And we hold it, as meeting all the requirements of the case, far better than any other of the half dozen or more theories which have been broached.

Some are unwilling to have the saints likened to birds of prey; but they are as much birds of prey as the holy angels. Christ himself is likened to a beast of prey, and takes as one of his titles, "*The Lion* of the tribe of Judah." And turning to Isaiah 40: 31, we find this very imagery of the text employed with reference to Christ's waiting people. "They that wait upon (for) the Lord, shall renew their strength; *they shall mount up with wings* AS EAGLES." In Revelation 4: 7, we read of beings in heaven, who help to sing to the Lamb, "Thou art wor-

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thy to take the book, and to open the seals thereof; for thou wast slain, *and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation,*" and who are symbolized by "A FLYING EAGLE." And in another chapter of the same book, we read of at least a part of the Lord's people, symbolized by a woman, to whom "were given *two wings of a great eagle*, that she might fly into her place" (12: 14). It is therefore a matter of *fact*, that God himself has likened his saints to eagles; not, indeed, in their bad qualities, but in those nobler ones, some of which our correspondent has pointed out, and which have ever made these birds a favorite emblem among men. Nor are we so sure that their character as birds of prey is not included. The Roman eagles gathering around Jerusalem was for its destruction; Michael's angels in the aerial spaces, in like manner come against the dragon and his angels to overthrow them; and we know it to be part of the work and distinction of those who overcome, and keep Christ's works unto the end, to break nations, as a rod of iron dashes a potter's vessel to atoms, and to swoop forth with their glorious Lord in the dreadful slaughter of the great day. And all this may have had its place in the Saviour's mind in likening the Church of the first-born to eagles. It certainly contributes to fill out the correspondence of the one to the other.

As to what particular number, company, order, or class of the saints is embraced in this eagle gathering, we need not now inquire. We doubt their identity with the 144,000. They seem to be the same as the wise virgins. But they may be neither. They are those, however, whom Christ's coming shall find exemplifying the watchful, elevated, far-seeing and vigorous devotion which is best represented by the eagle.

There does not seem to be much force in our special contributor's criticism on the word πτωμα, or *carcass*. What he seems to establish for the passage in Matthew, he finds himself obliged to take back in the passage in Luke. But, if the two passages are parallel, which is almost universally agreed, the *carcass* in the one, and the *body* in the other, must be taken as identical, and be interpreted of the same thing. We might perchance make *fall* or *failure* come out of πτωμα, but there is no manner of means by which we can get it into σωμα; and if both refer to the same thing, we cannot admit it into either. In other words, our interpretation of the *carcass* must be of a character to apply to σωμα as well. We take both as referring to Christ, who was dead, and is alive again forever. It was he who became a victim for us, having borne our sins in his own body on the cross. Our wants as sinners are satisfied in his death. He is really the body on which the saints feed. He gave himself to death for the salvation of his people, and has invited men *to* eat his flesh and drink his blood, declaring that unless they do this they have no life in them. (See the 6th of John.) He was "delivered for our offences, and raised again for our justification." On his slain body all true saints are nourished; to him they are gathered in spirit, faith and living sympathy now; and to him they are to be gathered in personal and eternal fellowship hereafter, when they shall see him *as* he is, and be with him *where* he is. There is therefore a deep and blessed relationship between the once crucified Saviour and his people, which well corresponds to that of the eagle and the slain body on which it lives, and to which it ever seeks.

What we take as being referred to in this gathering of the eagles to the body is, therefore, the same as what is more literally described in the 4th of 1st Thessalonians; where we read "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first': *then we, which are alive and remain, shall be caught up together with them in the clouds*, TO MEET THE LORD IN THE AIR." The Lord in the air, is "the body," once dead, but now alive forever; and those "caught up" to him in the air, are "the eagles." It is to be a sudden flight. One from his bed as he lies asleep; another from the mill while familiarly occupied with household care; another from the field and his duties and associations there; and from all the common scenes of virtuous employment, there will be some ready ones; who shall feel the sudden thrill of im-

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mortal transfiguration, which shall waft them away on tireless wings, as eagles mount the skies.

Very well does this view also fall in with many other passages, helping to explain them and to gather confirmation from them.

Take Luke 21, where the Saviour describes the sudden judgments with which the world is to be overtaken in the day of His coming, and thus enforces the exhortation: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The things to be escaped, here, are the surprises and judgments described in the preceding verses. But how can this be, if all are to be in one and the same judgment? The passage is meaningless, except on the admission that there are to be some living at the time who, by earnestness and prayerfulness in their expectancy of the Lord's return, shall obtain exemption from them through some mysterious transfer to His immediate presence. The "escape" in this case, corresponds to the being "taken," the being "gathered together where the body is," the being "caught up to meet the Lord in the air."

So also in the petitions which the Saviour directs us to pray—"Lead us not into (πειρασμον) temptation, trial, the hour of calamity; but, deliver us from (του πονηρου) *the evil.*" We do but imperfectly understand these petitions, if we do not make them apply to our exemption from the great tribulation and trying judgments with which the regardless world shall be overtaken in the great day, and our being "accounted worthy to escape these things," by being "caught up" to the Lord beyond the reach of harm, and "gathered" with "the eagles" in their flight to "where the body is." Nothing so completely relieves and explains the difficulties which attach to all other acceptations of these prayers, as such an application of them; whilst it shows how carefully all the utterances of Christ are fitted to each other, and how much we lose by looking too summarily and unparticularly at what the scriptures say.

So also Ps. 31: 19, 20, where the Septuagint reads: "How abundant is the multitude of thy goodness, O Lord, which thou hast laid up for them that fear thee! Thou hast wrought it out for them that hope in thee, in the presence of the sons of men. *Thou wilt hide them in the secret of thy presence* from the vexation of man. *Thou wilt screen them in a tabernacle* from the contradiction of tongues."

And the way in which this hiding and screening from the griefs apportioned to others is to be accomplished, is described in connection with this gathering of the eagles. While all are busy with the ordinary cares, pursuits and occupations of life; some in the field, some in bed, some at their common toil; and everything rolling on in its accustomed course; suddenly, and quite unknown to the gay and godless world, here one, and there another, shall be secretly and mysteriously stolen away, "caught up," like Enoch who "was not found because God had translated him." Invisibly, noiselessly, miraculously, they shall evanish from the company and fellowship of those about them, and mount up as eagles to that Lord by whom they live. "In that night there shall be two in one bed; the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." Strange announcements shall be in the morning papers! With strange feelings shall the accounts be handed round of missing ones here and there. And for the first time will the slow in heart to believe *all* that the prophets have written, have the convincing truth brought home to them that no such half-christianity as theirs is sufficient to put men among the favorites of the Lord.

HOW TO UNDERSTAND PROPHECY.

Are we to look for the fulfilments of prophecy in the past or in the future? The answer is, both; but mainly in the future. Turning to the predictions in the Apocalypse, for instance, the astonishing events foretold under the seals, trumpets and vials, will be literally fulfilled in the near future in so many literal days; and the same is true of all the other sacred prophecies, except in those cases where figures and symbols are evidently employed, and even

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they represent real occurrences. The fulfilments of the prophecies respecting the first advent are all literal, as the facts of history prove. It will be precisely so with regard to the second advent also. Without any arguments to prove this (of which there are unanswerable ones), it is reasonable, on the face of it. On those who deny it rests the heavy burden of proving their position, and not on those who affirm. It may well be asked, Did the Lord give us a revelation only in order to bewilder us? Why should we "charge God foolishly" with what would stultify any sensible human correspondent? And what is the Bible but a great letter to mankind from the Supreme Intelligence?

There is, however, also a minor, precursory, foreshadowing fulfilment in years agreeably to what is called "the year-day theory." Sometimes, even, there are several such fulfilments, each one more surprising than the preceding. Joel's prophecy, quoted by Peter on Pentecost, is an instance of a double fulfilment. But yet the literal fulfilment (where the prediction is not evidently exclusively symbolical) is always the grand, and, so to speak, the real one. A foreshadowing fulfilment is always minor, and seemingly incidental, showing the wonderful comprehensiveness, fulness, and adaptiveness of that Word which God hath magnified above all His name.

In Daniel there are more symbols than anywhere else, but then they are always pointed out to be such; and the same is true of Rev. 17, and other well-known passages. And, therefore, to say (for instance) that Jerusalem is "the church," and that Israel is "the church," is doing violence to the structure of language and to common sense. It is a modern invention, to which good Dr. Whitby first gave, practically, its strange momentum.

The manner in which these and correlative conclusions respecting foreshadowing fulfilments are reached, it would lead too far to explain. Close study is required to comprehend the whole process; but the results are easily understood by any one, as well as their reasonableness. One commencing the grand study should first fully comprehend the framework. In order to do so, it is necessary, firstly, to examine whether the personal coming of Jesus will be before or after the millennium, which all Christians expect. In the next place, whether the Lord Jesus will personally reign on earth and have a visible kingdom, with an earthly metropolis; and then, whether the predicted Antichrist is or is not an individual, what will be the nature and length of his universal reign, and what is revealed concerning the Great Tribulation connected with it. These are the main points to be examined first. After this and not by any means of less importance, comes the inquiry into the difference between the two stages of our Lord's advent, viz., His invisible presence in the air (or, rather, the aerial spaces of our system) during and preceding the 3½ years of the Great Tribulation for the reward of his waiting and expecting saints, and the subsequent rapture of all the rest, and the infliction of the predicted judgments on the ungodly world, and then (the second stage), at the close of the dispensation, his *visible revelation* to the whole world with *all* his saints (the rest of them having been caught up at a later period), with his angels, in flaming fire, taking vengeance, destroying Antichrist and his hosts, and gathering before him for judgment the living heathen nations, as described in the latter part of Matthew 25.

These great landmarks being once ascertained and fixed, a clear view of God's revealed plan is obtained, and no amount of minor difficult details will unsettle us, even if some of them should, possibly, for the present, elude our comprehension.

There is, in holy scripture, no systematic exhibition of divine truth, such as we find in a text-book of theology or science; and the same remark applies to the prophecies in particular. And the reason for it is obvious. The bulk of readers and hearers are not scholars, nor is it the design of God to map out events beforehand as plainly as the roads are laid down on a chart. For why should the wicked have put into their hands a weapon wherewith to increase their condemnation? So far from it, we are expressly told that "none of the wicked shall understand," but "the wise," those who

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"earnestly pay attention," "shall understand."* And besides this, such is the present imperfection of our powers, that were a systematic presentation made we might be unable to comprehend the links that connect the various parts of divine truth. Even as it is, there are grand mysteries that, as yet, demand the silent adoration of reason, not because they contradict it, but because they soar above it, until that blessed time shall have come when we shall "know as we are known." A revelation purporting to be divine, and having no mysteries, would justly be rejected as an imposture; yet those mysteries must be Godlike, and command the joyful assent of reason. Yet, at the same time, the practical precepts must be within the comprehension of a child. Such are the New Testament teachings. And the New Testament is divine.

But let it also not be forgotten that although there is in the Bible no systematic exhibition either of doctrines or of predictions, the future history of the world is so far from being obscure that it is plainly revealed, so plainly that he who runs may read. So much is this the case, that we can master, even now, some of the minutiæ. And herein lies the condemnation of those Christians who are led away by the modern common cry that unfulfilled prophecy is an inextricable labyrinth, only to be threaded after the events foretold shall have transpired; that it is impossible to understand Isaiah, Daniel, Jeremiah, Ezekiel, Zachariah, and John. The condemnation, I say, of those who very commonly go so far as to ridicule the whole, and even (not unfrequently) to smite their fellow-servants who believe that to be *true* which is written: "The Lord God will do nothing, but He revealeth His secret unto His servants the prophets." How astonished will these brethren be to find that every event was stated in the plainest words, and how confounded when they perceive that in some things their portion is with "the unbelievers," because, like that lord in the gate of Samaria, they did not credit the prophetic announcements. He saw the predicted plenty, but did not partake of it. So it fell out unto him. And so it will to them, unless they confess their fault and show a better spirit.

The repeated, the pressing command of Jesus is: "Watch." How *can* these men watch when they do not know what is coming, nor expect anything, least of all *now*. And the worst is, they are not only not watching, but they (we cannot soften the term) despise the motive for doing so. Jesus tells us to watch for his coming; they watch over their "spiritual condition." Are the two incompatible? Why not do both? There is no answer. They believe the prophecies respecting our Lord's incarnation in their literal import, because they are fulfilled. Why do they not believe those far more numerous and far plainer ones respecting His glory? Is it because they fear to risk themselves on what God has spoken? Was it not out of this very spirit that those reproofs of Jesus grew when he said, "O faithless and perverse generation, how long shall I be with you, how long shall I suffer you?" And again: "O fools! O slow of heart to believe all that the prophets have spoken!" We ask again: Must a divine prediction be fulfilled before it is safe to trust it? They believe that Messiah is the everlasting God, and yet born of a virgin. Why is it that they cannot believe that He is both to come as a thief and to appear visibly in great power and glory? It will be a most blessed lot to be accounted worthy to escape the things that shall come to pass. And, on the other hand, as fearful if the Lord should say of any one: "Why do ye not understand my speech?" and should add, "Even because ye cannot hear my word."

You ask, "Will the predicted convulsions be natural or political?" Both. There will be convulsions in nature, with stupendous miracles, divine and Satanic, and also political convulsions on a magnificent scale; but they all will be fully developed only when Antichrist's rule shall have been firmly established. The great *parousia* (that is, the Lord's coming as a thief to trans-

* In Hebrew, the "*Maskilim.*" In Daniel 12: 10, last clause, and in Psalms 41: 1, the words "wise" (Daniel 12), and "considereth" (Psalms 41), have the same root in the original. The idea in both passages is, to "pay great attention" to something; in Daniel, to the prophecies; in Psalms 41, to the poor.

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late the eagles and the wise virgins) will certainly precede most, if not all, of these phenomena. It will take place during a lull, a time of "peace and safety," such as we now have. Indeed, to use a popular phrase, "the situation" is now such in regard to the general condition of the world that the great parousia *may* take place at *any moment*. Surely this solemn thought should rouse us to entire devotedness. The great signs in the heavens, in the sun, moon, and the stars, will not appear until *after* the translation of the waiting and ready saints, and this great fact affords a complete and satisfactory answer to the plausible objection of many, that Christ's coming cannot be so near, because the predicted signs have not appeared. E. E. R.

THE ADVENT—NOT THE LEAGUE.

Those who have learned the true doctrine of the Holy Scriptures respecting the return again of the Lord Jesus, are sufficiently guarded against the popular error, which takes the multitudinous admonitions to watch and keep in readiness for the coming of the Son of man as referring to death. They know full well that there are people who shall never die at all, and hence, that it would be a strange inconsistency in the sacred writers to be exhorting men thus to be watching for death, and an absurdity for all men to be expecting to die. Death is considered a very certain thing; but we deny that it is so; and question whether the scriptures warrant any Christian in expecting to die. What they present is the coming of Christ, and the translation, without tasting of death.

But many who have been set right on this point, are entangling themselves in another snare, against which we think it important to give a word of caution. Believing that we are now on the margin of those times of judgment when Antichrist is to be revealed, they are very anxiously looking for the formation of a league or covenant between Louis Napoleon, who is suspected to be the Antichrist, and the Jews, contemplating their restoration to Palestine, and the revival of their ancient ritual in Jerusalem.

The foundation for this is drawn from Daniel 9: 26, 27, and 11: 23, where we read of a Prince of the Latin race (the people who destroyed Jerusalem), who is to enter into compact with many, by virtue of which sacrifice and oblation are to recommence, but who is presently to prove unfaithful to his engagements, turn persecutor, and finally to perish miserably before the majesty of Christ's own revelation. The career of this Prince, from the making of the league to his fearful overthrow, is reckoned to be the last of Daniel's seventy weeks, resumed after the long hiatus dated from Jerusalem's fall. It is taken as a week of *years*, that is, as denoting a period of seven years, the last three and a half of which mark and cover the Great Tribulation. There is much force in this, and it is sustained by a variety of considerations which very much persuade us in its favor. But we are not prepared to indorse one part of the use to which some have turned it.

For example, we observe some fixing upon the making of this Antichristian league as the great note of indication from which we are to count the time of the translation or removal of the Church. They tell us that there are to be two years from the making of this league to that marvellous event, and that we are to watch for that league in order to be assured of what is to follow. To this we cannot agree, and against the practical danger of it we wish to warn our readers. We do not undertake to say that it may not peradventure so turn out; but we think the basis of it quite too uncertain and unscriptural to risk what is implicated in its confident belief.

The foundation upon which the theory is built, that the translation is to be two years after the league, and five years before the end, is the assumption that the year-day and literal-day fulfilments are exactly parallel, and that one is to be taken as prefigurative of the other, even where scripture is silent on the subject. Thus, 1840 *years* having passed in the course of the one, it is assumed that 1840 *days* must be embraced in the other; hence the conclusion which we question. We do not particularly object to the doctrine of a double fulfilment of scriptural periods. But 1840 is not a scriptural period. It

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is nowhere given in the prophecies. And we therefore are unwilling to have it made the basis of such important deductions.

Indeed it is not only *unscriptural*, but, the way it is put, seems to us to be *anti*-scriptural. The Saviour and His inspired servants are very specific in directing for what we are to watch. But, so far from pointing us to any such Antichristian league as notifying us two years in advance, they tell us to be expecting Christ, and watching all the time for His sudden call to take away His saints. To be watching, then, for the making of the covenant first, seems to us antagonistic to the sacred word. So far as we are able to perceive the meaning of the scriptures, there is not one single predicted event which we have any warrant to put between us and the coming of Christ, as a thief, to catch away His people. The league may first be made, but we find no authority for it in the scriptures, and to settle down in such an expectation is as contrary to the sacred bidding as to be expecting the millennium first. As one has observed, "There may be a million non-prophetic events, or there may be none; but certainly no event *foretold in scripture* is to be regarded as happening previous to the translation of the saints."

It is also to be considered, in this connection, that we may, after all, be mistaken about Napoleon III, and the expected covenant between him and the Jews. Much as there is looking in that way, and strong as the arguments and probabilities are, there is nothing infallibly certain about it. It is to be ranked in that respect with the expectation of death. It may be, but it also may not be. It is different, however, with the coming of Christ, suddenly to seize away one of two in a bed, one of two grinding at a mill, and one of two occupied in the field. The covenant, for aught that the scriptures tell us, may be made *before*, or it may be made *after* that mysterious removal of the elect. We have nothing conclusive on the subject. But some things *are* certain: one is, that the translation shall take place; and another is, that it shall take place suddenly. And if it should perchance take place *before* the making of the league, or before the making of it public, those who are preoccupying their minds watching Napoleon and his operations, in hope of having yet two years after they find the league made, are putting themselves in much jeopardy.

What we want, and what the scriptures command, is expectation of Christ, and the sudden sounding of the trump of God to raise the dead and gather the elect, not death, not the conversion of the world, not the Napoleonic league with the Jews. The false peace of a day may be as fatal as the settled self-security of the unbelieving. And people are, at any rate, too prone to neglect the great command to watch and make ready. We, therefore, deprecate the encouragement given to the worldly and the careless, by the idea, that we must expect the Antichristian league first, and that when it is made there will be two years left in which to make ready. Let none of our readers be caught in such a snare. Rather, as Christ and His apostles have directed, let every one be awake and watching now, and every moment of these significant times, lest the hour of doom should strike before we are aware, and nothing be left us but the portion of the foolish virgins. Let Napoleon go his way, and make what compact with the Jews he may, look thou for the coming of the Lord, and be ready every day, every night, every moment, to hear the heavenly summons; for "He that shall come, will come, and will not tarry."

Since the above was written, we have received a note from a valued correspondent, who remarks upon this very point: "I beg leave to suggest, whether we ought not to be careful, not to so identify our doctrine with special views, which do not affect it at all if proved incorrect, but which, in that case, will operate disastrously upon the minds of many who are weak in the faith. I hardly think that the elements of the Antichrist are yet so definite in the French Emperor, as to justify anything more than a suspicion. And yet the elements are doubtless there, as in every one led by the spirit of this world. They may ripen in him. If so, we may expect before they do so ripen, to 'meet the Lord in the air.' And this is the chief point toward which the faith and hope of Christians should be directed."

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Special Contributions.

THE WAY OF BALAAM.

The character and sin of the son of Beor furnish a topic of study which no Christian, and especially no Christian minister, should overlook. The references to his career in the New Testament are such as demand the most serious attention. St. Peter and Jude deduce from it most solemn admonitions to the Church to beware of false prophets. Evil men and seducers, of whom Balaam is a type, were found even at that early day. And it is clearly foretold that the same class shall continue in the church, and wax worse and worse, to the end of this age.

As to the sin of Balaam, it is evident from the history in the book of Numbers, and still more from these inspired references, that it began in covetousness. St. Peter says, he "loved the wages of unrighteousness." "The love of money is the root of all evil."

It led him to connect himself with the enemies of God's people, to take counsel with them, and to use the precious gifts conferred upon him for their advantage; and, finding that God resisted him in this, he counselled Balak to entice them into unholy alliance with his people, thus demoralizing and debauching Israel, and neutralizing in them the hope of their promised inheritance, which lay, not in the land of Moab, but beyond Jordan.

Directly the history of Balaam ends, we read (Numbers 25:1): "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab." That this adulterous alliance—for which Israel was sorely punished—was directly due to Balaam's seductive counsel, we are expressly told in the Lord's address to the Church at Pergamos. "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication."

This was the damning feature of his conduct. Even if he gave this counsel for the benefit of Moab, without designing to damage Israel, as so many now surrender in part to the world, for the world's benefit—as they vainly imagine—his ignorance was culpable. It was due to a previous perversion of conscience, and a sinful preference of "darkness" when God had given him "light" as to the character and destiny of Israel. Blinded, if blind he was, by the reward Balak promised him, he beguiled and betrayed God's peculiar people, until they were ready to give up the hope of Canaan and settle down to the ease and enjoyment of their newly formed adulterous alliance with Moab, in the desert. Fit type of the false teachers of our day, who weaken the Church's hope of her heritage in the world to come, by bringing her into demoralizing associations with "this present evil world." As the sad result, we find her now, like Israel at Shittim, no longer waiting for the coming joy and rest, under the power of "that blessed hope" of which the Apostles continually put her in remembrance, but in fellowship with the world, under the false hope of its conquest, looking for rest and triumph here, before the Lord comes to judge the world that now is, and to lead her into the rest and possession of the world to come.

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This is "the way of Balaam," against which the Lord and his Apostles direct warning words to him "that hath an ear."

In the primitive Church, this "way" was manifest in those who were not willing to break off abruptly from the forms of religion in which they had been trained, and to which their friends and neighbors adhered. Hence, a disposition to accommodate Christian doctrine to existing ideas and customs, to regard it as a higher development in the same direction with the old religions. This led to fellowship and feasting with idolaters, such as was practised at Corinth.

The strong temptation was found in the fact, that to shut themselves out from all such fellowship was to become a proscribed and persecuted class. The power, the patronage of this world, the means of livelihood, were in the hands of unbelievers. To renounce utterly their errors, to protest against their unholy customs by precept and example, to separate one's self from them, even in the spirit of the Master, who was separate from sinners, that He might best befriend and save sinners, excluded them from the honors and emoluments of society, made them odious, and—here comes in Satan's most crafty suggestion—deprived them of means and opportunities of doing good. Nothing but the strongest faith, and the liveliest hope of the inheritance awaiting them, against such disadvantages, could make them victorious over the world.

From the passages already referred to, we infer that the disposition to compromise or surrender was first manifest among the professed teachers of the flock. Exposed, by their position, to the brunt of the assault, many of them were the first to give way. Wavering in their own faith, they began by accommodating expositions and subtle perversions of the truth to mislead and prostitute the Church. And, as the course of error and sin is ever downward, these Balaamite teachers more and more corrupted themselves and their hearers from the right way, "privily bringing in damnable heresies," "beguiling unstable souls," explaining the doctrine of Christ in the light of the Pagan philosophy, the embodiment, in that day, of the highest results of the world's wisdom and culture, until they denied the Lord that bought them, and through covetousness, with feigned words, made merchandise of those whom He had purchased with His own blood. So that the final result, of which St. Peter speaks in connection with his warning against "the way of Balaam," was soon reached. Unmindful "of the words spoken before by the Holy Prophets," and the Apostles, even the Church began to join the scoffers in saying, "Where is the promise of his coming?" and to settle down to the enjoyment and conquest of this world, as if she had not the promise of, and had not been expressly called to inherit, another.

But are we, in these last times, free from the heresies and defections of that earlier age? To any one conversant with the Scriptures, it is evident they do not present that pleasing picture of the Church of our day, with which we are wont to be flattered. They warn us, that the heresies of that day will continually be reproduced, until they ripen into the grandest heresy and apostasy of all. It is the last days that are fraught with most mischief and peril to the Church. There must be, therefore, those now, who walk in the way of Balaam, and who greedily follow his counsel. Is there now no adulterous friendship between God and Mammon? Are the Lord's people living in holy separation from the world? Is there no bartering with his enemies? And do the prophets of this age never diverge from the purity and simplicity of the Gospel? Are there no accommodations of it to the passions and prejudices and pernicious ideas of men? Men, now-a-days, do not worship Jupiter and Diana. But are there no ideal forms in which the worldly wisdom and culture of our day find expression, and which men do worship? Are there no images now forged in the world's great workshops, or wrought out by its brain? Ah! the graven image may not be here. But every single idea of ancient civilization, that was ever wrought into the matchless forms of the divinities that graced their temples, is here, and is just as truly worshipped now as then. It makes no difference whether it be an idol or an ideal, Vulcan or a steam engine, Diana or the Goddess of Liberty, if the object of worship be not

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Christ, as the only embodiment of all human and divine perfection; Christ, the brightness of the Father's glory, and the express image of His person; Christ, as the only Redeemer and Liberator, and Restorer, the only hope and refuge for sinful man, and for a bliuded, groping, weary world, it is idolatry. And every abatement of this high doctrine, to meet the world on lower ground, is the way of Balaam. Every failure, on the part of those who are set to guard the flock of Christ, to testify against the evil of the world, and the folly and final ruin of all its hopes and schemes, every failure to exalt Christ in the grace of his first, and the glory of his second, coming, as the world's only hope, every concession to the demands of its wisdom, is infidelity to Him. Who shall say there is no failure here among the teachers of the Church?

Instead of guarding it against such defilement, there are many who apologize for these adulterous views and practices, and invert the glasses by which they are sustained. Some one is responsible for a general betrayal and corruption of the visible Church in the matter of her true position toward the world, and of the hope of her calling, which is not at all to reign without her Lord over a world that has rejected Him, but to suffer with Him now, that she may reign with Him at his appearing.

So long and widely has she been thus defiled, so artful and plausible her intermixture with the world, so inwrought into the whole texture of society, that the searching light of the Lord's own presence, the fire of the day of his appearing must intervene to consume the fabric, and separate between that which is of the Father and that which is of the world. Nothing short of this will ever bring to light these hidden things of darkness. And this is the end approaching. In early times, the Word and the Spirit of God judged and cast out the evil. Now it has become so subtle and pervasive that but few discern it, and the work of judgment and rejection is, in the main, reserved to that day.

The history of Balaam, and these allusions to it, should lead every Christian, and especially every minister of Christ, to most solemn reflections. Balaam appeared to be a good man. He thought he was doing right in going to Balak. He was honored with divine communications, and spoke the word of the Lord.

Are we not taught, that after the will of the Lord has once been plainly made known, an inclination, whether from covetousness or any motive, to go contrary to it, may be punished by allowing us to follow our own choice, to be filled with the fruit of our own devices. May not a man be conscientious and yet fall into the error of Balaam? May he not even speak the word of the Lord, and be used as an instrument to the conversion of others, and yet, in other ways, defile the temple of God? Oh! the fearful, blinding power of the wages of unrighteousness! Oh! the danger of mistaking one's selfish inclination for the "leadings of Providence!" But worse than this is the sin of those who pervert the doctrine of Christ as to the true calling and hope of the Church, and who acquiesce in, if they do not counsel, her adulterous abandonment of this blessed hope, for the empty dream of rest and possession in a world that crucified her Lord, and whose spirit, however disguised, is no less hostile now than then. L. C. B.

BEHOLD, HE COMETH!

INSPIRED by the thought that the Church is destined to occupy a position of royalty in the dispensation to come, the beloved Apostle announces, with fervency and joy, the approach of that important event which shall introduce that glorious dispensation: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." As though he had said: "Think of it, ye suffering saints! Remember it amid the trials and conflicts of this transitory life. 'Behold, He cometh!' The day of your deliverance draws near: you shall see Him again; that Saviour who loved you, and washed you from your sins in his own blood, shall duly RETURN, and your joy shall be full."

This "blessed hope" of the personal and triumphant advent of the Son of God, to be glorified in his saints, and admired of all them

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that believe in that day, was heartily cherished by the primitive Church. No spiritual presence, however important and precious, and highly esteemed, can supply the place of "the MAN that is GOD'S FELLOW" in the heart of his persecuted and weeping Bride. The Bridegroom Himself must descend from Heaven before the Bride, the Lamb's wife, can exchange her garments of heaviness for garments of immortal gladness, purity, and praise. The trumpet of the first resurrection must awake the sainted dead, and change those that are alive, and remain until the coming of the Lord, before we can be presented faultless before the presence of his glory with exceeding joy.

When Immanuel, God with us, shall take to Himself his great power and reign, and our bodies, glorified and immortal, shall shine forth as the sun, on the morning of the first resurrection, in the Kingdom of our Father, *then*, and not before, shall the marriage of the Lamb have come, and his Wife shall have made Herself ready. Then, in the beautiful language of inspiration, "She shall be brought unto the King in raiment of needlework: the virgins, her companions that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace." Then, O weeping Bride, thou shalt forget the days of thy widowhood, for, "as the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee:" "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lamb shall be thine everlasting light, and the days of thy mourning shall be ended."

"Behold, He cometh with clouds:" clouds of saintly and angelic attendants shall probably swell his train before He shall make his visible manifestation to the world; for "He shall send forth his angels with a great sound of a trumpet, and they shall gather his elect from the four winds, from one end of Heaven to the other." Then, having gathered unto Himself his people, all who love his appearing, He shall descend with ten thousands of his saints, encompassed probably with bright and glorious clouds, such as that which overshadowed the mount of transfiguration, when, even in the days of his flesh, "his face did shine as the sun, and his raiment was white as the light."

Then "every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of him." Events awful and imposing shall immediately proclaim to all the nations of the earth that the Lord has come. And, although every eye may not *immediately* behold Him, ultimately every human being, including those very men who pierced his hands and his feet, and plunged the spear into his side, shall stand before his "great white throne," and receive according to the deeds done in the body, whether they have been good or bad. And, O how startling is the thought that, while the great masses of the people of every land shall be still unbelieving, still "careful and troubled about many things," but neglectful of the "one thing needful," the Lord Jesus shall thus be revealed from Heaven in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ! And, to all this the beloved Apostle—one of the purest and greatest philanthropists that ever adorned the history of the world—fervently responds, "Even so, Amen."

Awful as shall be the final judgments of that day of retribution, the pure in heart can readily perceive that it is equally merciful and just that they who "destroy the earth," who, in concert with apostate angels, have spread rebellion and misery throughout these once fair and peaceful dominions of the Almighty, should themselves be ultimately destroyed. And thus, while the coming of Christ shall crown the brightest hopes and sublimest aspirations of the Church of God, it shall overwhelm with "shame and everlasting contempt" the world of the ungodly.

O, how important, therefore, that we should be diligent in preaching the Word; diligent in prayer; diligent in works of faith, and labors of love. Washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God, we shall partake of like precious faith with patriarchs and prophets, apostles and martyrs, and confessors of other days; their love shall be ours; their zeal shall

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be ours; their hope shall be ours; and, with them, we shall rejoice in prospect of the Kingdom of God. Believing as they believed, delightful anticipations shall inspire our breasts; the future shall be lighted up with the radiance of celestial day; and, to the beloved Apostle's grateful ascription of "glory and dominion unto Him that loved us, and washed us from our sins in his own blood," we shall heartily respond, Amen, and Amen. R. P.

Selections.

JESUS WAITING FOR HIS THRONE.

(From The Rainbow.)

Is Christ upon his *own* throne now? No; for He himself says, "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne." (Rev. 3: 21.) But the enthroning of the believing victor has not yet taken place. The scene of the Redeemer's humiliation is still the scene of his followers' discipline, and the latter cannot be glorified until the former gets the throne promised him. (Matt. 19: 28.) And the author of the Epistle to the Hebrews says, "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sin; but this man,"—Christ—"after he had offered one sacrifice for sins, forever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." (Chap. 10: 11-13.)

This is not a matter of small importance, but one of the very deepest moment, involving the royal glory of Jesus, the nature of the Gospel, the character and purposes of the dispensation under which we live, and the truthfulness of all unfulfilled prophecy. Prove to us that the kingdom promised to the Son of David *has been* "set up," that he has come into actual possession of his royal rights, that he is reigning now as the prophet said he would, and you make the Scriptures, the world and the Church, and everything connected with them, a dismal riddle, an insolvable mystery. But grant that he does not "take to himself his great power and reign" until the long era of grace shall have gathered his elect, the first fruits of his great harvest of redeemed ones, safely into the "place" prepared for them, and all becomes clear, grand, imposing, sublime.

It was predicted that in his days—that is to say, when he shall be Judge or King—"He shall judge the poor of the people, He shall save the children of the needy, *and break in pieces the oppressor.*" Is this true now, or has it ever been true since the hour of his ascension to the Father? "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Do the righteous flourish now? and where is this scene of abundant peace? *He* said that we should "hear of wars and rumors of wars" down to the time when he would come to sit upon his glorious throne; and accordingly, war, wild war, has rocked our planet ever since his ascension with as much fury as it did before he appeared upon its surface; and, strange as it may seem, the most destructive war engines are invented by, and the most terrific battles are fought between, nations which are called Christian. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him, and his enemies shall lick the dust. The Kings of Tarshish and of the isles shall bring presents; the Kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him, all nations shall serve him." At what time during the Christian dispensation was *this* fulfilled? Are the world's kings so very loyal to Jesus as this language teaches? Do our crowned heads bow in reverent submission before Him. But why not, seeing that Jesus said, "All power is given unto me in Heaven and in earth," if he be actually exercising that power as King upon his throne?

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Let those who affirm that he is doing so remove the difficulty as best they may; for our part, we simply deny the premises, and thus save the kingly fame of God's anointed King, the veracity of the prophets, and the truthfulness of the doctrine that this world is the scene of Christ's splendid "kingdom." The ascension to the right hand of the Father, which took place more than eighteen hundred years ago, is one thing; the ascension to his own throne, which has not yet taken place, is quite another; and the confusion of things which differ so widely has brought darkness upon the Bible, and doctrinal disorder into the Church.

Perhaps you may say the throne of David, promised to Jesus, means the throne where Jesus now reigns in heaven as the head of his Church. We gratefully admit that he is the Lawgiver in his Church, and that his saints find it their chief joy to bow to his authority. Would that his Church would accept his laws, *without making any of her own*, and that his saints were entirely consecrated to his will! But we have not heard that David ever had a throne in heaven. What would have been the use of such a royal seat—to say nothing about the question who were to be his subjects there—for one who has never been in heaven himself, and never can be, more than any other redeemed man, until after the resurrection? It is *most remarkable*—surely it is a proof that the Holy Ghost foresaw the darkness that mysticism would bring upon the Church—that the previous word of the Lord contains this declaration: "*For David is not ascended into the heavens.*" This statement occurs in Peter's celebrated sermon on the day of Pentecost (Acts 2). He is proving the resurrection of Jesus, and, after quoting the prophecy of that glorious event contained in the 16th Psalm, he proceeds thus: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell"—*hades*—"neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."

What can be clearer than this? Here is the point of the argument. Even the death of the heir of David's throne does not prevent the fulfilment of God's promise; on the contrary, it was *in resurrection* that it should be accomplished, and David saw *that*. God has raised up Jesus, so that he is, beyond question, the predicted Ruler; but before the accession there is something else to be done; he is to sit on Jehovah's right hand in heaven *until* his foes are to be made his footstool; and David, who has not himself ascended into heaven, *saw that too*, and predicted it.

The argument for the Messiahship of Jesus is here absolutely irresistible; and when Peter concluded his grand speech with the words, "Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," we are quite prepared to find the sacred historian saying that the people were "pricked in their heart." At a time which "the Father hath put in his own power," not a "day" nor an "hour" sooner or later, the vast period which comes in between the first and second verses of the 110th Psalm will close. "The Lord hath said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Here is the ascension of the Risen One into heaven, and his session at the Father's right hand. How long that session will continue we are not told, but its duration is exactly parallel with that of the period of grace; and at its close comes in the second verse of the Psalm: "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." Then the Messiah, the Father's anointed King, the Son of man, comes with the clouds of hea-

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ven, and obtains the great dominion and glory so long reserved for him. Then the prayer will be answered, so often offered, and so generally misunderstood, "Thy kingdom *come;*" and the blessed result follows without doubt: "Thy will be done IN EARTH, as it is in heaven."

"He shall be great," said the angel to Mary, respecting Jesus, "and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Luke 1:32, 33.) Every one acquainted with the Old Testament knows that there are many promises and prophecies to the same effect. We have already seen that it was in resurrection that Jesus was to reign, as Paul said to the Athenians: "God hath appointed a day in which He will judge (rule) the world in righteousness, by that man whom He hath ordained; whereof he hath given assurance unto all men *in that he hath raised Him from the dead.*" (Acts 17:31.) But there is no hint that the accession would *immediately* follow the resurrection; on the contrary, there is much the other way. For example: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hos. 3:4.) Yet, unquestionably, Jesus is "the King of the Jews," by every conceivable right. How then is it that they are kingless now, and have been so for many centuries? For two reasons: the first, springing out of the freedom of the human will, and altogether sinful; they *rejected* their King, and "with wicked hands" put him to death; the second, springing out of the sovereignty of God, and altogether gracious; he raised the slain Prince of Life from the dead, and called Him to His own right hand, having determined to make the time of His abode in heaven the period during which the most merciful "mystery" of the Church should be developed.

Let us listen again to sure testimony. God says, by Amos: "For, lo! I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Here the kingless nation is scattered over the face of the earth, and yet preserved from losing its identity. Why is this? Because it is determined to bring their dispersion to an end. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this." (Chap. 9:11, 12.) Turn now to the council at Jerusalem (Acts 15), and hear the words of James: "Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to *take out of them* a people for his name. And to this agree the words of the prophets, as it is written, *After this I will return,** and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord who doeth all these things." Here, then, the return of the Lord to rule over Israel, is put *after* He has "taken out of the Gentiles a people for His name." The time of Israel's wandering and chastisement is the time of their rejected Sovereign's absence in a far country, and the time of grace to the world during which God is calling that blessed number who have the distinguished honor of being the "first fruits." "Of His own will begat He us with the word of truth, that we should be a kind of first fruits of His creatures." "The residue of men will seek after the Lord," when He returns to reign, and sends His missionaries from converted Israel to the nations "that have not heard His fame, neither seen His glory." (Is. 61:19.) As says St. Paul of his countrymen, whom he loved with all the ardor of a high-souled Christian patriot: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom.

* "The quotation is from the Septuagint, with very little verbal alteration. The Hebrew text is evidently corrupt. The Arabic agrees with the Apostle." *Crit. Ed. Greek Testament.*

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11 : 15.) Peter is clear as the light on the fact that Jesus must remain in heaven until a period described as "the times of restitution," proving that all things will be out of order until he returns. At the same time the inspired speaker promises that return in so many words: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; *and he shall send Jesus Christ*, which before was preached unto you; whom the heavens must receive *until the times of restitution of all things*, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts 3 : 19, 21.)

We may rest fully satisfied, that when Jesus takes to himself His great power and reigns, a speedy and wonderful change will pass over the nations of the world. Instead of weary centuries of misrule by the tyrant kings of the Gentiles, sin rampant, Satan at large, the nominal Church a melancholy exhibition of worldliness, and true saints waiting, praying, watching, struggling and wondering how long it will yet be ere the morning breaks, there will be a swift destruction of the enemies of righteousness, and a rapid diffusion and development of piety, rectitude, and truth. The glorious King will rule as never king did before. He will fill Zion, and the world through Zion, "with judgment and righteousness;" and "wisdom and knowledge shall be the stability of his times." Good men will no longer talk about "the mysteries of Providence,"—mysteries indeed, if our blessed Lord is on His throne all this time!—but the majesty of righteous government over every form of wrong and rebellion will be sublimely manifest, to the admiration of every loyal subject of the glorious Sovereign, and the confusion of all who dare dispute His will.

The forms of speech in the parables are decisive proofs that Jesus is still waiting for His throne. "*After a long time*," the Lord of the servants to whom the talents have been intrusted cometh and reckoneth with them. The Son of Man is as a man taking *a far journey*, who left his house and gave authority to his servants, and commanded the porter to watch. A certain nobleman went into *a far country* to receive for himself A KINGDOM and *to return*. And when he was returned, having received the kingdom—which obviously means that he returned as soon as he received it—then judgment, or the exercise of royal authority, began *at once*. Rewards for fidelity, punishment for negligence, and death for refusal to submit to his sceptre, were promptly bestowed. The idea of righteousness, of putting disordered things right by the exercise of absolute regal power, flashes irresistibly upon the mind here. This is a KING who will not be trifled with. He has waited long for His kingdom, carrying on a work of marvellous grace in the interval; but now that He has received the sceptre decreed for Him, "He will make a short work upon the earth," and put things speedily to rights in his house, which the worldly, careless, self-indulgent, and quarrelling servants have thrown into disgraceful confusion, making an ecclesiastical Babel of that which should be the scene of love, peace, and joy.

Finally, it is to be noticed also that Daniel says, that the God of heaven is to *set up* a kingdom in the days of the last kings of the fourth and last Gentile dynasty, a note of time which clearly proves that it is not yet set up. The Ruler of this magnificent kingdom is one like the Son of Man—the same, yet how unlike the Man of Sorrows!—who is to come with the "clouds of heaven," the very sign which He himself gives: "And then shall appear the sign of the Son of Man in heaven; and then shall the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (Matt. 24 : 30.) Daniel describes the kingdom which the Son of Man is to receive from the Ancient of Days, at the time in question, in a few words weighty with meaning: "And there was given Him dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7 : 14.) The splendor of this description of the dominion of the coming King is unrivalled; and its locality is not heaven, but earth; for, as if to

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prevent all mistake here, we are assured that it is "UNDER *the whole heaven.*"

One more proof of that which has been sufficiently proved already, if the reader accepts the testimony of Scripture in its fair and obvious meaning. We have already referred to the parable of the pounds. Why did our Lord deliver this parable? To correct the mistake of the people who "thought that *the kingdom of God should immediately appear.*" (Luke 19 : 11.) The time of its appearance, however, cannot be far off *now.* All creation groans for it. And when it comes, may the reader and the writer be honored with admission to its glory!

Editorial.

THE REMOVAL OF THE SAINTS.

How many things have been taken for granted, without proof! How have things that are different been confounded, because of their similarity! What a blind deference has been paid to great names, to authority, to commentators, to text-books! To dissent from them, to think for yourself, to independently investigate,—how often have these things fastened a taint of supposed heresy, and that even in the Protestant Church! How often has confusion arisen from the asserted, but unproved, seeming tautology of parallel passages! In fine, how often, in the modern Church, HAS THE WORD of God been made of no effect through the tradition of the elders!

We thankfully accept the experience and the labors of our forefathers in exegetical studies, *wherever such can be proved to be sound.* But, if not—p e r e a n t! "To the law, and to the testimony!" Harmonize the Scriptures. Use diligently the Bible. If their conclusions cannot stand this test, it is "because there is no light in them." If they "speak not according to this Word," their conclusions must be, very respectfully—perhaps regretfully—laid aside. We refuse to take statements *ex cathedrâ.* We prefer to regard the Holy Scriptures as a fresh volume, just put into our hands, as it were, for the first time. To us they are new, however ancient and venerable in themselves.

It seems incredible how men of otherwise sound judgment, and of undoubted piety, should be so warped as to refuse to apply to the Bible the rule they employ with every other writing, viz., to accept words in their plain meaning. But such is the force of prejudice and of habit, and such is the reverence for traditional teaching, that an artificial, manufactured sense is looked for almost everywhere, and predictions or narratives are believed to be clothed in "figurative language," when the passage, according to the universally admitted laws of language, contains not a solitary figure. The angelic message to the Virgin: "Thou shalt conceive in thy womb," is not violently distorted to mean, "Thou shalt entertain an idea in thy mind;" but the equally plain declaration, "He shall reign over the house of Jacob forever," is asserted to mean, "He shall be supreme in the affections of Christians." The whole system is so utterly incredible that it is a marvel of marvels how sensible men could have been induced to give it confidence.

We have thought it well to let these remarks precede and pave the way for the consideration of that important topic which forms the subject of this and a subsequent paper, viz., the fate of true disciples at the close of this dispensation or age. It has been suggested, additionally, by the interesting letter in vol. iii, page 156. The reply to this letter is entirely satisfactory as regards the virgins; but it has (judiciously) left untouched the difference between the "servant" of Luke 12 : 45, and the "evil servant" of Matt. 14 : 48, both of whom say in their hearts, "My lord *delayeth* his coming," and both of whom are "cut off" from privileges; whilst the latter only is doomed to weeping and gnashing of teeth, because *he,* in addition, is a *hypocrite:*

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and from want of a clear apprehension of this difference, as well as of the fact, that being "cut off" (margin) does not necessarily imply loss of *salvation*, arises the difficulty in the mind of the writer of the aforesaid letter.

In a previous paper (see Prophetic Times, vol. iii, pp. 129, 144) the question was considered, What are the New Testament eagles? But the subject has still wider bearings, as we purpose now to show, as far as God has given, and shall give, enabling grace.

It cannot be too often repeated that there are *various stages* in the Second Advent of our Lord, as was the case at his First Coming in the flesh. In a general view, the prophets speak of both of these as single events, although both consist of a number of particular and successive occurrences, just as we speak of the French Revolution, the American Revolution, the English Revolution, the great American Rebellion, as single events.

It was the want of a clear insight into the various seasons and stages that caused the disciples, and many of the Jewish people of old, to be so much at a loss respecting the apparent Messiahship of the Prophet of Galilee. "Is not this the Christ?" And yet, "Out of Galilee ariseth no prophet." Both were right; but the conclusion the objectors drew was erroneous.

It was predicted to Daniel, that in the time of the end—*up to* which time the prophecy should be sealed—many should run to and fro, and knowledge should be increased. This prophecy is fulfilling before our eyes, in a double sense. Men have made surprising discoveries in science and the arts; and locomotion, and the transmission of intelligence, have become wonderfully rapid through the aid of steam and electricity. So, also, *the true millenarian faith of the Primitive Church* having, in the providence of God, been strikingly revived, earnest students have "run to and fro" over the sacred pages; and the Divine blessing on their indefatigable and prayerful investigations has, through the harmonizing of the various portions, added very greatly to our insight into the purposes of the Lord.

And of all the clear inferences drawn, none is so remarkable and important as the difference between the "parousia" and the "epiphany;" or, in other words, the glorious visible manifestation of the Lord, and his previous silent, unheralded, unnoticed, and unknown coming as a thief.

This "coming as a thief," just as the iniquity of the earth has ripened, is imminent. It may occur at any moment.

Those who are "ready" will be translated, as Enoch was, and be thus "kept from the hour of trial that is to come upon the whole world;" and the reason which Jesus gives for it is, because they have kept the "injunction" He left "concerning the patient expecting" of Him, and the patient enduring of the suffering incidental to it, which suffering He, in the days of his flesh, experienced to the full. It was in *this* sense that John, after having understood the coming wonders of the Revelation, said: "I am your companion in the suffering connected with the present time of patient expectation of the coming of Jesus."

Men and brethren, are these things so? or is such an expectation indeed an idle dream? The Scriptures promise that some shall be preserved from "the hour of temptation;" that *some* shall "be counted worthy" to *escape* all these things, and "to stand before the Son of Man." THEN OTHERS WILL NOT. And in no other way than by *successive stages* in the Advent can the apparent contradictions between the announced, and public, and visible, appearing in glory, and the unannounced, silent, sudden, "coming as a thief" be reconciled.

It is often objected: "The coming of Jesus cannot be so near as some assert, because none of the predicted convulsions of nature have taken place—the sun has not yet been turned into darkness, nor the moon into blood, as is foretold they will be antecedent to it." This objection would hold were it not that the Scriptures, on the other hand, represent that sublime event as occurring in a manner totally unannounced and unexpected. It is undeniable that it is the repeatedly expressed will of God that every believer, from the earliest time, should be in so expectant an attitude as not to look for any expected *prophetic* event to occur between his lifetime and the coming of Jesus.

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This is the exact *truth*. Let who will deny it, the grand fact remains, that the parousia, the sudden, silent coming of Jesus as a thief, is *the very first event in the predicted galaxy of wonders*.

Whatever events might occur before then in the history of the world and of modern kingdoms, neither the Great Tribulation, the Reign of Antichrist, the Judgments of the Seals, the Trumpets and the Vials, the Battle of the Great Day of God Almighty, the appearing of Jesus in flaming fire (2 Thess. 1 : 7, 8), the judgment of the living nations (Matt. 25), nor the glories of the Millennium, can take place until the resurrected, translated, and crowned saints that are made kings and priests shall have been removed into the presence of the Lamb; for *there* John, being in spirit, in the Lord's day, saw them *before* any of the wonders of Jesus revealed were enacted. The other companies *followed:* it was not until afterwards—until the first fruits had been removed—that he saw the *harvest* of the earth ripe, which having been gathered—"the *reapers* are the angels"*—it followed that the *wine-press*, too, of God's *wrath* was trodden, when blood, for two hundred miles' distance, was four feet deep. (Rev. 14.)

Men and brethren, are these things so? If they are so, indeed, then can anything be more important than to be acquainted with the inferences that may fairly be drawn from a close collation and harmony of the predictions of the antecedent removal of the ready saints? Can anything be more intensely interesting than to ascertain, if possible, the time of this stupendous event? An event, the sublimity and absorbing importance of which throw into the shade the revolutions of earthly kingdoms, and diminish into reverse-telescopic minuteness the grandeur of temporal stations and riches!

The removal of the New Testament eagles is near. Although we do not yet *positively* know whether the *parousia* of the Lord, at which it occurs, will be at even, or at midnight, or at the cock-crowing, or in the morning (Mark 13 : 35)—probably a translation of a portion of the Church will take place at each of these—yet we do know that all-important event is *near*, and are safe, and warranted by Scripture, in looking for it. The signs of the times, and especially the wonderfully altered condition of the Jewish people, give a clear general indication. Besides which, the foreshadowing yearday fulfilment of the Revelation, dim though it be, is nearly run out; and, above all, the predicted 6000 years have nearly expired, and *all* the other prophetic chronological periods, in their foreshadowing yearday fulfilment, are just running out. It makes no difference that, as yet, the *precise* day and hour cannot be pointed out. God has wisely permitted this until the Great Tribulation begins, or (for more attentive and prayerful minds) until Daniel's predicted covenant of one week shall have been made. (Dan. 9 : 27.) The facts remain the same. Nor does the "confirming" of this covenant necessarily precede—it probably does *not* precede—the translation of the eagles. We repeat it, *their* removal is the very first event in the coming galaxy of wonders.

And what if some, unwilling to go through the prayerful and laborious investigation that leads (as yet) to the full conviction of these facts, should be unable to perceive them? May not this very thing, in an unbelieving age, be permitted of God, as a test of their fidelity, especially if they occupy a ministerial position?*

The removal of the New Testament eagles is close at hand. It is a time of universal expectation. All thinking minds in the whole

* The *sickle* (Rev. 14) is not used for gathering grapes, but only for grain: "Gather the wheat into my garner."

* The author of an able work that has lately appeared, discussing the various theories put forth concerning the Second Advent (a work that has hardly even received a respectful notice in the theological works of the day)—R. C. Shimeall's "Great Question of the Day"—in his appeal to some of the leading *post-millennial* clergymen of the United States, well says:

"Is it not, we submit, a fearful thought if, perchance, the very errors which originate in the infirmities of the Lord's servants should be designed, in His all-wise providence, as a *test* of our fidelity in 'searching the Scriptures daily whether these things be so,' and, in case of our *neglect* to do this, to 'blind the minds' of those who, on the above pretext, reject the truth?" (Pages 25 and 26.)

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Church are asking what is about to transpire. We have reached the year 1866, the *annus mirabilis*, so long looked forward to as the termination of the Pope's temporal dominion, and pointed out as such by various commentators. And it is most remarkable that for several years past, by common consent, the "Week of Prayer," at the beginning of the year, has been very generally observed by the Church in all parts of the world. Not "two or three" have agreed on earth as touching the things they shall ask, but the great majority of the most earnest and pious believers. Will not God hear his own elect that thus cry to Him for a revival of genuine religion, and the universal prevalence of Christianity? He will. But He will answer "by terrible things in righteousness." Judgment, in both senses of the word, will begin at the house of God, as it always does, both by the translation of the ready saints, who even now cry day and night, "Come, Lord Jesus," and by the persecution of others by Antichrist. The post-millenarian brethren are expecting the conversion of the world; the pre-millenarian brethren are expecting the opening of the grand drama of the Revelation. But all are expecting something unusual. Not that these things must necessarily occur in the now present year, 1866, but that "the time is fulfilled," and that the winding up is just taking place. *The parousia may occur this very night*, or any night or day as it passes. We challenge the world to disprove it. E. E. R.

IS IT A STUMBLING-BLOCK?

Some one writes us, that he receives, and reads with interest, our weekly issues, but that he has one difficulty which deters him from accepting the doctrine of the imminency of our Saviour's coming. "One thing," he writes, "is, and always has been, a stumbling-block in my mind; it is this: In reading the New Testament, we see evidently that the Apostles themselves most certainly believed and taught that Christ's second coming would occur during their lives or generation; and yet many centuries have passed away, and he has not come. How then can we be much impressed with the idea of his coming in our day? Their words and their views, gathered, as we are obliged to gather them, from the New Testament, do not afford a solid, satisfactory basis for a convincing argument, mistaken as they evidently were themselves. Can you wonder then why some Christians hesitate to adopt your views, so far as decidedly to affect their own lives or teachings?"

We think our correspondent has found a difficulty where none exists. If the point he urges is of any force, it weighs as heavily against Christianity in general, and against the credibility of the sacred writers as inspired teachers, as against our particular doctrines. If he is a Christian, and holds the New Testament to be an inspired book, the same processes by which he reconciles his alleged difficulty with his faith in the Gospels and Epistles will also reconcile it with what our Serial is meant to teach. It is, therefore, an adequate meeting of the case, in the shape in which he has presented it, just to turn it over to the department of Christian evidences, in which all Christians, of all shades of belief, are as much concerned with it as ourselves. We may say, however, that he has not correctly represented the facts in his premises, nor argued logically in reaching his conclusions. A more accurate version of the matter deserves to be given, and in that may be found a satisfactory removal of the block at which he has been stumbling.

There is, indeed, a good deal of variety, and seeming conflict, in the declarations of the Scriptures as to the nearness or remoteness of the Saviour's second coming. That many of the early Christians expected it to come in their day is not to be doubted. Paul spoke of himself and his brethren as likely to be among "them that are alive and remain unto the coming of the Lord." (1 Thess. 4: 17.) He wrote to the Corinthians that his calculation was that they should "not all sleep" before the time would come in which "the last trump" would sound, and they "be changed." (1 Cor. 15: 51, 52.) And to the Hebrews he said: "*Yet a little while*, and He that shall come will come, and will not tarry." (Heb. 10: 37.) James, also, wrote "to the twelve tribes which

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are scattered abroad, stablish your hearts, for the coming of the Lord *draweth nigh*." (5 : 8.) Peter wrote to the saints in Pontus, Galatia, Cappadocia, Asia, and Bithynia : "The end of all things *is at hand:* be ye therefore sober, and watch unto prayer." (1 Pet. 4 : 7.) John wrote : "Little children, *it is the last time;* and as ye have heard that the Antichrist shall come, even now there are many Antichrists; whereby we know that it is the last time." (John 2 : 18.)

And yet, there was no such settled confidence and certainty in the minds of these Apostles, or intended to be conveyed by these words, as though the event referred to might not be perchance yet long delayed. As Professor Butler has well observed : "The same St. Paul who addressed the Thessalonians in his first epistle as if they, yet alive, were to behold the coming of Christ, in his second warns them that his words were meant to justify no such certainty, inasmuch as that the day of Christ was to be preceded by a great and conspicuous apostasy. The same St. James who had spoken of the same coming as *drawing nigh*, introduces his assertion with exhortations of endurance, and illustrations drawn from the 'long patience' of the husbandman waiting for the fruit of the earth. The same St. Peter who in his first epistle contemplates the end of all things *at hand*, and bids Christians hope for the 'grace' to be brought at the revelation of Christ, in his second obviates objections to the tardy march of the expected Judge, not by denying the fact (as our correspondent's conclusion would require), but by reminding his reader that the Lord is not slack as some men count slackness, but long-suffering to usward, and that the cycles of His providence are framed upon a scale in which one day is as a thousand years, and a thousand years as one day. And the same book of Revelation which promises the rapid return of Christ unfolds an antecedent series of events, probably to occupy long-revolving ages."

It is also to be noted in this connection, that the Scriptures themselves repeatedly declare that the first Christians were purposely held back from all certain and definite knowledge respecting the times and seasons. Even Christ himself is represented as, at one time, uninformed as to that point. His own words, more than once recorded, are: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only." (Mark 13 : 32 ; Matt. 24 : 36.) And so again, when His disciples questioned Him on the subject, His reply was : "It is not for you to know the times or the seasons which the Father hath put in His own power." (Acts 1 : 17.) These passages, connected with others of like tenor, prohibit us from expecting any certain or definite information from the writers of the New Testament as to the exact time of the Advent. They inform us in advance that, so far as it was given them to know, the Saviour's coming might be in their day, or it might be deferred to a period in the remote future. Their words are, therefore, no more to be taken as asserting or fixing the Advent as certainly to take place in their day than as having reference to events which did happen in their day, which some have been disposed to accept as the coming of Christ, to which they were looking with so much anxiety and hope.

And then again, so far from arguing the non-inspiration of the Apostles, or the untrustworthiness of their words respecting Christ's coming, the indefinite imminency in which the New Testament leaves it ought to induce the contrary conclusions. It shows the presence, not the absence, of Divine wisdom in the whole matter, in so arranging the allusions to the time as to secure the same practical effects for every age without confining the promise to any. We can readily see how Providence would have defeated some of the very ends at which it aims if any other method had been adopted, or the manner of speaking of the time of the Advent had been anything different from what it is. It is the Divine will that the return of our Lord should be, in every generation, the subject of perpetual watchfulness, expectation, conjecture, fear, desire. To cherish anticipation, he has permitted gleams of light to cross the darkness; to baffle presumption, he has made them only *gleams*. He has harmonized with consummate skill every part of his revelation to produce this

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general result; now speaking as if a few seasons more were to herald the new heaven and the new earth; now as if his days were thousands of years; at one moment whispering into the ear of his disciple, at another retreating into the depth of infinite ages. He means thus to live in our faith and hope, remote, yet near, pledged to no moment, possible at any; worshipped not with the consternation of an immediate, nor with the indifference of a distant certainty, but with the anxious vigilance that awaits a contingency ever at hand. This deep devotion of watchfulness, humility, and awe, should it even run far ahead of time, Christ saw to be the fittest posture for the spirits of his people, and hence has arranged his communications exactly so as to preserve the devout believer in the salutary suspense which insured that posture in the Apostles, and which must ever characterize those who embrace and hold the Christian faith as the Apostles did.

But there never has been a provision of Divine mercy and wisdom which some have not perverted. And it has so fared with the nicety of the adjustment and benevolence of arrangement which God has made in this matter. The gracious denial to the Apostles of certain knowledge, and the intended effect in leading them to expect that Christ would come in their day, and the stimulant to constant watchfulness, which it was meant to be in every successive generation, is made to cloak and foster doubt and unbelief on the whole subject. Because the first Christians were what God, in his goodness, wished them to be, therefore it is now argued that we are not to be like them—that as they anticipated Christ's coming, and measurably antedated it, it is wrong for Christians now to look for it with a degree of confidence to produce effect upon their lives and teachings! We confess ourselves surprised at such logic. And yet, perhaps, we ought not to be surprised. It has been fully anticipated in those very Scriptures to which it goes for shelter. Christ himself foretold that many of his professed followers would be caught in this very snare, and ultimately be found saying in their hearts that their Lord *delayeth* His coming—that it is quite too remote and indefinite a thing to be practically concerned about. Peter has also informed us, that "in the last days" some shall come, saying: "Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3 : 3, 4.) Nor are those encouraging names which he applies to them. "Scoffers, walking after their own lusts," are not the sort of people after whom to copy, or whose opinions we are to encourage.

It also appears to us to be particularly unreasonable for the Church to put aside concern about the nearness of Christ's coming just in proportion as we are approaching it. We certainly are eighteen hundred years nearer to it now than the Apostles were. And if God could approve, and bless with special gifts and miraculous powers, those who, so long ago, believed and expected that they would likely live to see it, how can we esteem ourselves accepted as his true people, now that we are sixty generations nearer, if we set ourselves to be sixty times more indifferent, and hold it as sixty times more uncertain and remote? Would not all just reason demand that the proportion of our interest and expectancy should rather be sixty times more lively and confident? We may perchance be mistaken in counting that Christ's coming will occur in this generation; but we claim that we have more reason thus to count than the Apostles had to expect it in their day. And if the favor of God and his blessing went with *them* in speaking and hoping as they did, it will be no damage to *our* interests to believe and teach that any of these days or nights our dear Lord may come, and that anything different from this is unapostolic and heretical.

Our correspondent will hardly question that our Saviour's presence is eminently desirable, and greatly needed. He will hardly deny that the most blessed things of our holy faith await His coming in order that they may be fulfilled, and that everything is sighing for the day of his manifestation. "Nature—uncorrupted nature—through all her regions, cries aloud for Him who is to rectify her unwilling disorders, to repair her shattered structures, to restore her oppressed energies, to vindicate her voice of conscience long despised—her sublime testi-

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mony to the Creator so long questioned or overlooked. But what is this to the demand of grace for the coming of Him who is not only the great God, but our Saviour? If the whole creation groaneth and travaileth together in pain for the manifestation of the sons of God, what shall be the desires of the sons of God themselves? What shall be *their* ardor to realize that liberty of the children of God of which such great things are spoken? to behold their own lowliness glorified in the glory of the Man of Nazareth, their humble labors recognized by the approval of a God once manifested in the flesh, their persevering faith vindicated, their hope consummated, their charity brightened into a reward eternal and infinite! Yes, all proclaims and demands the return of Christ to the world—all but the unsanctified heart of man! There alone no voice is heard to welcome the mighty stranger. There alone the dawn of this eternal orb is contemplated with hatred, horror, and dismay." Why, then, should we wish to believe or speak, on this subject, differently from what the Apostles did? Why should we think of looking for reasons to put far off the blessed day? Or why should we be disheartened, or allow our ardent hope to cool, because the best and holiest of other ages were, by no fault of theirs, a little over-hasty in their anticipations? Rather let us believe that the day is verily at hand, and unite our earnest and realizing prayers with the saints of old, and cry: "COME, LORD JESUS, COME QUICKLY!"

BOOKS ON PROPHECY.

GOOD books, setting forth the grand predictions of the Scriptures respecting the course of future Providence, and the consummation for which our religion teaches us to hope, are scarce in this country. Twenty years ago, our book markets furnished almost nothing but the few volumes of republications under the title of "*The Literalist*," the publisher of which was by no means paid for his pains, though the books themselves have done, and are still doing a precious work. From that sowing, sparse as it was, and on a very unpromising field, has come a better harvest than was to have been anticipated. But still, the department of literature to which it belongs, is but imperfectly stocked with books to which inquirers may be referred. People have not encouraged publications of this sort as they should, nor given them the attention which the importance of the subject demands. Neither Christians, nor ministers have sufficiently cared to know what God has said concerning what must shortly come to pass. It is true that the greatest and best book on the subject is the Bible itself. If people would only take the Bible as it reads, and let it speak, no one could be much in want of a clear, conclusive, and authoritative compend of the doctrines we hold. The plainest reader of our English version alone, might there find for himself all the light that is required to make him an intelligent Millenarian. But in the abused state of the popular mind, and the prevalence of systems of mystic and allegorical interpretation which only darken wisdom and bridle the words of the Holy Ghost to turn them whithersoever they will, it is necessary that special presentations should be made, in which attention is directed to the fallacies afloat, and the truth carefully pointed out and defended. Upon this subject, as upon faith at large, people must first hear in order to believe, and have a preacher in order to hear. And among the rest, a very effective preacher is a well-composed book, in which the truths of Scripture are drawn out and faithfully embodied. It can go, and make itself heard, and its silent lessons felt, where no living voice would be allowed to utter them. A good book is a precious and a mighty thing. Tracts and books wrought the great Reformation; and tracts and books, for the last three hundred years, have done more to enlighten and influence the world, than any other agency in it. Our very religion is linked to and dependent upon tracts and books. And as we value books, and especially the writings of prophets and apostles, we also value the productions of the students of those writings, as well those which properly treat of unfulfilled prophecy as those which treat of other Scriptural topics.

We are, therefore, happy to see the multipli-

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cation of such books, on prophetic subjects, as we can approve. Every one is so much gained to the cause of truth, and so much added to the instrumentalities for its dissemination. Crude trash and learned rubbish, of which there is much more than we have need for, will, of course, turn up with the rest. Chaff usually appears with the wheat, and sometimes in very annoying excess. But we do not therefore protest against the growing of wheat. We think it well to encourage thinking and writing on the predictions of Sacred Scripture, and the publication of what is honestly and thoroughly thought out. It is not only a legitimate field, but one in which special blessings are to be found, and one which is becoming more and more intensely interesting and important as the years roll on. And for the same reasons we would have people read on the subject, and grapple with the great problems of the divine purposes, and seek earnestly after some clear and definite views of what God has given for our learning; for it is only thus that we can fill out our duty as Christians, or rise to the proper enjoyment and blessedness of true religion.

We have been led to these remarks by the appearance of several new publications to which we desire to direct the attention of our readers, and which we can heartily recommend as sound in doctrine, and of a character to edify and please those who are of our way of thinking.

1. "VIEWS OF PROPHECY *concerning the Jews, the Second Advent, and the Millennium:* by a Layman." This is a small volume, consisting of 94 pages, which contains the substance of a short course of lectures, delivered by the author, and is intended to be a brief elementary introduction to the momentous topics referred to in the title. Only the initials of the writer's name, (E. M.) are given. He does not enter critically into the subject, but aims rather at a succinct *résumé* of results which have been brought out in heavier and more thorough works. He gives, however, many important facts and statistics, and in a very neat, dignified and popular style, well puts the leading questions at issue between us and the spiritualizing school, and gives fair statements of the foundations on which our conclusions mainly rest. He believes in the literal return of the Jews, the personal coming of Christ at the commencement of the Millennium, and the resurrection of the saints to reign with their Lord in a new dispensation of peace and blessedness upon the earth. We approve the book, and believe that it will be read with profit by all. Price 75 cents.

2. "THE RESTORATION: *Or the Hope of the Early Church Realized;* by Rev. Henry A. Riley; late Pastor of the First Presbyterian Church, Montrose Pa. With an Introduction by Rev. J. A. Seiss, D.D." pp. 270. This book has much the same outlines with the one above. It treats of the Jews, the Restoration of the Throne of David, the Premillennial Advent of Christ, the ancient orthodoxy of Millenarian doctrine, the Renovation of the Earth, the two-fold Resurrection, the nature of the Advent and the Judgment, the practical bearings of the subject, and the solution of difficulties. It is an unpretending book, but will be found very useful. It is written with calmness, dignity, reverence for the Scriptures as man's only adequate guide in these matters, and with an earnest and praiseworthy desire to give a clear and solid testimony, upon topics upon which the common Christian mind is much and disastrously in the dark. It is full of important truth, fairly deduced, popularly presented, and suitably enforced. We welcome its appearance, and commend it to the Christian public. Price $1.25.

3. The first part of a new work of our own, entitled, "THE APOCALYPSE: *A Series of special Lectures on the Revelation of Jesus Christ:* with a revised Text." It is proposed to issue these Lectures in numbers, each embracing four Discourses, and covering about 100 pages. The first number has now been several months before the public. Others will follow in due time, should the author's life and health be spared. Price 50 cents per number, postage 4 cents.

Smith, English & Co., No. 23 N. Sixth Street, Philadelphia, are the publishers of all these works, and deserve the thanks and encouragement of Millenarians for bringing them before the public.

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The Prophetic Times.

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Special Contributions.

THE KINGDOM OF HEAVEN.

When John the Baptist, Jesus and His disciples came to the Jewish nation, they preached the kingdom of Heaven, the kingdom of God. It must have been remarked by every careful reader of the New Testament, that they never once attempt to explain what is meant by the phrase. It is evidently taken for granted that every one knew what the phrase denoted, and hence no necessity existed for explanation. How are we to understand this peculiarity of the New Testament? This feature of it, is an inexplicable difficulty to every one but a true believer in the ultimate fulfilment of the Abrahamic-Davidic covenant. To such a one, it is only another and gratifying proof of the consistency of his belief with the general scope of God's word. Indeed, if it did not exist, one precious link in the chain of Scriptural evidence would be lacking. Let us briefly examine this subject, and give a few reasons why those who preached the Gospel of the Kingdom, had no need to enter into a discussion concerning the kingdom thus proclaimed.

The phrases, "kingdom of God" and "kingdom of heaven," were employed by the Jews prior to the first Advent to denote the coming kingdom of the Messiah, by which they understood, according to the united testimony of the prophets, the Davidic kingdom restored under the reign of a predicted Son of David. This employment of the phrase was so general, that all understood it; especially was this the case at the time of the Advent, since at that very time it was universally believed that the period was near when that kingdom should be established. How comes it that such phrases were used? And from whence did they derive them? This is readily answered. They employed them in their phraseology, because they corresponded in spirit with the predictions of the prophets. Thus, in Dan. 2:44, it is said, "*And in the days of these kings, shall the God of heaven set up a kingdom*," &c., hence, this kingdom was called by them, "the kingdom of heaven," because "the God of heaven" is to set it up; and also named "the kingdom of God," because "God" is to perform this work. A multitude of predictions establish the truthfulness of these phrases, in which this "God of heaven" affirms that He will most certainly bring it to pass, appealing as proof that He is in heaven, (Ps. 89:6, &c.), declaring that this kingdom shall be "under the whole heaven;" that "the windows of heaven," (Mal. 3:10), shall be opened to pour out blessings, &c. We can see therefore, how naturally these phrases arose from the language uttered by the prophets, and how appropriate and forcible they are in expression. We can also see how they harmonize with the inheritance that we receive through the promises made unto Abraham, Isaac, and Jacob, and confirmed to David. Indeed, if this could not be appreciated, the Lord Jesus and the Apostles would never have adopted them. But right here, let the reader pause and reflect for a moment. As stated before, the Jews under these phrases meant that "the God of heaven" should re-establish "the tabernacle of David," then "fallen down," or, in other words, that "the Lord God shall give unto Him (the Messiah), the throne of his father David; and He shall reign over the house of Jacob forever;

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and of His kingdom there shall be no end." Now when the Lord Jesus and His apostles adopted this phraseology, did they or did they not indorse the opinions so common among the Jews, and entertained even by some whose piety is commended in the Scriptures,—for example, Zachariah, Nathaniel, Joseph? Can we for a moment believe that the Christ, who only came to proclaim the truth, would adopt these phrases, knowing how the Jews understood them (and whilst they meant one thing, He understood those phrases to denote quite a different thing), without explaining how He comprehended them? How could His preaching be effective under such circumstances? How could they possibly understand Him? Would He not in that case have been guilty of the most cruel deception? Who dare assert this respecting David's son and David's Lord? And yet multitudes are virtually doing this, in that they teach that the Jews, under this language, understood one thing to be taught, whilst Jesus and His apostles understood something quite different to be expressed by the very same words. Such a difference of opinion might be pardonable in details, but when it refers to the subject-matter,—the great object of hope,—it cannot exist without doing violence to the unblemished character of Jesus. The Jews might be mistaken in reference to the time and manner in which that kingdom was to be set up (Jesus corrected many such mistaken notions), but they could not be mistaken that by the phrases, "kingdom of heaven" and "kingdom of God," we are to understand the restored Davidic kingdom. Why? Because the preaching of John the Baptist, of Jesus and His disciples, confirmed them the more fully in those views. The proof is decisive. Every reader of God's word is willing to admit that down to a brief period before the ascension of Jesus, *even His own disciples*, to whom He had at length been "speaking of the things pertaining to the kingdom of God" (mark it, speaking of this identical kingdom), *still held to the very view adopted by the Jews*, viz., that the kingdom of God or of heaven is the restored Davidic kingdom; for they asked Jesus (Acts 1; 6), "*Lord, wilt Thou at this time restore again the kingdom to Israel?*" Now remember, these were the identical men whom Jesus sent out at various times to preach the Gospel of this kingdom, and yet, down to the time of the ascension, they had no other idea of this kingdom than the one universally received by the Jews. Will any man dare to say that Jesus would send out a body of men to preach what He Himself did not believe; send out "the blind to lead the blind;" or, that He purposely left them in ignorance, that the ignorance of the Jews might be confirmed? Would that be honest, either to His disciples or the Jews? Does it reflect the least honor upon the prophets, who predicted that His utterances would be truth and not deception, light and not darkness? Can we influence men who reject the millenarian system, the old paths, to ponder over these things and see where they stand, when they teach that Jesus sent out men to preach "the kingdom of God," and yet these preachers of the kingdom were utterly mistaken in their conceptions of this kingdom. Let those believe it who will, I most firmly hold, that Jesus, when He adopted these phrases of the Jews, also adopted the opinion devoutly held by them, that they denoted the restored Davidic kingdom; that when He preached the kingdom of God; there was no necessity to explain what He meant when He said, "kingdom of heaven;" and that when He sent away His disciples to preach this kingdom, they also understood what was comprehended in these expressions. Any other view is derogatory to their character for purity and their dignity as teachers. No other position but that which we as Millenarians occupy, can fairly and consistently explain the early preaching of Jesus and His disciples.

We have an abundance of proof to strengthen this position, as can be seen by those who are willing to give this subject an impartial investigation, in referring to the works of Millenarians, able and learned men in the various denominations. But, in accordance with the spirit of this article, we shall only refer to one, viz., to the prediction of Dan. 2; from which the Jews mainly derived those phrases. That this prophecy (see verses 31, 45) is an epitome of the

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world's history down to the period when this Davidic kingdom is set up, is apparent from a few considerations. 1. The Jews understood it in this light, and, as we have seen, the preaching of Jesus and His disciples confirm it. 2. The stone which is to smite the feet of the image is not the church, for the church is never called "the stone," but Jesus has this title in several places. This stone "was cut out of the mountain without hands," referring to the miraculous conception of Jesus, and His being descended from the Davidic or royal lineage. (For "mountain" is sometimes used in this sense, and "without hands," denotes supernatural power or something beyond human agency.) This stone was to smite the image *after* it stood on its feet, which must refer to something else than the establishment of the Christian church, for that was organized several hundred years before the Roman empire was divided. In addition, this smiting perhaps is, as the prophecy indicates, for the purpose of destroying, and not to reform or renew. 3. The kingdom here mentioned, is not the church, because it was to be set up "in the days of these kings," that is, in the period of the divided state of the Roman Empire; but, as we have stated, the church existed centuries before the period of division. Additional reasons, drawn from the prophecy, are found in almost every work of Millenarians, so that I need not detain myself on this point. We find that the prophecies which contain the language from which the phrases are derived, contain within themselves the most abundant material to substantiate the fact that the Jews comprehended the true nature of the kingdom (however much error some may have entertained in connection with it), corresponding with the preaching of Christ and His disciples. The continued teaching of the apostles, after the Christian church was established, and the fact that those predictions cannot be consistently applied to the church, but to something still in the future, clearly and forcibly indicate this truth.

It may, perhaps, be thought that the peculiar manner in which John the Baptist, Christ and the disciples preached this kingdom, viz., that it was "at hand," or "nigh," is an objection to this view of their preaching "the kingdom of heaven." It is supposed, and most erroneously, that because they said it was "nigh," and the church was a few years after established, that it must denote the church, for that was the only institution organized near at hand. Will such objectors, however, permit me to direct their attention to a thought that may not have entered their minds. How does it come that Jesus and His disciples, when they commenced preaching this kingdom, said it was "nigh," but just *as soon* as the chief men of the Jewish nation conspired to put Jesus to death, neither Jesus or His disciples are ever again found preaching that that kingdom is nigh? There must be some reason for such an extraordinary change. What is it? Can those who oppose our views give a reason? Can they tell us why, on the contrary, Jesus and His disciples *after such a conspiracy preached that it was distant?* It is impossible for them, with their views, to give a reason for all this consistent with the tenor of God's word. The reason, briefly, is this: the prophets, as we have seen, predicted *this* glorious "kingdom of heaven," the restored Davidic kingdom. The covenant, these promises, belonged exclusively to the Jewish nation,—hence, during that period, this kingdom could not be preached to the Gentiles, but must be confined to that nation. In virtue of the promises, it must be offered to that nation. The result was that they rejected it, and the rejection was manifest when they assembled together, and conspired the death of the One who was to rebuild the tabernacle of David. Then, after this act, it was no longer offered to them, but Jesus told them repeatedly that they would not receive it, and among numerous allusions to their fatal rejection of this kingdom, boldly tells them in Matt. 21, Luke 19, 20, Mark. 12, Math. 22, that He shall be rejected and put to death, that the kingdom shall be taken from them and be given to others (but these must first be gathered, and before they can inherit it), that the marriage is postponed until other guests are secured, that their house shall remain desolate until He come again, that He is like a nobleman who goes away to receive a kingdom and shall return again, &c. Or to

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be more minute, take Luke 21, for instance; after describing the Advent, v. 27, the approach of our redemption, v. 28, how to regard the signs of approaching deliverance, v. 28, 29, 30, He adds: "So likewise ye, when ye see these things come to pass, know ye that *the kingdom of God is nigh at hand.*" The question is, when nigh? Certainly after the signs of His approaching Advent and the Advent itself are witnessed. When these things are seen, then and only then is the kingdom of God again "nigh at hand." So the careful student will observe that in Luke 19, a parable is uttered, "because they thought that the kingdom of God should immediately appear;" but instead of meeting their expectations, he teaches that it is in the distant future.

To this teaching of Christ, corresponds the utterances of the Apostles. They never proclaim the kingdom as nigh at hand. Whilst in general terms, to hold up the blessed hope, awaken faith and watchfulness, they declare the nearness of the Advent, we still find them predicting certain events to occur before it is at hand. See Paul, in 2 Thess. 2; James, Acts 15:14; Peter, Acts 3:19, and John in Revelation. More than this, they repeatedly declare that the appearing of Christ, His return and kingdom, are linked together.

As this article is simply designed to direct the attention of some to this peculiar feature of the Millenarian system, by which we are able to reconcile the preaching of John the Baptist, Christ and His disciples, and that of the Apostles, without prevarication, or without one or the other party being found ignorant of the true nature of the kingdom proclaimed, I leave the subject to the reader's reflection. Let me suggest, however, that many and highly interesting matters are connected with this view, which it is impossible even to properly enumerate within the compass of an article. The reader, therefore, is referred to standard Millenarian authors, where the argumentation will be found in detail.

Briefly, then, John the Baptist, Christ, the disciples and apostles, preached the kingdom which is to be established when the Lord Christ shall return again the second time unto salvation. This kingdom, in view of the covenant relations of the Jews, was offered to them. They, through the representatives of the nation, rejected it. Its establishment is now postponed until a people are gathered out. When this gathering is accomplished, then Jesus will return to rebuild the fallen tabernacle of David, He will reign in Jerusalem and Mount Zion gloriously, the glorified saints will reign with Him over the spared nations of the earth, and then "the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High," and then too, will the prayer uttered by the last saint, "Thy kingdom come," be fully answered.

G. N. H. Pt

THE BLESSED HOPE.

"THE grace of God," revealed in the Gospel, teaches, says an apostle, three things. (Titus, 2:11, 13.) 1st. The denial of all ungodliness and worldly lusts. 2d. A sober, righteous and godly walk and conversation in this present evil world. These may be regarded as the Christian's *negative* and *positive* life. The 3d thing taught by this revealed grace is, to look for, to anticipate, "that blessed hope,"—those glorious things that are to be revealed at the appearing of the great God and our Saviour Jesus Christ. This may be regarded as the Christian's *prospective* life,—his life of hope, and faith, and patient waiting. Concerning this same hope, St. Peter speaks, and bids Christians, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought to you at the revelation (the Apocalypse) of Jesus Christ." 1 Pet. 1:13.

It is to this Apocalypse of Jesus Christ, to this glorious appearing of the great God and Saviour, as a "*blessed hope*," that the reader's attention is now asked. The world does not consider thus. If they knew aught of the terrors of this day, they never could deem it a "blessed hope;" they might reasonably be allowed to put it from them as far as possible. But the church—the church for whom it is the day of "redemption"—is as ignorant concerning this event as the

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world. The church is "willingly ignorant." It mocks at a return of its Lord. It invents systems of interpretation by which it may disprove it. In its deep spirituality, it pronounces the idea of an apocalypse, a personal appearing of the Lord, carnal. In its awful reverence, it declines looking into the subject as something unlawful for a Christian to examine; and in its intense worldliness, it cannot discern the signs of the times, nor will stay its pleasures and its traffic to learn the blessedness of the hope that "the bridegroom cometh." But to "the wise," to those who are watching and waiting, anything that bears upon this subject is attractive. Anything that tells of the coming Lord, and of the glory of His appearing, is welcome to their hearts, and awakens the responsive answer to his repeated declaration,—"Even so, come, Lord Jesus, come quickly." To such, a few suggestions are offered concerning this second coming of the Lord as a "*blessed hope.*"

1. This event is a blessed hope, because it is the time appointed for *the restitution of all things.*

What a world we live in. We need not a revelation to tell us that a curse rests upon it. The powers of evil are everywhere in the ascendant. The pestilence walks abroad at noonday and at night. The unexpected earthquake buries the dweller in his dwelling. The pent-up fires of the volcano pour their burning lava over fruitful fields. The angry sea sports with man's feebleness, and strews its shores with the wrecks of his strong-built ships. Now, the swollen stream sweeps along on its rushing current, man and beast, and the products of the husbandman, and the costly labors of the artisan; and anon, its dried channels mock the hope of feverish thirst. The earth produces spontaneously the brier and the thorn. It yields sparingly to the toiling hand of man. The drought, the mildew, the insect, conspire against him to destroy his labor. The lightning blasts; the tornado desolates; the sun scorches; and inanimate nature everywhere speaks of disorder, of a curse, of wrath poured out; and these indications are even stronger in animate nature. Insect and creeping thing, and fowl of the air, and beast of the field, lie in wait and watch for, and destroy one another. It is a constant warfare,—a constant struggle for life,—and over all, disturber and destroyer of all, is man. Everything flees from him as from a common enemy. He preys even upon his own species. Man defrauds man, robs man, murders man. What the elements spare, what the worm and beast cannot touch, man preys upon. He is reckless in his destruction and waste. He revels in the misery that he produces, and, maddened by the cravings of his own appetites and passions, he feels not for the lost hope and blighted happiness of others. The cravings of appetite, the pangs of want, the disgust of satiety, the humiliations of disgrace, the pinings of sickness, the struggles for life, the partings, the strifes, the wrongs, the estrangements, oh, these are not a tithe of the miseries that humanity knows,—the bleeding of a thousand wounds that we daily see, that break hearts and make life miserable! and over all death holds his horrid carnival. The earth is one vast grave-yard, where she is ever burying her miserable children. To use the language of inspiration: "The whole creation groaneth and travaileth in pain." Inanimate nature, and the creeping thing, and beast of the field, and man that walketh upon the earth,—"the whole creation!" and even "the sons of God," we who have the first fruits of the spirit, even we, beset with infirmity and corruption, groan within ourselves, struggling against the world, the flesh and the devil, and crying even in our spiritual agony, Oh, wretched men that we are!

It was not always thus. There is enough good struggiing with all this terrible evil, to satisfy our reason that all was once "very good,"—that man was upright, that nature was perfect, and that now a curse has superseded the blessing. But is it always to be so? Is the curse to remain forever? Must nature ever and hopelessly groan in her bondage? No. Blessed be God, there is to be a restoration. This earth is again to smile in beauty. Beauty is to be given her for ashes, the oil of joy for mourning, and the garment of praise for heaviness (Is. 61 : 3), and her children, "the ransomed of the Lord, shall return, and come

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to Zion with songs and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." (Is. 35:10.) And is not this a "blessed hope,"—a consummation devoutly to be wished? But *when* and *how* is it to be brought about? *At the appearing of the Lord Jesus Christ*, and the putting forth of that power whereby "he is able to subdue all things unto himself."

In relation to this new creation and paradisian state of the earth, the reader must be referred to "all the prophets," especially to Is., chap. 11:35, 65. With regard to the person by whom and the time when this glorious change is to be brought about, one passage must satisfy us for the present. St. Peter exhorts his countrymen to repent, so that "the times of refreshing may come from the presence of the Lord, and he shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken of by the mouths of all His prophets since the world began." (Acts 3:19, &c.) The apostle here makes two assertions: 1st, that there is to be "*times of refreshing*,"—a "*restitution of all things*;" and 2d, that this is to take place when God shall send Jesus Christ, whom the heavens have received, and must retain until the appointed time.

And since this glorious *appearing* of the great God and our Saviour, Jesus Christ, is to bring along with it "times of refreshing,"—the "restoration of all things,"—is to change the groans of this creation into songs of joy and everlasting gladness, then is it a "*blessed hope*." The Christian's heart should be full of it. With the Psalmist, he should be able to say, "My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning!" Ps. 130:6.

B. B. L.

WAITING UPON THE LORD.

But they that wait upon the Lord shall renew their strength,—they shall mount up with wings as eagles,—they shall run and not weary, and they shall walk and not faint. The term "wait upon," in its original signification, is *wait for*. The present received idea is that of service, which does not entirely convey the meaning of the prophet, while it is comprised in the older acceptation of the expression. For they who did wait for Christ before He was revealed in Bethlehem, and they who wait now for His coming in glory, are as a natural consequence those who serve; yet the single idea of service does not embrace the joyful waiting. The prophecy with which this text was associated, was the coming Messiah,—"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, her iniquity pardoned. The joy of the Lord shall be revealed, and all flesh shall see it together." There was always an expectant band since the first prophecy was uttered. Daniel searched and knew by books, the number of years whereof the word of the Lord came to Jeremiah, and satisfied that God's word was to be fulfilled in the desolating of Jerusalem, he made that memorable prayer, at the close of which the man Gabriel touched him and said, "Oh Daniel, I am now come to give thee skill and understanding." Thus the line of those who were waiting on the words of the Lord for their fulfilment, was never broken until Simeon and Anna, in the glory of the great revelation, the anointing of the most holy, prophesied in the temple. Neither now is it broken, for in all ages, from the apostles down to the present time, there were those who waited for the Lord, according to His word. And although none who have gone before saw His coming in glory, for which they watched, yet they were obeying the command, and shall doubtless be witnesses to the great event under circumstances different from what they anticipated. The promises connected with the text are as fresh and full for those who now wait, as they were for those who held the same attitude in the days of the prophet. There seems, comparatively, to have been little said by the prophets concerning the first coming of Christ in humility and poverty,—the larger prophecies were for the second coming in glory and power. There had been no voice reiterating the command to watch, as has been since the first act in the Divine drama of the Revelation. Christ, eager

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that His people should not forfeit a privilege, either by ignorance or carelessness, repeats over and over again, the duty to watch for another advent, when He will come for a final judgment and reward. "Watch ye, therefore, for in such an hour as ye think not, the Son of man cometh." "What I say unto one I say unto all, WATCH." L.

Selections.

EXTRACTS.

WHAT IS COMING?

"Looking after those things which are coming on the earth."—LUKE 21 : 26.

WHAT is coming? That is the great question of the day, which everybody is asking, and which many political seers endeavor to answer, with more or less confidence in their own powers of second sight, and relative depreciation of others' gifts in the same line. Definite, reliable answers are out of the question, as a matter of course; and of all the ingenious speculations as to the probable turn which state or other affairs will take within the next few years, time alone can determine the right and the wrong, if they should be long enough remembered.

What is coming to pass? No man can tell. There is no seer wise enough to read the signs of the times, and interpret them to us.

So speak the philosophers of the age. The Word of God *only* gives light on this subject.

THE CLOSING HOURS OF TIME.

Are we really in the winding up of our world's history? If so, what a solemn thought. All to be over soon! Our work all to be closed up! A day of settlement to dawn! Yes, the scrutinizing eye of the Judge will then be turned with a searching glance upon us. Our past history of faithfulness or unfaithfulness will then reappear, to approve or condemn us. Our hearts, filled with heavenly zeal, or chilling lukewarmness, will then decide our claims to the felicities of a celestial paradise; for we shall then continue "holy still" or "filthy still." Are we indeed, nearing a day of such magnitude? Are we truly living in the closing hours of time? We cannot evade the conclusion that such is the case. Then what is our duty? If the Master is about to return, how should we improve these closing hours? If we have been remiss in duty in days gone by, should we not begin now to do the will of Christ? If we have lived prayerless lives, let us begin to visit the throne of grace, and seek pardon for past indifference, and strength for time to come. Let us go to work for God, and pluck men as brands from the burning. The hours fly—will we improve them? The closing hours of time are upon us; shall we squander them in idleness? Oh! sound out the cry, "Behold the Bridegroom cometh," and do it with devoted hearts and earnest minds.

THE TRANSLATION.

There are two stages in the coming of Christ: He will first come *for* His saints, and subsequently come *with* His saints. In the first place, Christ will appear in mid-heaven with His angels, or descend to the atmospheric heaven to gather His saints, who will then "be caught up into the clouds, to meet the Lord in the air" (2 Thess. 4 : 17), and will remain above, in their "chambers," "for a little moment," "until the indignation be overpassed." Is. 26 : 20. And, in the second place, "the Lord my God shall come, and ALL the saints with thee:" Zech. 14 : 5; which includes both the changed living saints, and the resurrected ones, who had previously been "caught up together" to "meet the Lord," and having remained till the close of the "indignation," they now "ALL" return with their Lord, at which time "the Lord shall be King over all the earth." (v. 9.)

So, instead of having Christ come to bring an army of disembodied saints, to imprison in

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tenements of clay, He is coming, first, to gather His slumbering and living saints to meet Him, and then come with them to renovate the earth. He comes *for* His saints before coming *with* them.

RICHARD BAXTER ON THE ADVENT.

Would it not rejoice your hearts if you were sure to live to see the coming of the Lord, and to see his glorious appearing and retinue? If you were not to die, but to be caught up thus to see the Lord, would you be averse to this? Would it not be the greatest joy that you could desire? For my own part, I must confess to you that death, as death, appeareth to me as an enemy, and my nature doth abhor and fear it. But the thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure I should live to see it, and that the trumpet should sound, and the dead should rise, and the Lord appear, before the period of my age, it would be the joyfullest tidings to me in the world. O that I might see his kingdom come! It is the character of his saints to love his appearing, and to look for that blessed hope. "The Spirit and the Bride say come; even so come, Lord Jesus." Come quickly, is the voice of faith, and hope, and love. But I find not that his servants are thus characterized by their desire to die. It is, therefore, the presence of their Lord they desire; but it is death that they abhor, and therefore, though they can submit to death, it is the coming of Christ that they love and long for. If death be the last enemy to be destroyed at the resurrection, we may learn how earnestly believers should long and pray for the second coming of Christ, when this full conquest shall be made.—*Baxter's Works, vol.* 16, p. 555.

Editorial.

THE REMOVAL OF THE CHURCH.

THE FOURFOLD SUCCESSION.

(Continued from page 44.)

We believe that the removal of the Church, in its entirety, will be gradual, and in successive companies. To set forth this great fact, is the main object of this paper.

The grand "*harvest*," as has been intimated above, takes place just before the glorious "epiphany," or visible descent of Jesus in majesty and glory. It is described in Matt. 24 : 30, 31. It occurs "immediately after" the Great Tribulation, when the sign of the Son of man shall have appeared in heaven. It is *then* that the Lord descends with a shout, with the voice of the archangel, and with the trump of God. The whole Church, in its extremity of agony, will then be crying, "*Come, Lord Jesus*," and be looking for His appearance with intense eagerness of expectation, as the only possible deliverance from the unparalleled fierceness and persecution of Antichrist and his confederate, Satan,—perhaps incarnate in him.

To this prayer the whole Church must come. This universal prayer, and the answer to it, are the grand climacteric of the present dispensation. Happy are those who, through prayerful Berean scripture-searching, come to understand this. Happy, above all, is the first company! Those who do not wait for any demonstration to their outward senses. Those who are found not only reading, understanding and ready, but teaching. Matt. 24 : 46; Luke 12 : 43; and giving this, *the* meat then in season. *They* have the highest promise in the Bible.

But we are firmly persuaded that such is the immense prejudice engendered by the prepossessions of modern "spiritualizing," teaching that the great bulk of the Church will not believe until the *miraculous* proofs have so multiplied that they will walk by *sight;* beholding and feeling the unparalleled prodigies of the last days, both Satanic and Divine. For "he" (Antichrist), "doeth *great miracles*." Rev. 13 : 13. "If it were possible, they shall deceive the very elect." Matt. 24 : 24. "Behold, I have told you before." On this awful passage, "He doth great wonders," the believing Church has ever kept its eye.

And this is the place to remark that, even

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with our present light, we can, already, distinctly trace a fourfold removal, a fourfold succession, and a threefold translation, together with (probably) a threefold resurrection. 1. The eagles. 2. The wise virgins. 3. The Wilderness saints. 4. The great tribulation saints. These are the living believers at the Lord's Advent. They, together with the vast multitude of dead saints that shall be resurrected, constitute the body of the New Testament elect. At the first Advent there was a succession of distinct events. Both analogy and Scripture point to a similar succession at the second.

In a recent article, entitled "The Eagles," (see "Prophetic Times," Vol. III, pp. 129, 144), we spoke of the removal, by translation, of the Eagles and of the Wise Virgins, as occurring antecedently to that of the great body of believers; and such is the case; nevertheless, we must distinguish between them likewise. For, in the time of the Virgins, *the whole Church*,—all the Virgins,—go forth to meet the Bridegroom. That time is not now. For, as the Jews of old, at Corinth, Acts, 18 : 6, opposed themselves, and blasphemed, when Paul announced that the Messiah had been *crucified*, (as too, at Thessalonica, "This Jesus whom I preach, is Messiah,") in the same way now, the great body of the Church derides His personal reign on earth, and stigmatizes it as "carnal" and visionary; thus attempting sacrilegiously, albeit unwillingly, to rob the Divine Sufferer of the brightest jewels of his crown. Hence, too, the peculiar favor shown to those who, among believers, are pressed in spirit not only to hold and confess the singular faith, but also to expect Jesus, being ready: for God's rule is, "Them that honor me I will honor."

But what is the time of the Wise Virgins? Jesus answers, Matt. 25 : 1, "then." Thus he defines it, relatively, if not absolutely. And when is this "then?" It seems strange that it should, as far as we know, have hitherto been overlooked, that in the natural order of the narrative (and we must accept that order, unless convincing reasons are shown to the contrary), the Virgins go forth *after* the Eagles have been removed. It is when that servant, who is found giving the meat in due season, shall have been made ruler over all the Lord's goods. And what is the meat in due season? The context shows that it is faithful teaching, in connection with the coming as a thief: "Whom the Lord *when He cometh* shall find so doing." These faithful teachers are found not only announcing His personal reign on earth, in general, but proclaiming His immediate Advent, and the manner of it, as a thief. And this singular faithfulness, at the risk of self and even, too often, the goodwill of their brethren (which, next to the Master's, they value most highly), is counted for righteousness unto them, as with Abraham and Phinehas of old, though in another sense; and especially because the matter in question is, as it were, the apple of the Redeemer's eye, viz., the reward that was set before him, for which, alone, he "despised the shame."

These saints,—the Eagles,—when the last and most fearful night of earth's sorrow begins to overshadow it, are taken away, "at even," because they needed no urging to pray, "Come, Lord Jesus," and therefore had *already* the mind of the Spirit. See Rev. 22 : 17, 20. For it cannot be too often repeated that the coming of Jesus is the grand point, held up to view by the Holy Ghost at the close of the sacred Scriptures, as that on which everything depends, and that the prayerful expectation of it is the true posture of the Church.

The Eagle saints are identical with the saints of Rev. 5, and likewise [perhaps] with the 144,000 of Rev. 14; but we are inclined to think that the latter *may* be a narrower circle of the former. The Eagle saints undoubtedly, as we said on a former occasion (though we did not then yet quite clearly comprehend the distinction between them and the Wise Virgins), comprise both changed living ones, and resurrected believers. Their "lot," is *the prize* of the high calling, το βραβειον. Phil. 3 : 14. They comprise, in the general, both changed living and resurrected dead saints; but in the narrower sense, they are the first of changed *living* believers only. *Paul* will, unquestionably, be among them, seeing he exhorted all that were "complete" (τελειοι—Phil. 3 : 15), to be thus minded, viz., to seek for the *prize*. Knowing by the Holy Ghost that the

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coming as a thief would not occur in his lifetime,—although he also knew that "we shall not all die," and that Jesus had said, "He that is living, and believeth in Me, shall *never* die,"—his utmost ambition and effort were, not to attain *a* resurrection, in general, in which even the wicked, however unwillingly, naturally share, but to "that resurrection *from amongst* the dead ones;" (Greek): Phil. 3 : 11; at which also he will receive the crown of righteousness, which, at present, is still reserved for him. 2d Tim. 4 : 8.

This glorious company is identical with the symbolical Man-child of Rev. 12, "caught up to God and to His throne." Rev. 12 : 5. Doubtlessly, also, it constitutes *the Bride*. Speaking *generally*, the whole Church, *perhaps*, and even the New Jerusalem itself, as embodying all within it, may be called the wife of the Lamb: Rev. 21 : 9; but that there is a Bride, in a stricter and narrower sense, is apparent from Ps. 45, and Canticle 6. In Psalm 45, we read of the king's daughter, of the virgins her companions, and of the queen. In Canticles 6, we read of threescore queens, fourscore concubines, and virgins without number. In Canticles 6 : 13, we not only find the Bride, the Shulamite (the feminine of Sheloms, the Prince of Peace), but also a most remarkable allusion to her twofold nature, embracing changed living ones and resurrected ones, in the *dual* word "Mahanaim;" which word occurs in the Hebrew in one other passage only, and is very significant.

We have no doubt that those who are not in the habit of closely comparing and harmonizing the word of God, will speak sneeringly, almost contemptuously, of this; sad experience fully prepares us for it; but, every word of God is pure, and *all* Scripture is profitable for doctrine, for instruction. He that is now already able to receive it, let him receive it; but this attainment is not, we admit, to be had without labor and devotedness. Nor will it do to hold this sublime truth in unrighteousness, nor even merely speculatively; entire consecration is presupposed: for those redeemed *away from* the earth, and *from amongst* men, follow the Lamb whithersoever He goeth. He that is able to receive it, let him receive it. Nevertheless, whereunto we have already attained, let us walk by the same rule, let us mind the same thing; and if, in anything ye be otherwise minded, God shall reveal even this unto you.

But we cannot help asking again: how is it possible for those to attain to such a conviction who are not yet sufficiently in earnest, or who have not yet prayerfully investigated Scripture sufficiently to be able to distinguish first principles,—to be able to decide between premillennialism and postmillennialism, the great question of the day?

Men and brethren, we solemnly ask again, *are these things so?* If they are,—if even there is only much to be drawn from Scripture in their favor,—we would earnestly say to opposers, in the language of the prophet, in reference to this selfsame coming crisis, "Be ye not *mockers*, lest your bands be made *strong*." Paul, verily, thought within himself that he *ought* to do many things contrary to Jesus of Nazareth. Festus told him he was *mad*. He replied that he spoke forth the words of truth and soberness. And on another occasion, too, the Jews gave him audience up to a certain point, and then cried: "Away with such a fellow from the earth, for it is not fit that he should live." On Stephen, too, being full of the Holy Ghost, they gnashed with the teeth, so incredible did the truth seem. Might there not be a similar, to some seemingly reasonable, incredulity now?

Men and brethren, are these things so? If they are,—if the removal of the Eagles is the very first link in the chain of coming wonders, if no further previous intimations may be looked for,—if the Lord's promise and his coming to His Church as a thief (Rev. 3 : 3) may occur now, how much reason there is for the twelfth proposition in the doctrinal thesis put forth with the first number of the "Prophetic Times," viz., "We believe that very important interests are connected with the *right understanding* and *diligent inculcation* of these truths, as indicated in Dan. 12 : 9, 12; Matt. 24 : 42, 51; Luke 21 : 34, 36; 2 Thess. 5 : 1, 9; 2 Tim. 4 : 8; Heb. 9 : 28; Rev. 16 : 15; where it is taught that only those who are properly awake to these particular matters, and watchful, and waiting,

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and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful."

O thrice and four times blessed those, who, while sighing:

> "When shall earth bloom again
> In Eden's blessedness?"

can give a sober and *scriptural* reason for the hope that is in them, when they add:

> "We wait for Jesus from the skies;
> *Soon shall His glories greet our eyes.*"

Let it never be forgotten that whatever may be the spiritual attainments of believers, in other respects, the Holy Scriptures make *this disposition*, this spiritual condition, this *expectation of Jesus*, the test of the spiritual condition of the whole man. Rev. 3. It may be denied. It may be explained away. But, taken out of the Bible, it cannot be. "*Because* thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

The second class consists of the Wise Virgins. The trumpet shall sound. But whether symbolically at the seventh year-day vial (which is part of the seventh trumpet), or literally in heaven; whether the removal of the ready, watching, *expecting*, supplicating Eagles, will or will not be visible to those believers who shall be left behind,—one thing is very evident, viz., that so astounding an event will wake up the whole Church. Then all the virgins (none of the ungodly can be virgins) will go out to meet *the bridegroom*. Every believer will not only become convinced of the truth of the premillennial advent, but will expect the coming of Jesus *for himself*, and that *shortly*. Prophecy will no longer be neglected, but be studied and be understood.

But, five of these virgins will not only nod, as the Wise Virgins also do, but be foolish. For it is much to be noted that a considerable interval of time,—probably several years, perhaps three and a half years,—will elapse before the Bridegroom, having fetched the Eagles, will come for the wise virgins. During this period the iniquity of the earth will ripen so fast that Christians will be brought into a fearful extremity of distress and persecution; they will find themselves unprotected, and exposed, and buffeted, amid the howlings of a furious tempest, from which, unlike the Eagles, they, through unwatchfulness, were not "counted worthy" to escape. For the Bridegroom does not come *for them* until midnight; until Antichrist is actually about to be enthroned, and, sitting in the temple of God, issues the decree respecting his image-worship. And by this time, in the ordinary course of things, the edge will have been worn off from the unparalleled keenness both of disappointment and of expectation: the ordinary business of life will call for attention; and *the cares of this life* will be doubly pressing, in those awful days when unexpected complications, *perplexity*, distress and prodigies, will crowd upon each other. Hence they nod, whilst the Bridegroom tarries. And yet, aroused by the midnight cry,—perhaps a direct announcement from heaven, heard only by believers,—the wise virgins are instantly ready. For, observe, they have now learnt, from the translation of the Eagles, to pray anxiously: "*Come, Lord Jesus!*" Observe, also, they are not the Bride; they can only go in *to* the wedding. But even this is unspeakable privilege.

Why this distinction between them and the eagles? We answer, it is just. They did not walk by naked faith; they did not rely exclusively on the word of the Lord; they did not believe until they had a miraculous demonstration in the rapture of the Eagles.

As for the *world*, when the first wonder at the sudden disappearance of so many known "enthusiasts" shall have subsided, the newspapers will make light of the whole matter; and by the time the wise virgins are taken, the rapid development of wickedness, through direct Satanic agency, will have become so enormous, that even an audible angelic proclamation will only afford them fresh food for merriment and blasphemy.

At the coming of Jesus, the Church is, as to its moral condition, divided into seven classes

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of believers, as we learn from the second and third chapters of the book which shows us Jesus revealed. The wise virgins are the Smyrnians. They do not escape the hour of temptation, although they are taken away before the Great Tribulation itself. No fault is found with their want of entire devotedness, as in the case of the five churches; yet it is said to them, "*Fear* none of those things which thou shalt *suffer*." They did not, in time, "wait for the Son of God from heaven." They did not observe the Saviour's "special injunction to patiently expect and look for His appearing without warning, suddenly, as a thief."

The third class consists of the Wilderness Saints. They are entirely distinct from the others. We find the account of these saints in Revelation 12. They, too, in a miraculous manner, are preserved from the Great Tribulation; and, like the Wise Virgins, yet in an inferior degree, are also kept from the full effects of the hour of temptation. But not in the same manner as the Eagles and the Wise Virgins, or by a blessedness similar to theirs. They are not even, like the Wise Virgins, a part in the wedding. Unlike the other two classes, they have no share in the Enoch translation, comprising the first stages in the first resurrection; they had not even the faith and the preparation of the Wise Virgins, much less of the Eagles. They are not translated, at all, as the others are. There is also no simultaneous resurrection of sleeping saints, in their case; and they are not taken up to meet the Lord in the air, until the general harvest is reaped.

When Satan is cast out from his present abode in the aerial spaces into the earth, and confined within its narrow limits, iniquity rapidly culminates, and prodigies multiply, compelling the Church to return to its ancient faith, the longing expectation of the coming and personal reign of Messiah; in marked contrast to the present state of things, wherein the Wicked one catcheth away the word of the kingdom because it is not understood.

Those who are living just on the verge of the Great Tribulation, having more tangible evidences than the translated Wise Virgins had, will not equal them in blessedness; but if they even then believe, and long for the Saviour's advent, they, too, in accordance with God's accustomed boundless mercy, shall be delivered and be hidden, until "the indignation be overpast." Too slow in heart to believe, even with the Wise Virgins, or else not sufficiently consecrated, help comes for them in another manner, even when there is no room for them in the pavilion-cloud. God will prepare an inaccessible place of refuge for them in "the Wilderness;" where, like Israel of old, they shall be miraculously nourished during the whole continuance of Antichrist's rule, viz., for three years and a half, or 1260 days.*

Up to this time the people of the Lord who are left behind, though sharing to the full in the general and awful distress of the nations, and the perplexity caused by the confusion of nature arising out of the development of spiritualism into the open sorcery and Antichristianism of the last days,—the sea and the waves roaring, and the powers of heaven being shaken,—will have suffered no extremity of general persecution on account of their religion. But *now*, Antichrist being enthroned, and arrogating to himself Divine honors, and the worship of his image being made a political test, they will fall as winrows before the scythe of the mower.

* Much has been written and conjectured respecting the precise locality of this place of refuge, and the manner of their gathering into it, whether miraculous or otherwise. There is but one place spoken of in the Bible under the name of the Wilderness. We incline to believe that the place of refuge will be the same Wilderness in which the children of Israel wandered. And this becomes almost certain when we reflect that it is a clear inference from Scripture that Mt. Sinai is the mustering-place of the armies of heaven, previously to the battle of the great day of God Almighty, as we have shown in a previous article in these pages. (See the article, "Armageddon," Prophetic Times, Vol. II, Nos. 3 and 11.) This also accounts for that battle taking place on the borders of Idumea, Is. 63, &c.; inasmuch as Antichrist, after capturing Jerusalem, against which the nations were gathered, advances into the Wilderness, in order, in all probability, to remove by force the only remaining open protest and obstacle against his universal sway, viz., the hidden Church, the known adherents of the Rival King.

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And now, mark. Just before this awful culmination, there comes another test of faithfulness. To look for the coming of Jesus as a *thief* (as in the case of the Eagles and the Wise Virgins) will no longer be possible; for, guided by the sure word of prophecy, all the hopes of His people will *now* be directed to His open Epiphany. Those, therefore, who will then be living on earth, led by this plain and unerring chart, and no longer "spiritualizing away" the word of God, will perceive that the crisis has arrived; and that until the three and a half years of the predicted raging of Antichrist shall have expired, the Church must wait and suffer.

Now, in order to avail themselves of the place of refuge prepared in the Wilderness, they will be compelled to flee like Lot, at a moment's warning, leaving all their worldly affairs and ALL THEIR PROPERTY *behind, and escaping with their lives, only for a prey.* This will, then, be the test of entire readiness and watchfulness; though it will require far less faith than the Eagles showed, or even than the Wise Virgins exhibited. And even then, none but those Christians who have now, at length, full faith and entire devotedness, will avail themselves of the provided refuge in the manner then indispensably necessary, viz., by cutting loose instantly, and at every sacrifice, from all earthly ties.

And how natural that many, though then necessarily and fully convinced of the nature of Messiah's kingdom, and of the urgency of the crisis, will linger a day or two, with the purpose and in the hope of making some final arrangements. REMEMBER LOT'S WIFE! It is just here that Jesus puts in this most solemn admonition. And these, lacking even then, full and implicit faith, will be overtaken by the storm; and will not only not escape to the antitypical Zoar, but will perish in, though not with, the antitypical Sodom. Thus, our Lord's strange injunction will be explained: "Remember Lot's wife!" It applies to a particular crisis only, and the mystery of these words is solved.

And we may here remark that precisely the same is true of the parable of the Laborers in the Vineyard. It has a specific application to a certain time in the closing scenes of this dispensation. And thus, "whosoever shall *seek* to save his life, shall lose it; and whosoever shall lose his life shall preserve it." And hence, the urgent injunction *for this special crisis,*—already dimly foreshadowed at the destruction of Jerusalem by Titus. Then "he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him, likewise, not turn back. Remember Lot's wife!"

But, finally, there is a fourth class of believers, including all the rest of the Church, and such as shall still, afterwards, be converted in the terrors of the time of the end; for "it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." These are they who are left behind to pass through the Great Tribulation; most of whom will be "beheaded" (guillotined) for refusing to worship the beast and his image, or to receive his mark in their right hand, or in their foreheads. Rev. 13.

But these, too, eventually, if any remain alive—and there will probably be a few, just converted before the Lord comes—will be translated to His presence, together with the Wilderness Saints, at or near the end of the three and a half years, or 1260 days of the reign of the Man of Sin; and with them, no doubt, the great body of them that sleep in Jesus. For, in Rev. 7, we read of a great multitude that no man could number, standing before the throne, having come out of the tribulation of the Great One. But not until they are *ready;* not until they are *watching;* not until the terrors of the Great Tribulation shall have *compelled* them to be, with unutterable anxiety, expecting and supplicating in agony, "Come, Lord Jesus! Come *quickly!*"

Two Scripture facts make it absolutely certain that not a single true member of the Church universal will be left on earth when Jesus comes: firstly, the saints *all* come *with* Jesus: Zech. 14:5; Rev. 19:14; them that *sleep* in Jesus will God bring *with* Him: 1 Thess. 4:14; and secondly, John expressly saw them, in vision, in heaven, *after* they had passed through

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the Great Tribulation. See Rev. 7 : 14; Rev. 15 : 2.

For *all* true children of God, speaking in general terms, there is a part allotted in the First Resurrection, as distinguished from the second, which concerns chiefly the multitudes of the ungodly dead. But, on the other hand, it is important to understand that there are *several stages* in the First Resurrection. For, unless we understand and believe, we cannot expect, nor make a corresponding preparation. The coming as a thief is the first stage, or Enoch translation. And this coming as a thief is *subdivided* into the successive removal of the Eagles and of the Wise Virgins.

In general, we unhesitatingly assert, as above, that we may gather from Scripture that there are three great successive translations and a fourfold succession of deliverances for the saints. There seem to be hints of minor subdivisions also; but of this we are unable to say anything confidently as yet. But if it were so, it would be exactly analagous to God's dealings with His people in times past, as we suppose.

We lay it down as an axiom that not only will there be, at the coming of Jesus, an exact *reward* according to *works*, for both the translated living, and the resurrected dead saints, as stated in Rev. 11 : 18; Rev. 22 : 12; 2 John 8; Is. 40 : 10; Is. 62 : 11; at which time the fire shall try every believer's work, and some shall lose everything but their own salvation: 1 Cor. 3 : 13, 15; not only are there five different crowns mentioned in Scripture: 1 Cor. 9 : 25; Rev. 2 : 10; 1 Thess. 2 : 19; 2 Tim. 4 : 8; 1 Pet. 5 : 4; (also, for Philadelphians only: Rev. 3 : 11; the *Redeemer* has *many:* Rev. 19 : 12); not only are these things so, but we have, in the gospels, distinct statements of the Lord's dealings with various classes of His saints, at His coming. Some are with and of the Bride. Some go in to the wedding. And some, already, even at that early period, called the thief-coming, are not taken until the Lord "returns *from* the wedding, and knocks."

He that is able to receive it, let him receive it. We are *not* "indulging in wild fancies." We are *not* "fanatics." We are *not* "led away by a heated imagination." We are *not* torturing into literalness, what is figurative language. These are plain statements of Scripture. The *onus probandi* (obligation of proof) rests on those who deny it.

And, finally, with our whole soul we protest against the modern postmillennial heresy of the Protestant Church, which says: "My Lord *delayeth* His coming." The Lord may come *as a thief*, at any moment. This is the uniform testimony of the Bible. And any system of interpretation that puts any event between us and that coming, whether a millennium or a covenant, must, so far at least, be erroneous. With the utmost possible earnestness, we repeat that we are not to look first (as so many do, and are taught to do), for the dissolution of the Turkish Empire, the re-establishment of a Jewish state, in unbelief, or the making of a covenant with the unbelieving Jews by Antichrist, *but only and exclusively, for the instant and sudden parousia of the Son of Man.* Those great events are also imminent; but we are not to look for *them;* we are not to put anything between us and the Great Parousia, lest it surprise us unprepared. It is the *very next* event described in the prophetic page. There is nothing between us and it, as there delineated. Therefore, be ye ready.

The grand and closing drama of this dispensation or aion (αἰων), is just about to open. And in it, the sudden, unheralded, instantaneous translation of the Eagles from earth to heaven, into the immediate presence of our glorious Bridegroom and first-born brother is the very first act. It behooves all Christians, therefore, and especially all students of prophecy, to weigh well the evidence before rejecting as "visionary," (as so many are inclined to do) both the fact and its imminence. None but those who are intelligently expecting, entirely consecrated, and loose to the world, in short, *ready*, will be taken with the Eagles. After that it will be said of the other believers, notwithstanding the Lord still greatly loves them: "So we see that they could not enter in (to this blessedness) because of unbelief." Heb. 3 : 19. Solemn thought! We most earnestly, most affectionately, most humbly ask our beloved brethren and sisters, who are one with us

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in devotedness to the Crucified, how those can be *ready*, who are not only not expecting, but have not even yet settled in their own minds the first principles of this mighty subject.

Reader! Are you truly converted to God? Have you repented and trusted your soul entirely to Jesus? If not, you have neither part nor lot in this redemption and blood-purchased possession. Behold, we beseech you, now in the time of calm before the tempest, to come to Jesus, to take him for *your* Saviour. The invitation is personal, full, free, unconditional. All the blessings of the kingdom, purchased by Divine blood, are offered to you. Oh accept them, repent, believe, lest you *perish!*

Believer! are you truly consecrated to God? Have you lost your whole will in God? Thus did the Master, in His Father's. And the disciple that is *complete* is *as* his Master. And this, too, is the normal condition of all in heaven, and of all in the kingdom. If not thus consecrated, you are keeping back a part; you are not profiting as you ought, by the Spirit's training. Call it "perfect love," if you will; call it "sanctification," call it "entire consecration," call it "sealing," call it what you will; but do the thing.

Fellow-servant in the ministry. Are you, with Paul, pressing toward the mark for the prize (το βραβειον) of the high calling of God in Messiah Jesus? As many as are *complete* (τελειοι) *are* thus minded. Suffer us to ask, are you giving now *the measure of meat in season?* "Blessed is that servant, whom the Lord, when He cometh, shall find so doing." It is at His coming that that particular instruction will be in season. "He will make him ruler over all that He hath." This is the highest individual promise in the Bible.

Even so. Amen. Come, Lord Jesus, come QUICKLY! E. E. R.

NAPOLEONISM.

GIVING GLORY TO NAPOLEON.

THE "Unità Cattolica," a Genoese journal, hitherto not very favorable to France and the Napoleon dynasty, has given publicity to an article of extravagant praise to the Emperor for his brave, charitable, and wonderful condescension in visiting the cholera patients in the hospitals of Paris, during the recent prevalence of that plague. It says: "Napoleon III made those visits in a manner to exclude all suspicion that he was prompted by political motives and not by charity. Therefore, GLORY BE TO HIM. In concert with the people of Paris, we cry out, 'VIVE L'EMPEREUR!'"

JEWS APPEALING TO NAPOLEON.

The Jews of Tunis have appealed to Napoleon III to interfere for their protection against the cruelties which they are made to endure under the administrations of that country. They attempted to form themselves into a society for self-protection, in correspondence with the Universal Israelitish Alliance, which has its seat in Paris; but the Bey peremptorily forbade it. Hence the appeal to Napoleon.

NAPOLEON'S MEDICAL CONGRESS.

The Emperor of France has proposed a consultation of physicians to meet at Constantinople and discuss the probable origin and progress of cholera, and report the best means of averting this scourge. The Sultan has acquiesced and appointed one or two of his own best physicians, and so have several European Powers. Our Government has been invited to send representatives, and the matter is under consideration. The fact is, the French either have discovered, or say they have, proof that the great cause of the cholera is to be found in the annual pilgrimages made to Mecca; the filth of the 100,000 pilgrims, and the carcasses of the animals they kill being strewed on the way, and these, with the privations and poverty they suffer, and the intense heat they have to endure, breed pestilence. It was a march of British troops in India, suffering from great heat and privation, that is said, in 1817, to have produced the cholera which ravaged Europe in 1831, and visited this country in 1832. The Emperor of France proposes, it is said, if such should prove to be the cause of this epidemic, to suggest such means by which the annual pilgrimages may be either abolished or humanized.

The Philadelphia "Ledger," from which we

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extract this account, thinks it "a very serious matter for Christian (?) nations to interfere in any way with the conscientious feelings of the Mohammedans." It says, "There will be among many no little doubt whether the whole medical consultation, in the congress thus got up in Constantinople, is not to be made use of simply to get a report that shall enable the Emperor Napoleon successfully to interfere in some political manner among the Mohammedans, and obtain European and American sanction for such schemes. It is well known that along the borders of the Red Sea, as far down even as Aden, at its mouth, French intriguers are very busy. England is of course doubly jealous of all interference on the Red Sea, in consequence of the Suez canal, and there is very little doubt that Napoleon would, like his uncle, turn Mohammedan, or anything else in a religious way, writing, if necessary, a new Life of Mohammed, with certain suppressed passages of the Koran now for the first time brought to light, if that would aid any of his schemes. On this account there has been a general disposition to fight shy of all the Emperor's proposed conferences and consultations of the great Powers on any subject he proposes, as a sort of covert way of infringing upon the independence of some nation with the sanction of the world."

But, with all, the "Ledger" seems prepared, with certain guards, to indorse the subtle Emperor and his schemes, as in the exact direction of the world's improvement and consolidation for a new and better order for the future. We could hardly believe our eyes when reading the editor's remarks, so exactly in the line of that very character which, from sacred prophecy, we have been led to assign to Napoleon as the probable Antichrist of the last days. He says, "Some of the schemes of the Emperor Napoleon are very sagacious, intellectual, far-reaching, and even fair in themselves—plans, in fact, that *the world must come to*, sooner or later, although his motive may be to turn them to his own account. The best way with such propositions is often to concede everything to what is fair and good in them, only taking the most careful precautions that no one person or Power shall thereby gain an unfair advantage. A medical congress, that shall bring facts and science together from all quarters of the globe, with the view to arresting the march of a disease like the cholera, will be a new thing in the history of the race. It would be best, perhaps, should it have been originated and carried through as entirely a scientific convention, not supported by, but independent of all government influences. Moreover, as the world becomes more and more linked by science and commerce, by telegraphs and steam, by railroads and even by epidemics, there must clearly be more and more of international consultation. It will not now do to let all the power of these movements get into bad and dangerous hands, but to arrange programmes so fair and just and equal that evil shall be prevented and the good extracted.

"After the war of Independence our own States, jealous of their liberties and rights severally, would listen to no union stronger than a Confederation. But a little experience led them, in 1787, to seek a closer compact and unity. So it must be in the future history of mankind, and we, of all nations, *ought to be prepared* for this coming change by broader and better-considered principles of international law and order among mankind than other nations yet conceive."

Four years ago the press of this city ridiculed us for the suggestion that Napoleon III was likely to become the world's acknowledged leader, and to be accepted as its saviour. But lo! we now find that press, under the name of "*Christian*," pointing to this selfsame individual as the author of schemes so excellent, and so in advance of all other thinking, that the hope of the world for the future is unreservedly identified with them. Napoleon is here put forward as the leader, if not the sole instigator, of coming changes "in the history of mankind," so broad and good, and so cementing to the common mass of humanity, that we are verily exhorted to be at work to prepare for them. When we exhort people to prepare for the coming of Christ, we are hissed as fanatics; but exhortations to prepare for the worship of Antichrist are "Christian" and wise! Alas, for the blinded world!

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The Prophetic Times.

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Special Contributions.

GOG: HIS DISTINCTIVENESS.

Among the terrific events and wonderful personages of the last days, Gog occupies a prominent place. The Spirit of God devotes two chapters in Ezekiel, the 38th and 39th, to a particular account of his onslaught. And when we consider, that not even respecting Antichrist himself, have we in any single passage so long a description, it is clear that the part which Gog will play, is a very important one in the Divine purposes. As far as we can, we should, therefore, instead of neglecting or despising it, endeavor to understand what is predicted respecting him.

The common opinion has long been, that Antichrist and Gog are identical. And, with this impression on our mind, we were for years quite at a loss how to harmonize the prediction concerning Gog with the fate of Antichrist, as shown in Zechariah, the Revelation, and elsewhere; and still more puzzled respecting the *time* of his invasion. Gog's invasion seemed to be the gordian knot of unfulfilled prophecy.

But the simple fact is, the two prophecies cannot be harmonized nor reconciled. And no wonder. They refer to entirely distinct events. It is more than a year since the matter appeared to the writer in its true light; but we were pleased to find that another has made the same discovery. In the December number (1865) of the "Last Vials," Mr. Purdon speaks of it.

From a careful harmony of the Scriptures it appears that the earth will not be subdued at once, under the Messiah's rule. The process is a gradual one.

When the theocracy shall have been re-established, and the apostles shall have received their thrones over the twelve tribes, Jerusalem will become the capital of the world. All Israel will be saved, and will be perfectly holy, and that for evermore; nor will the special favor of the Highest ever be withdrawn from them again. The tents of Judah will be saved first, and Ephraim, or the Ten Tribes, will be restored afterwards, when the preparatory discipline in the wilderness shall have been finished, after the manner of the exodus of their ancestors from Egypt. Micah. 7 : 15; Ps. 68 : 22. Now it is *after* the re-distribution of the land among the twelve tribes, as recorded in the 48th of Ezekiel, that Gog's invasion takes place.

If it should seem incredible that after the fearful overthrow of Antichrist, in the Battle of that Great Day of God Almighty, any should still have the hardihood openly to oppose the King of kings, the answer is, simply, thus it is written.

It is expressly said of "the rest of the beasts" (earthly powers) that "their dominion was taken away," (eventually) "yet a prolonging in life was given them." Dan. 7 : 12. Now, this prolonging of political life is the key to the whole prophecy respecting Gog.

Dr. Cumming, of London, has, notwithstanding his ability, fallen into the error of confounding Gog with Antichrist; and hence, rightly judging Gog to be a Russian prince, he has declared that the Czar will prove to be the Man of Sin.

Now what is the inspired testimony? Of Antichrist it is said, "that he shall stand up against the Prince of Princes," Dan. 8 : 25; but

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the object of Gog is stated to be, "to spoil a spoil, to prey a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil," Ezek. 38:13; and again (v. 12), "to spoil a spoil, and to prey a prey, to turn his hand upon the desolate places now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods; that dwell in the navel of the earth." In short, whatever may be Gog's ulterior motives, the ostensible one is *plunder*.

No doubt, whatever, is possible, that Gog *is* the prince of Russia. The prophet expressly *says* so, and specifies his district in addition. For verse 2, ch. 38, reads thus: "Son of man, set thy face towards Gog," (in the) "land of Magog, prince of *Rosh*, Meschech, and Tubal, and prophesy against him." Also, 39:1. And in Genesis 10, we find that Japheth, whose father was Noah, had seven sons. These peopled Europe; and four of them were Gomer, and Magog, Tubal, and Meschech. Every ordinary biblical atlas represents the descendants of Magog, of Meschech, and Tubal, as occupying what is now Russian territory, both in Europe and in Asia; and there can be little doubt that Moscow and Tobolsk are modern names for Meschech and Tubal.

Gog, the Russian prince, will be at the head of an immense host, far outnumbering the followers of Xerxes; consisting largely it would seem, of barbaric tribes; although in verse 4, his army is pointed out as "splendidly equipped:" and it is well known what pains the Russians take to drill and make efficient their regular troops, and to make them inferior to none in arms, and in material of war.*

From the analogy of Daniel's *image*, we are led to infer that the immediate sway of Antichrist, will extend only over the region of the ancient Roman Empire. This would exclude the larger part of Germany, and all Scandinavia. Very probably Gomer (Ezek. 38:6), is Germany. And from a comparison of Genesis 10 with a biblical atlas, it becomes certain that Gog will gather around his standard the whole of Northern Europe, with the Caucasian and Tartar tribes; and also Western Asia and Northern Africa. Persia, Ethiopia, and Phut are with him, as well as Germany (Gomer) and Togarmah. (Ezek. 38:5, 6.) And hence we have the striking result that those of the European nations which escape destruction at the discomfiture of Antichrist, will be overthrown with Gog. For even the bulk of those who will not have taken the field, but who will have remained "confidently" at home, will be scourged by the Lord with *fire*. (Ezek. 39:6.) And it is worthy of particular notice, that the object of this judgment is expressly stated to be to sanctify finally the holy name of the Lord, the nations recognizing the central and universal sway of the Holy One in Israel (Ezek. 38:16; 39:7), nor daring any more to rebel.

From various parts of prophecy, we gather clearly (as was said above) that, after Antichrist's fearful destruction, the universal visible rule of the Messiah, whose metropolis is at Jerusalem, will not be instantaneously consolidated, but will be gradually extended; that it will be done by means of war and judgments. Of this period David's reign is a type; whereas, Solomon's peaceful rule foreshadows the eternal kingdom, when the specific sway of the Son of man shall have been merged into the empire of the Universe. (1 Cor. 15:24.) And we have no doubt that all the particulars mentioned respecting these two reigns will then shine with new light, and the specific types find in every detail magnificent and eternal antitypes; and that this will be especially true of the ordering of the officers of the household. Have we fathomed all the depths of meaning in the Divine Word? Have we not, rather, cause to pray, still: "Open Thou mine eyes, that I may behold wondrous things out of Thy law!"

But where, it may be asked, is the *proof* that Gog and Antichrist are distinct?

Let it be observed, in the first place, that at the time of Gog's invasion, *all Israel has been restored*. The whole twelve tribes are then in the Holy Land, in perfect security, and un-

* In our version the words "splendidly equipped" are rendered "clothed with all sorts of armor," the original signifies "completely equipped," and seems to include the idea of gorgeousness. The Russian life-guards are magnificently accoutred.

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bounded confidence in the protection of their great Messiah Jesus, and David their king. They feel so perfectly safe that they train no more for war; erect no fortifications; resort to no defensive measures (Ezek. 38, 8, and especially verse 11); "dwelling confidently: *all* of them dwelling without walls, and having neither bars nor gates: at rest." The proof of the previous restoration of all Israel is pointed out by Mr. Purdon, in verse 8, in the expression "*all* of them;" and again in verse 11. Now we know positively from Holy Writ, as we remarked above, that the process of the restoration of the Ten Tribes is one that is accompanied by *preparation*, and that it is *subsequent* to the restoration of Judah. And if any additional proof were wanting, it is found in verse 29 of the 39th chapter, where the Lord says that He will not "hide His face *any more*" from them: this implies the restoration of the Ten Tribes. But it must not be forgotten that the overthrow of Antichrist *precedes* the national conversion of the Jews; for not until after that event do the feet of Jesus stand on the Mount of Olives; and not until then does the nation mourn, with bitter, genuine, and godly sorrow, for its rejection of the crucified Jesus. (Zachariah 14.)

Inasmuch, then, as the invasion of Gog takes place *after* the restoration and re-establishment in prosperity and peace of the whole nation, he is distinct from Antichrist, and not coetaneous with him, but belongs to a later period. This demonstration is absolute.

But there is another, still, which first gave the writer the clue to Gog's distinctiveness, and which Mr. Purdon does not mention, and may have overlooked, viz.: the children of Israel are busy for seven years with the relics of Gog's equipments. (Ezek. 39:9, 10.) Now Daniel's seventieth week extends over only seven years, at the end of which Antichrist is overthrown.

This is proved by the fact that at the end of them, as regards the Jewish people (for to *them* the vision had reference, Dan. 9:24, and especially Dan. 10:14), transgression is *finished*, there is an *end* of sins, everlasting righteousness is brought in, the Most Holy is anointed, and Daniel's vision and prophecy are finished. Then Israel's rebellion ceases, and God's everlasting favor begins. But the time of Antichrist's invasion being, *par excellence*, as it were, the time of Jacob's trouble (Jer. 30:7), the Jews are then, when the Destroyer of the Gentiles comes from the North, by no means dwelling confidently in unwalled towns, but still gathered into fortified cities. (Jer. 4:5; Zac. 14:2.) Now if Antichrist's attack takes place during Daniel's seventieth week, and his overthrow at the close of it, then the seven months' burying-time of Gog's corpses (Ezek. 39:12) would overrun Antichrist's day; not to mention the seven years' burning. (Ezek. 39:9.) Inasmuch, then, as there is no room for Gog's invasion and the Hamon-Gog-valley incidents in Antichrist's time, the periods and occurrences must be distinct.

Two grand general deductions may be made from a survey of the whole field of Antichrist's destruction preceding the restoration of Israel, and of Gog's subsequent invasion, viz.: firstly, Antichrist's death and the overthrow of the Human-Demon Alliance, *introduce* the universal earthly rule of King Jesus; and, secondly, Gog's extermination confirms it, and establishes and demonstrates both its immutability, and the immutability of God's eternal favor to the now wholly sanctified children of Israel. (Ezekiel 39:21, 22.) And careful reflection will show the necessity of these two great demonstrations to the world.

By this view, if correct, how wonderfully is our vision expanded, and our insight into the events of the near future enlarged! And how marvellous is the mysterious destiny of the enormous power of giant Russia: although (by way of anticipation, as it were), "a hook" (Ezek. 38:4) was put into her jaws already in the Crimean war, because God's time (the latter years and days of Ezek. 38:8, 16) was not yet come. And though that same Wilful King (Dan. 11:36) will probably again successfully beat off the giant of the North, coming, "like a whirlwind, with chariots, and with horsemen, and with many ships" (Dan. 11:40), yet, in the light of Ezek. 38 and 39, there can be no doubt that, in whatever surprising way the re

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sult may be brought to pass—(of which her, at that time, still unbroken and preponderating power thoroughly leavened with the latter-day wickedness, seems to afford an easy solution)—there can be no doubt that Russia, gathering to her standard the German nations, and then sweeping to the East, and rallying around her the barbaric tribes of the Caspian, of Independent Tartary, and of Persia, together with the strength of Ethiopia and Phut (Ezek. 38 : 4), that is, Algeria and Northern Africa,* and thus *enfolding* her apparently helpless prey, will make the final onslaught. Yes; the Colossus of the North will be the last in the field; the last to marshal the hosts against the Lord and His Anointed, saying, "Let us break their bands asunder, and cast away their cords from us."

The reason for the vastness of Gog's preparations against a so apparently feeble people, may be found in the then known fact of the result of the battle of the great day of God Almighty, and the, then at least, not less known fact that Israel's Redeemer, the King of Israel (Is. 44 : 6), is mighty (Jer. 50 : 34), and is in the midst of them (Is. 12 : 6; Hosea 11 : 9), dwelling in His sanctuary among them forevermore. (Ezek. 37 : 26, 28.) The God of the whole earth shall he be called. (Is. 54 : 5.) Yet it does not appear that, like Antichrist, Gog makes a direct attack on the King of kings.

This demonstrated distinction between Gog and Antichrist, assists us to understand still better how Jesus will break the kings of the earth with a rod of iron, and dash in pieces the nations, like a potter's vessel (Psalm 2 : 2, 9); and how the faithful Thyatiran saints, too (Rev. 2 : 26, 27), having received power over the nations, shall see Him rule them with a rod of iron, and perform their appointed share.

Oh that we, also, may be counted worthy!

E. E. R.

DR. STOWE'S LECTURES

IN HARTFORD, CONNECTICUT.

PROF. STOWE is giving a series of lectures in this city, on Matt. 24th and 25th. He takes what may be called a sort of middle ground between the Millenarians and the figurative interpreters, claiming his view to be "a common sense rather than a theological one." All the 24th chapter, to the 29th verse, he applies exclusively to Jerusalem; confines the "tribulation of those days" entirely to the conquest of the Jewish nation by the Romans; and then avoids the "immediately" of verse 29, by translating Εὐθέως, *suddenly*, and making a transposition of the passage, thus: "*After* the tribulation of those days (and how long after, God only knows, but *some time*), the sun shall *suddenly* be darkened," &c. He then goes on with the coming of Christ, which he takes to be personal and literal, and so far as that event is itself concerned, would satisfy any literalist.

The γενεὰ of verse 34, he applies to the Jewish race, and fully believes in their literal restoration, but does not seem to connect that in any way with the revelation of the Lord.

The parable of the Ten Virgins he explains as bearing upon Christ's coming, and the condition of the church at that time, but runs it into generalities, and scouts the idea of "running out the particular circumstances of the parable into corresponding doctrines; the one truth which alone it was designed to enforce, is the danger of unreadiness for His coming;"—and then saps the vital force of the whole, as well as of all the predictions and warnings in

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* It is very remarkable that *Egypt* is not mentioned among these confederated hosts; perhaps the reason is because it will have been the scene of some of the Lord's dealings with the Ten Tribes. (Hosea 11 : 11; Is. 27 : 13, &c.; also Ps. 114.) Assyria, likewise, is omitted from the list. "Blessed be Egypt, *my people*, and Assyria, *the work of my hands*, and Israel, MINE INHERITANCE. Israel shall be the third with Egypt and with Assyria—a blessing in the midst of the earth." (Is. 19 : 25, 24.)

The dominion of the restored Jews, with greatly enlarged proportions, will extend from the Nile to the Euphrates; the wilderness of the Sinaitic peninsula will be converted into a most fertile and well-watered territory; and the arm of the Red Sea will be dried up, and the channel at the mouth of the Nile be diverted to another district—probably the Red Sea. (See Is. 11, Is. 35, Is. 32 : 15; Is. 55 : 12, 13; Is. 41 : 18, 20; Is. 43 : 18, 21; Is. 48 : 20, 21; Ps. 107 : 35; Ps. 114 : 8; Is. 42 : 11.)

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chapter 24, by saying that the coming of the Lord is equally at death and at the judgment, and practically it makes no difference to which we make the application; "death is certain and near, and the judgment very likely far off; to be prepared for death is to be prepared for Christ's coming; and death *is* to the believer the coming of the Lord—for 'to be absent from the body is to be present with the Lord.'"

Thus the Professor's exposition, while containing many points of interest, and exegetically in advance of prevailing beliefs in some respects, is weakened, and made of no effect at its vital point, and, as is already apparent, really tends to lead dull Christians to say, "My Lord delayeth his coming."

I have given the main facts. I wish some one competent for it would gather them with suitable comments for the Times.

W. M. P.

"Ἀμήν, ναὶ ἔρχου, Κυριε Ἰησου!"

It will be over soon, the empty show
In which men walk, and vex themselves in vain:
It will be over soon, the ebb and flow
Of worldly circumstance, earth's loss and gain:
They have an end, the joys that come and go,
And pain that ever alternates with pain:
The evening shadows flicker to and fro:
Night comes and morning follows in its train!
Speed it, O Father! haste the promised day!
Arise, Thou glorious Sun of Righteousness,
Arise, "with healing in Thy wings," to bless!
Why doth Thy chariot linger, wherefore stay
Thy chariot wheels? Thy longing people wait,
Scorned by the apostate world, that deems
Thine advent late.

F. W. H.

Selections.

ALL ARE FULFILLING PROPHECY.

Prophecy is the history of mankind given beforehand. History is the record of prophecy fulfilled. The rise and fall of empires, and the acts of private individuals, are alike the fulfilments of prophecy; and whether or not we are aware of it, we are each and all fulfilling prophecy.

If we understand the prophecies, we are fulfilling them; for it is written, "The wise shall understand." If we do not understand them, still we are fulfilling them; for "none of the wicked shall understand." The believing disciples, and even the little children, fulfilled prophecy when they shouted, Hosanna! to the Son of David; and the unbelieving and the hardened did no less, when they cried, Away with him! crucify him! crucify him! Says Paul, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him." Acts 13:27.

If we are looking for the second advent of the Lord Jesus, and are hasting unto the coming of the day of God, we are fulfilling prophecy. If, on the other hand, we are scoffing at this, and saying, Where is the promise of His coming, still we are fulfilling prophecy.

If we blow the trumpet in Zion, and sound the alarm of the day of the Lord nigh at hand; if we proclaim the everlasting Gospel—the good news of the everlasting kingdom at hand, we fulfil prophecy; or if we depart from the faith, turn away our ears from the truth, and are turned unto fables, and teach for doctrines the wisdom and commandments of men, still we fulfil prophecy. If we warn men of coming wrath, and a time of war and trouble such as never was since there was a nation, we fulfil prophecy; or if we say, Peace and safety—all things continue as they were—to-morrow shall be as this day, and much more abundant,—in this we fulfil prophecy.

If we give heed to seducing spirits and doctrines of devils; if we seek to them that have familiar spirits, and to wizards that peep and that mutter; if we are led by the spirits of devils working miracles, we fulfil prophecy.

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But if we bring the teachings of these spirits to the test of God's word—to the law and to the testimony, yet we fulfil prophecy.

If we are self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, bargain-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, we are fulfilling prophecy. If, on the other hand, we are turning away from such, and heeding the call to gather ourselves together into the unity of the faith, and are seeking meekness and righteousness that we may be hid in the day of the Lord's fierce anger, we are fulfilling prophecy. If we are evil men and seducers, growing worse and worse, deceiving and being deceived, we are fulfilling prophecy; or if we are being cleansed from our idols, being purified and made white, being sanctified wholly in order to be preserved blameless to the coming of our Lord Jesus Christ, we are fulfilling prophecy. In short, if we are worshipping the beast and serving the Devil with a high hand, and teaching that the law of God has been abolished—breaking the commandments and teaching men so—we are fulfilling prophecy. Or if we are humbling ourselves before the Lord, and seeking a preparation for His coming by keeping the commandments of God and the faith of Jesus, we are still fulfilling prophecy.

Since, then, we are all fulfilling prophecy, let us choose, while we may, to fulfil the right part of them. It is a fearful thing to fulfil some of them, but a blessed and glorious thing to fulfil the others.

THE POPE—1866.

In referring to the prospects and plans of the Papacy, a European paper gives the following:

"Abandoned by all the European governments, the Court of Rome feels that it must continue its struggle alone, and it is preparing to do so with all the energy of despair. It is now organizing the Italian Catholic Association for the defence of the liberties of the church."

A Paris writer says: "Poor Pius IX is passing through dark days. He is upon the brink of an abyss, and seeks in vain for a way to escape the catastrophe which threatens him. It is more and more probable that the temporal power of Popery has attained the last limit of its duration."

The Pope received the congratulations of the French army January 1st. He returned thanks and said that it would probably be the last time he could bestow his blessing on them. He feared the enemies of the Church would go to Rome after the departure of the French troops.

"Pius IX was much struck by the *fêtes* at Florence in honor of Dante, and has resolved next year (the celebrated year, 1866), to celebrate the 18th secular anniversary of the martyrdom of St. Peter (crucified A. D. 66). The Catholic bishops of the whole world are to be summoned to the canonization with which the celebration will commence, and Pius IX wishes the whole Catholic laity—that is to say, all the faithful of the five parts of the globe—to be invited. The invitations to the bishops were to be sent out in November; and each bishop is, in his turn, to call upon so many of the faithful of his diocese as can do so, to undertake a pilgrimage to the eternal city."

As far as ascertained, this great meeting is to take place on the 29th of June next.

All of us are aware that ancient Babylon was overthrown during a great gathering and feast.

PREPARE TO MEET THY GOD.

We must be approaching very near to the Great Day when Christ shall call His people hence. How near, we have not presumed to ask. But near, very near, so near that the waiting, watching, attitude, is that which comes before us as the only safe position for a man on earth. At any moment (if what we have gathered from the Word of God is to be rested on) the great Archangel's voice may sound, for all the dead in Christ to rise, and all the righteous living to be changed. For what remains yet unaccomplished? Surely, if it be

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true that the everlasting Gospel has been preached to every nation, for a witness: if the eighth Headship of the Roman Empire—"the Beast that was, and is not, and yet is"—be seated on the throne: if many be running to and fro, and knowledge be increasing: if the children of Judah be prepared to take a fresh possession of their promised land, and the land be even now in readiness for such possession, and there need nothing but a hand of power and will, to lead them back,—then certainly the time is short; wherefore there is necessity to stand at once and constantly upon the watchtower; and there is a loud and urgent call for prayer, for clothing with God's panoply, and for firm and constant walking in the love of Christ.

Nay, more,—for even now, the evils of the last days give us warning of their quick approach, and lift their voice on high, that every one who values his immortal soul, and is concerned about the glory of the Lord, should put his armor on, and stand forth ready for the fight.

What means this infidelity sitting in high places, calling itself Christ's religion, and gaining hearing with the educated people of the world: exercising marvellous control over the minds of those towards whom we look as future pastors of our churches and educators of our youth? What means the no less evil and increasing sway of so-called Spiritualism, which puts forth its creed, and undermines in the most subtle way, the truths of Holy Writ? What means that "broad" unholy doctrine, which gives one hand to the Roman harlot, and the other to the false prophet of the East, and proclaims Heaven to be the resting-place of the sincere disciples of them both, and of all people, so that they be only earnest, of whatever sects besides? What means that spirit which professes to hold fast by the inspired Word, and speaks of Christ but no Atonement, Heaven but no Hell?

These and other heresies abound on every side. They do their work where least we should expect it. They are very mighty instruments of Satan, making many sad whom God has not made sad, and causing many to fall grievously, who did run well. Thus in our own day, at home and abroad, is many a wretched wall built up, and daubed with untempered mortar; thus are pillows sewn to all arm-holes; thus are kerchiefs placed upon the head of every statue, to hunt souls withal: and the cry is "peace, peace, where there is no peace."

Nor do we hear of an abatement in the practice of iniquity. There is warfare, cruel, bitter, prompted by a hatred which is fearful. Drunkenness, which slays its thousands upon thousands (sixty thousand, even in our own dear Christian nation, annually). Fornication, the extent of which is terrible in every land. Sabbath-breaking, fraud, deceit, abounding to an extent which is most lamentable.

What can we say then? Will God suffer that His Name and Word should be despised so greatly for any long-extended period? Most surely He will not. Do but look upon our great advantages; our light; our knowledge; the education among rich and poor; the full and simple way in which the Gospel is now preached in nearly every nation under Heaven; and then observe the state of fearful sin and darkness in which such multitudes of men are living; hearing, knowing, understanding, but resolved to sin. Surely the time must be short. It must be even now an advanced hour in this "earth's eventide."

But if so, then does an especial duty lie upon every child of God both towards "the world and the Church," that he let his light shine brilliantly and with a steady flame before the one, and that he walk in holy fellowship with the other.

The world "lieth in wickedness" and "passeth away."* Let every Christian see that he behave before it as a Christian should behave; bearing the cross; fearless of the reproach; knowing how to speak a word in season both in wisdom and in love.

The Church has enemies outside her pale, and within her very bosom. It is her day of trial. Her members therefore must both pray and act, in fellowship. They must have a care for one another, such as their close brotherhood

* 1 John 5 : 19; 2 : 17.

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demands; bearing in mind, always, the temptations and infirmities of weaker brethren, and leading them with tender, loving, hands; feeding them with spiritual things, in wisdom and with prayer; taking heed that they can find no cause to note appearances of evil in the walk and conversation of their elders. Moreover, let that member of the Church who "thinketh he standeth, take heed lest he fall."

Again: on every waiting servant of the Lord there lies responsibility of no indifferent kind, respecting "Israel and Antichrist." "Pray for the peace of Jerusalem; they shall prosper that love thee." As Israel's sons are looking towards their land, God's Gentile people must be ready to give help, when help is needed. Never must they be unmindful of the debt they owe—under God—to Israel, of whom, as concerning the flesh, Christ came. For the conversion of "the Remnant," for the Restoration of the kingdom, and for the Salvation of "all Israel," must their constant prayer be made, and ready help afforded.

Moreover, knowing what the Jewish people are to suffer at the hand of Antichrist, and remembering how all other nations likewise are to be bound up in their affliction, it behooves God's people everywhere, to bear "that wicked one" in memory before the Lord, and pray that his dread hand of persecution may be stayed; and that,—according to the promise given,—"for the elect's sake" the time of trial may "be shortened." And besides this, seeing how the multitudes of earth will be seduced by the usurper's subtlety, or driven to unjust compliances by his extended rod of persecution, it is incumbent on every servant of the Lord to keep the eye of faith fixed singly and firmly on the Redeemer, Jesus Christ; to hold fast by the Word of Inspiration; to allow nothing to obtain a footing in his creed, but that which is revealed clearly in the Bible; to suffer no opinions, works, or systems, put forth by any man however high in public estimation, to interfere with a simple resting upon Christ and Christ alone; no, nor even to obtain the slightest shadow of regard, unless they accord absolutely with the teaching of the Holy Book of God. "Prove all things; hold fast that which is good." "Prove," by the Bible; "Hold fast," with prayer.

Again; the shortness of our time calls loudly upon every man and bids him bear in mind that when the Antichrist shall have fulfilled his day, "The Advent" of the Son of Man will be revealed. To this, the mind of every earnest Christian is directed, for he knows that it will be his introduction into everlasting rest.

Are you, dear reader, looking for the Advent? O, remember what an awful matter it will be, when "one shall be taken and the other left," to be among the multitude who shall be "left!"

But we will not suppose that there is any doubt concerning this. You are, we will believe, in truth, like every faithful servant, waiting for your Lord's appearing. Yet we must not be unmindful of the Adversary's subtlety, nor of the sad weakness of the mortal flesh. Therefore it will not be wrong to urge on you, —"Be diligent, that you may be found of Him in peace, without spot and blameless." Beware, therefore, of lukewarmness. Shun all promptings to a carnal or a worldly spirit. Be decided, bold, determined; and yet humble, meek, and prayerful. Think not that the foot of the cross is a place too low for the decided Christian. Humble yourself often there. From thence look up; look where you will; even to the right hand of God, and see a seat upon the Saviour's throne prepared for you to occupy at the Lord's glorious Advent. The Cross! How blest a station truly! In that Cross is concentrated the great All in All of the immortal soul's salvation.—*Earth's Eventide.*

ANTIQUITIES DISCOVERED.

A CONSTANTINOPLE paper says that two antiquaries, in making excavations in Syria, have discovered a Jewish habitation entire, the construction of which dates two centuries previous to the Christian era. Its rooms are furnished after the Egyptian style, and these gentlemen found in them the five books of Moses, the Psalms of David, and another book containing Hebrew poetry, completely unknown.

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Editorial.

SPURGEON AND PROPHECY.

THERE has been going the rounds of the Religious Press a certain coarse and flippant paragraph, sneering at the students of prophecy in general, and at the believers in the doctrine of the near coming of the Saviour in particular, taken from the London Pall Mall Gazette, and attributed to "Rev. C. H. Spurgeon." The quotation represents that gentleman as edifying his hearers with such remarks as the following: "You will hear of me in Bedlam when you ever hear such rubbish as that from me. . . . . The Lord may come in 1866, and I shall be glad to see him; but I do not believe he will, and the reason why I do not believe he will, is because all these twopenny-halfpenny false prophets say he will. . . . . I prefer to stand in the position of a man who knows neither the day nor the hour in which the Son of Man cometh,—looking always for his appearing, but never interfering with those dates and figures which seem to me to be only proper amusement for young ladies who have nothing else to do, and who take to that instead of reading novels; and for certain divines who have exhausted their stock of knowledge about sound doctrine, and therefore try to gain a little ephemeral popularity by shuffling texts of Scripture as the Norway gipsies shuffled cards in days gone by."

Now Mr. Spurgeon is well known as a man of shallow learning, bigoted theological views, impulsive temper, and gigantic egotism; not willing to be on terms of fellowship with any existing body of Christians, not even the Evangelical Alliance. He is known as the preacher and publisher of very many sermons which are largely made up of other men's thoughts, often also greatly spoiled by a peculiar and sometimes irreverent and vulgar cookery of his own. He is known as the author of a good deal of slang and claptrap one way and another, and given to a certain extravagance and *abandon* of utterance, which renders him capable, as his mood may be, of saying almost anything, just as it may happen to rise in his thoughts or feelings at the time. But, with all this, we were not prepared for such a demonstration as that in the report referred to. We are persuaded that there must be some mistake or miscoloring of some kind. We attach very little importance to his opinions one way or the other. They may be good or bad, right or wrong, without much affecting the current of thinking or believing in the churches. Such at any rate is our estimate of him. But for one to declare himself quite unposted with regard to prophetic subjects, and to glory in not understanding the visions of Daniel, Ezekiel, and John, and yet to come forward and denounce indiscriminately all students of unfulfilled prophecy, and all believers in the near advent of Christ, as a set of "twopenny-halfpenny false prophets," and "the dates and figures" of God's own word as "only proper amusement for young ladies" and brainless ambitious divines, is more than we are disposed to believe, even of Mr. Spurgeon in his wildest moods. And if we *must* assume the correctness of the Pall Mall report (an adventurous assumption with regard to newspapers, we admit), we are prepared to establish against him an inconsistency as destructive to his trustworthiness as it is damaging to his pretensions as a Christian leader. If his name was really put to certain foolish tracts without his consent, it was an indignity which he had a right to expose. But, to make it the occasion, in his acknowledged ignorance of the subject, to pronounce so coarsely upon men whose shoes' latchets he is not worthy to unloose, as mere worshippers of self, devotees of mammon, and juggling deceivers under the name of students of God's word, is more than just men dare approve, or the largest charity allow without rebuke.

But we do not believe that the Pall Mall Gazette has fairly reported Mr. Spurgeon; and those editors who have gone to the pains of extending its publicity, have only lent themselves to the circulation of what we regard as slanderous towards him, and at best a very ugly and

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unchristian method of dealing with honest men, and a weighty and legitimate subject. We give what we know bearing upon the case, and leave our readers to form their own conclusions.

In the afternoon of June 5th, 1864, we were personally present in the "Metropolitan Tabernacle," and heard Mr. Spurgeon read, sing, comment, and preach. And in each of these performances, he gave us the doctrine of Christ's speedy personal coming, as a thing to be looked for now at any time. In his remarks upon the first chapter of the Revelation, he said some severe and sweeping things against those who think or teach differently. And in his sermon on Jude 21, he went out of his way to tell us that a true Christian believes in the reality of Christ's personal coming; that a true Christian desires and longs for it; that a true Christian is wide awake, watching, and marking those symptoms and signs which Christ has noted as indicating his nearness; and expressed his doubts whether a man was living in true faith who was not thus distinguished. And even in the Pall Mall report, he is represented as saying: "*The Lord may come in* 1866;" and that his effort is to be "*looking always for His appearing.*"

We have before us a sermon of his, as published under his own eye and authority, preached Sunday evening, October 12th, 1862, in which this passage occurs:

"There is a great reason why we should live like aliens and foreigners here, and that is, CHRIST IS COMING SOON. The early church never forgot this. Did they not pant and thirst after the return of their ascended Lord? Like the twelve tribes, day and night they instantly watched for Messiah. But the church has grown weary of this hope. There have been so many false prophets who tell us that Christ is coming, that the church thinks he never will come; and she begins to deny, or to keep in the background, the blessed doctrine of the second advent of her Lord from heaven. I do not think the fact that there have been many false prophets should make us doubt our Lord's true word. Perhaps the very frequency of these mistakes may show that there is truth at the bottom. You have a friend who is ill, and the doctor says he cannot last long; he must die; you have called a great many times expecting to hear of his departure, but he is still alive; now the frequent errors of the physician do not prove that your friend will not die one of these days, and that speedily, too. And so, though the false prophets have said, 'Lo, here,' and 'Lo, there,' and yet Christ has not come, that does not prove that his glorious appearing will never arrive. You know I am no prophet. I do not know anything about 1866. I do not understand the visions of Daniel or Ezekiel. I do not know the future, and I shall not pretend to know. But I do preach this, because I know it, *that Christ will come*, for he says so in a hundred passages. The Epistles of Paul are full of the advent, and Peter's, too, and John's letters are crowded with it. The best of saints have always lived on the hope of the advent. There was Enoch, he prophesied of the coming of the Son of Man. So there was another Enoch who was always talking of the coming, and saying, 'Come quickly.' . . . . It is enough for me that *He will come*, and in such an hour as ye think not, the Son of Man will come. To-night he may appear, while here we stand; just when we think he will not come, the thief shall break open the house. We ought, therefore, to be always watching. Since the gold and silver that you have will be worthless at his advent; since your lands and estates will melt to smoke when he appeareth; since, *then*, the righteous shall be rich, and the godly shall be great, lay not up your treasure here, for it may at any time vanish, at any time disappear; for Christ may at any moment come.

"I think the church would do well to be always living as if Christ might come to-day. I feel persuaded she is doing ill if she works as if he would not come till 1866, because he may come before, and he may come this moment. Let her always be living as if he would come *now*, still acting in her Master's sight, and watching unto prayer. Never mind about the last vials. Think what you like about Armageddon. Guess not at the precise era for the destruction of Antichrist; but be looking forward and hastening unto the coming of the Son

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of Man; and let this be at once your comfort and excitement to diligence,—that the Saviour will soon come from heaven. . . . . We have heard of one saint who used to open his window every morning when he woke, to see if Christ had come; it might be fanaticism, but better to be enthusiastic than to mind earthly things. I would have us look out each night and light the fire of prayer, that it may be burning in case the ships of heaven should go by, that blessings may come to us poor aliens and foreigners who need them so much. Let us wait patiently till the Lord's convoy shall take us on board, that we may be carried into the glories and splendor of the Reign of Christ."

We also have before us another sermon of his, preached Sunday evening, December 22d, 1861, also as published by himself, in which he treats of the likeness and unlikeness of the two advents of Christ, and from which we quote the following:

"The two comings of Christ have some degree of likeness. First, they are like each other in the fact that *they are both of them personal comings.* Christ came the first time, not as a spirit, for a spirit hath not flesh and bones as he had. He was one who could be pressed to a woman's bosom; one who could be borne in a father's arms. He was one who could afterwards walk in his own person to the temple; one who could bear our sins in his own body on the tree. We have done once for all with the foolish ideas of certain of the early heretics, that Christ's appearance upon earth was but a phantom. We know that he was really, personally, and physically here on earth. But it is not quite so clear to some persons that he is to come really, personally, and literally, the second time. I know there are some who are laboring to get rid of the fact of a personal Reign; but as I take it, the Coming and the Reign are so connected together, that we must have a spiritual Coming if we are to have a spiritual Reign. Now we believe and hold that Christ shall come a second time suddenly, to raise his saints at the first resurrection; this shall be the commencement of the grand judgment, and they shall reign with him afterwards. The rest of the dead live not till after the thousand years are finished. Then shall they rise from their tombs at the sounding of the trumpet, and their judgment shall come, and they shall receive the deeds which they have done in their bodies. Now, we believe that the Christ who shall sit on the throne of his father David, and whose feet shall stand on Mount Olivet, is as much a personal Christ as the Christ who came to Bethlehem and wept in the manger. We do believe that the very Christ whose body did hang upon the tree shall sit upon the throne; that the very hand that felt the nail shall grasp the sceptre; that the very foot that was fastened to the cross shall tread upon the necks of his foes. We look for the personal advent, the personal reign, the personal session and assize of Christ. . . . . We now, like Abraham of old, do see his day; our eye catches the coming splendor; our soul is overwhelmed with the approaching glory. Did the Jew look for Messiah, the Prince? So do we. Did he expect him to reign? So do we. In fact, the very Prince for whom Israel now looks in all her hardness of heart, is he whom we expect. They doubt Messiah's first advent, and they look for him to come as the fairest among ten thousand, the Prince of the kings of the earth. Hail Israel! in this thy Gentile sister is agreed. She looks for Him to come in the self-same form and fashion, and when His coming shall have removed the scales from the blind eyes of Israel's tribes, then the fulness of the Gentiles shall with Abraham's seed praise and magnify the Lamb once slain, who comes the second time as the Lion of the tribe of Judah. . . . .

"And now, though we have the words of Scripture to assure us that He will come quickly, and that His reward is with Him, and His work before Him, yet how few expect Him! The coming of some foreign Prince, the approach of some great event is looked for and anticipated from the hour that the purpose is promulgated among the people. But thy coming, Jesu, thy glorious advent,—where are they that strain their eyes to catch the first beams of the sunrising? There are a few of Thy followers who wait for Thine appearing. We meet with a few men who walk as those who know that the

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time is short, and that the Master may come at cock-crowing, or at midnight, or at the day-watch. We know a few beloved disciples who with longing hearts beguile the weary hours, while they prepare songs to greet Thee, O Immanuel!"

Now, in the face of all this, if the statements of the Pall Mall Gazette be true, Mr. Spurgeon has not only played the "twopenny-halfpenny false prophet" himself, but is guilty of the dishonesty of blowing both hot and cold on this great subject, and of condemning to Bedlam to-day, what he preached as essential Christianity yesterday. The circulators of the Pall Mall report may settle the matter as they please; the case will nevertheless be against them. If they insist that it is a true and fair report, then they have chosen a champion to speak for them, for whose self-confuting extravagance our common Christianity has need to be ashamed.

If they admit that the spirit in which it is given does not fairly represent Mr. Spurgeon, they must shoulder the responsibility of having aided in slandering him, and are morally bound to make the *amende;* and the importance they attach to the opinions of the man whom they have professed to quote, must be rated on the side of those who believe and preach the speedy personal coming and reign of our blessed Lord. Either way, they have made a mistake. In their inconsiderate eagerness to heap ridicule on the students and believers of sacred prophecy, they have betrayed themselves, and only damaged what they meant to serve. We submit it to the consciences of honest-minded men, if our opponents cannot do better than that, whether it would not be to their credit to keep hands off.

THE DREAM CONFOUNDED.

It has been the pet doctrine of many modern Christians, who claim to themselves peculiarly the name of *Evangelical*, that this world is to be quite converted to Christ, and all nations brought to worship and serve Him, ere He shall return again in the power and glory of His grand judicial administrations. We do not hesitate to call this a *dream*. It has no foundation in the Scriptures, or in the mind of God, so far as that mind has been disclosed to mankind. We find the contrary affirmed, in the plainest terms, in all the prophecies of the Old Testament, and in all the parables, epistles, and apostolic addresses of the New. To us, there is not a doctrine of revelation, more amply or more clearly taught, than that the wheat and the tares shall both grow together till the harvest-time of Christ's return, and that the same mixed and disordered state of things, which has existed since Christ was crucified, will continue until He shall be seen coming again as He was seen ascending. But multitudes will not see it, and are offended when we put before them the plain and unanswerable scriptural arguments and descriptions on the subject. Of late, however, God has been plying them with arguments of a different sort, and with facts which are bringing some to a stand, and which may well induce a re-examination of their ground, and a remodification of the baseless theory which they have so zealously embraced, and so wrongfully sought to incorporate into the Christian faith. What they hold on this subject, is not to be found in any respectable creed in Christendom, for the reason that it is not in the Bible, and some are at length beginning dimly to see that it is equally absent from all God's providential intimations. We have thought it well to give a few extracts showing to what a stand-still the dreamers of a temporal millennium, to be brought about by the gradual progress and diffusion of the Gospel tidings, liberty, and human civilization, have come.

The *New York Observer*, of December 7th, thus expresses itself:

"Much is said about the auspicious era of the world in which we are living. Many are the schemes of philanthropic and Christian benevolence which have been set on foot within the present century, and these efforts have been crowned with great results. Every true heart must rejoice in all that has been done for Christ and a ruined world; but, without any disparagement of what has been accomplished, every candid person must admit that with all the extensive plans that have been laid for the renovation of society and the conversion of the world to Christ, what has been done thus far

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has been chiefly a work of preparation and not of achievement. The scaffolding has been put up, but the building has not been reared. If the foundation itself has been laid, we see little in the present aspect of things to indicate that the great structure itself is about to rise.

LOOK AT OUR OWN CITY.

"It has been stretching itself out in all directions over the island and across the rivers. Its population, including that of the suburbs which belong to it, has been doubling every few years. Its wealth has been accumulating in a still larger proportion, and is lavishly expended in the erection of costly warehouses and dwellings, and in all the adornments and gratifications of luxurious living. But has the cause of righteousness been progressing with equal pace? Any one who is familiar with the moral condition of the city does not need an answer. Iniquity in almost every form has been making rapid strides. Vice and crime, instead of being checked, are still prevalent; and in whatever direction we walk or turn our eyes, we find enough to fill us with alarm.

"And what has the Church been doing to stem the mighty flood of evil which is spreading itself wider, if not becoming deeper every year? While the population has been increasing with such wonderful rapidity; while iniquity in so many forms, in high and low places, has been having such sway, more than keeping up with the increase of population, there has been no corresponding development of Christian activity to stem the tide. There has been no increase in the provision of religious privileges, commensurate with the needs of the growing multitude of our people. In the simple matter of church buildings and church organizations, the number is little greater than it was when our population was only half what it is now. It is true the churches already erected are not all filled. They would accommodate, in the aggregate, half as many more. But this only shows that for some reason the mass of our population is not reached by the Gospel, and that they are living without God in the world. It is a painful truth that Christians, who are called to be the salt of the earth, are not seasoning this city. The truth of God, the Gospel of the grace of Jesus, is not renovating and saving the people. The Church is not keeping up with the progress of wickedness, when it ought to be overcoming the powers of darkness. It is not keeping pace even with the material development, the worldly prosperity which is everywhere apparent.

SURVEY THE HEATHEN WORLD.

"A survey of the heathen world, and of the Papal and Mohammedan countries, awakens equally painful reflections. If we look narrowly at the field, we think it will appear that while the laborers have been faithfully engaged, less actual progress has been made on heathen ground within the last ten years than for many years previous.

"In one very important department on which the expectations of the Church have been fixed for a long period,—the raising up of a native ministry among the heathen,—these expectations have not been fulfilled. It is now more than half a century since the revival of the missionary cause; two generations of men have come and gone within that period; and yet the native preachers of the Gospel are only a few score in all the heathen world. The population of the globe has been increasing all these years, and not one-hundredth part of this increase has been converted to the faith of Christ. How long at this rate must it be before the whole world shall be converted?

"We do not know how any Christian who actually believes the promise that the heathen shall be given to Christ for his inheritance, and the uttermost parts of the earth for a possession, can be satisfied with the present prospect of its fulfilment. And when we turn back from contemplating the vast field to be reclaimed, and see the apathy that rests upon the Church, the prospect seems still darker. The present attitude of the Christian Church is not that of a host engaged in a mighty conflict and moving on to victory, 'fair as the moon, clear as the sun, and terrible as an army with banners.' The Church has far too much of the appearance of compromising with its enemies, instead of making continual aggressive movements to resist and overcome all that is evil. Conformity with the world is, to a great extent, characteristic of too many who bear the Christian name. It is sad that we have to make these confessions, but every honest heart must acknowledge that they are true.

WHAT CAN BE DONE?

"Something must be done. The Church must arise and call upon God. We can do nothing effectual toward the salvation of the world without a mighty outpouring of the Spirit of God. We need such an outpouring, yes, a far greater than in the days of the Apostles, or the time of the Reformation. But we have no reason to expect such a display of God's gracious power while the Church remains in its present apathetic condition.

"Another spirit, and a more absorbing purpose, one that shall come up to the dignity of their high calling, and to the magnitude of the great work to be accomplished, must animate

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the disciples of Christ, or the reign of iniquity will continue until God shall raise up a generation more faithful to the principles of the Gospel than the present."

The *Christian Intelligencer* expresses itself in the same strain:

"*All the Evangelical Churches in this country are absolutely and relatively weaker to-day than they were five years ago.* We mean to say that the tone of piety, the life of faith, and the loyalty of the Christian conscience, have declined and verge toward decay. With respect to material interests this has not been so manifest. But with respect to spiritual matters, it is so evident as to admit of no denial. The churches have been liberal in their use of money. They have built and beautified church edifices; have paid off debts, endowed colleges and schools, and poured their offerings with more than royal munificence into various channels of benevolence. And still the truth remains, that the effective power of godliness shows no such resistive or aggressive energy as it has in former times. Vast numbers of church members have fallen away from the high path on which they were wont to walk. Now they plead for such indulgences in worldly pleasures, recreations, and pursuits, as are condemned by the letter and spirit of the Gospel. The result is that prayer-meetings are neglected, Sabbath-schools weakened for lack of helpers, and the Sabbath services sustained rather for the sake of respectability, than from a hungering after the word of God. These statements are made from no narrow standpoint. Our religious exchanges furnish abundant means for noting that, in all parts of the Evangelical Church, there is cause for sorrow over its low spiritual condition."

The Rev. Dr. Barth, in his Brief History of the Church of Christ, after a full survey of modern Christendom, thus sums up the result, which leaves the hope of the world's conversion by the Church in a desperate plight:

"From the time of Napoleon's fall, many of all descriptions have avowed themselves the friends of Christianity; the cause of the Bible and of Missions has stirred up a kind of new life in many places; great numbers of good Christian books have been put into wide circulation; and here and there the work of the Spirit of God has not been left without witness. Still, all is far from being a paradise; and whoever wishes to commend the present age must lose no time, for there is a great conflict between light and darkness, the issue of which cannot be seen. The most desperate struggle of all against the powers of darkness we may yet have to encounter; and what we enjoy at present of Gospel light and the means of grace, may once more be superseded by a night of terror. It behooves us, therefore, to make a faithful use of the blessings with which we are favored, while we have them."

Verily, God is bringing darkness upon his Church, that her erring children may betake themselves to their true and only hope, in the speedy coming of Christ himself, who will bring with Him the kingdom and the victory which men would fain have the glory of themselves achieving.

MYSTERIOUS SIGNS.

THE unrest of the world is the subject of remark in the secular papers. All the political relations of the nations, external and internal, are represented to be in such a confused state that the most astute politicians are dubious whether the uneasiness in universal progress is the precursor of a disastrous storm or the rocking of the sea toward a condition of peace.

In China, where it was supposed that the rebellion had been effectually quieted, it has broken out anew, and with a vigor more alarming than ever. Newchang and Hanchow are ready to fall into its hands, and Pekin is about to be attacked. The foreign consuls are alarmed and making arrangements for their personal safety. Towns and villages are being burned by wholesale. The people have lost all faith in the old government, and are demanding change and progress, and are determined at all hazards to have it.

In Europe there is almost equal confusion and trembling. Spain is full of unrest and insecurity, whilst the spirit of insurrection is eating out her strength. France is uneasy over the Mexican question, doubtful whether to yield to the clamors of many of her people and leave Maximilian to himself, or to risk a war with her own allies which may involve the world. She is equally unsettled in her relations with England, withdrawing from her extradition treaty, and foreboding further withdrawals of social intercourse and political closeness with the people who did so much against the Napoleonic dynasty.

England is in agitation. Ireland and Fenian-

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ism are disturbing her houses of Parliament, and the spirit of reform and popular rights is knocking at the doors of authority ready to strike to break them in if not soon answered. The *habeas corpus* has been suspended in Ireland, and the British cabinet is disturbed and breaking up from internal dissensions and incompetence, the results of which are sufficiently doubtful to be very uncomfortable.

The Danubian Principalities, whose affairs were thought to have been settled by the treaty of Paris, are giving rise to other European consultations. Austria and Prussia are quarrelling about their late spoil. Both countries are making preparations for hostilities, and the Prussians openly threaten to drive the Austrians from the Duchy of Holstein. Louis Napoleon, according to rumor, is secretly fomenting the difficulties, in order to secure a favorable opportunity of extending the French frontier to the Rhine. Austria has ordered the assembling of 100,000 troops on the Bohemian frontier, and has sent a circular note to the Powers, disclaiming all responsibility for the consequences of any conflict which may arise. In both countries military preparations are being hurried on. Prussian troops are being pushed forward to the Silesian and Bohemian frontier to meet those of Austria. Many of the towns have been garrisoned, and the fortifications of Cracow are being armed with the utmost expedition. Funds are reported greatly depressed in European markets in consequence of these disturbances.

In Russia, disagreements or troublesome collisions have transpired, and much uneasiness is evinced concerning the Asiatic possessions of England in relation to the Russian inroads toward India.

The Napoleonic sanitary convention at Constantinople has been held, and the results are anything but prognostic of health and peace. France sent a diplomatist of the highest grade to attend it, and thus got a sort of pre-eminence in the council, which was part of her object, and so secured a report that it is the filth of the pilgrims of Mecca which produces cholera, and that when the pestilence appears, the Red Sea ought not to be crossed by the pilgrims without strict quarantine, and that the pilgrims must be subjected to sanitary regulations. The English, Russian, and other delegates have excepted to various parts of the report, but the French Emperor has managed to get his finger on the sick man's pulse, as it is expressed, and now intends to prescribe for the cholera, and for him, and for the rest of mankind, all at once. The adoption of that report is clearly to be the precursor and plea for French interference whenever the Emperor chooses to smell cholera in the air, or fancy a coming lack of ozone. A quarantine fleet in the Red Sea is to be the next thing, and the military possession of Mecca to enforce sanitary regulations, out of pure benevolence to save the world from cholera visitations!

On this side of the Atlantic, the whole of the British provinces, including the West Indies, are in great ferments; Fenianism on one side, and Governor Eyre's troubles in Jamaica on the other; while the subsidence of our own recent storm is attended with many most unpleasant altercations, extending even to the relations of Congress and the President.

And along with this great political unrest and threatening doubtfulness, strange and disturbing signs are being manifested in nature around us. The loosening in the elements has been quite as marked as those in morals and state. At the conclusion of last year, astronomical observation announced a fact never known to have occurred before, of a large and intensely black spot upon the sun, the diameter of whose nucleus was 30,000 miles, and of its penumbra 50,000 miles, and around it the appearance of luminous, rolling, and undulating billows. The moonless month of February was a phenomenon which it is affirmed could not have occurred at any time since man was placed upon the earth. Within the last year some of the most unusual lunar phenomena have appeared to common observation, showing not only the frequent lunar circles, but mock-moons, crosses stretching through the circles over the moon's face, and figures of manifold colors and mingled brightness. Professor Newton, of Yale College, has written accounts of a most unusual number of meteors and shooting stars, of un-

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common brilliancy, and speaks of having observed and counted as many as 430 in one hour. Earthquakes have also been multiplying in various quarters, and volcanoes long quiet have been started again in their fearful vomitings of fire. The town of Chio, in the island of Scio, was almost wholly overthrown by an earthquake in December last. In the same region accounts since the first of January inform us of the sea boiling and on fire, and of the casting up of a new island in the Grecian Archipelago, not far from the island of Santorini, which was in a state of fearful eruption, up to last accounts. The new island seems to be a mountain of coal and lava, about 500 feet higher than the surface of the sea, and still rising at last accounts. Our Consul at Civaeus, Greece, under date of February 15th, has transmitted an account of it to the state department. The *London Times* of March 8th, gives particulars obtained through Commander Try, of Her Majesty's ship *Surprise*, who surveyed the strange phenomenon on the spot, which are in these words:

"As soon as Santorini was sighted by the *Surprise* a dense white mass of vapor was observed rising from the sea, which appeared to be boiling from some unknown cause, and when the island was approached a strange sight was seen: the sea evidently was boiling, and clouds of the whitest steam rushed out, soaring heavenwards like an enormous avalanche, and looking like snow. Something black was then seen rising slowly from the sea, which afterwards turned out to be no less than an island springing from the deep. It appears that there were no earthquakes, but convulsions of nature caused by volcanic islands having been thrown up from the sea."

"The position of the vessel was a very good one to watch the eruptions from the volcano on the burning island that has lately risen from the deep. The sea for several miles looked very strange, the sulphur giving it a yellowish appearance, and round the new volcanic island the sea was boiling at some one hundred yards distance from the shore. The steam rose with great grandeur, the whole island emitting smoke and sulphureous vapors, colored by the flames inside the volcano, in some places being cracked, and through the fissures an immense mass of red hot lava was visible. The volcano was in a constant state of life, and an eruption took place on the morning of the arrival of the *Surprise*. A black mass of vapor was vomited forth from the volcano, pouring upwards, but the fury of the eruption was soon expended, and it suddenly ceased.

"The second night after the arrival of the *Surprise* another eruption took place. The roar was very fierce, smoke poured forth from the volcano with terrific fury, and large blocks of rock and stone were hurled into the air, the whole presenting a most imposing sight. During the night it was said that a new island had been thrown up; the one pointed out was about three hundred yards long, and was a black smoking mass. Close to the anchorage of the *Surprise* there had been a place called 'Mineral Creek,' which was then no more; a large hill had risen out of it. It made its appearance before the arrival of that vessel, but it rose higher and higher during her presence there, while the old island was sinking gradually, as if about to return to the depths of the sea."

A despatch from Syra under date of February 15th, says:

"The new island is several miles in circumference, but being of a volcanic origin it is supposed it will disappear when the internal action subsides. The water in its vicinity creates a great tumult like a boiling cauldron, and at night shows white flames."

We ask our readers to note these things, and others of like character which we believe will multiply as the months advance; and, having laid them alongside of the Saviour's prophecy in Luke 21: 25–27, let each one draw his own inferences. Our Lord has forewarned us there that "there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves thereof roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things *begin to come to pass*, then look up, and lift up your heads, for *your redemption draweth nigh*."

Hail to the dawning day,
By holy seers foretold!—
Hail to Messiah's sway,
And coming Age of Gold!
We wait for Jesus from the skies;—
Soon shall His glories greet our eyes.

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The Prophetic Times.

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Special Contributions.

THE STRAITS OF OUR OPPONENTS.

Some years ago two learned lecturers, the Bampton at Oxford, and the Hulsean at Cambridge, undertook to prove before their respective Universities that "there is no sufficient ground in reason or in Scripture for the Millenarian hypothesis of a Personal Reign of Christ upon earth." The former made at the outset some admissions which should have somewhat abated the confidence of his subsequent assertions, and rendered it impossible for him to advance not a few of his oft-recurring arguments, *e. g.*, "No doubt" the theory "has always had and now has *sober* and *learned* advocates—*pious* ones it has never wanted; and *antiquity* it may certainly plead. The truth is, that if there be any ecclesiastical tradition, *venerable more than another from its unquestionable antiquity*, and, in the common mode of arguing now-a-days on such questions, *traceable to the Apostles*, it is the doctrine of the Millennium, and the Saviour's Personal Reign on earth." But then he tells us, "if we scrutinize it closely, it seems to have originated from Papias, a friend and disciple of St. John, and well fitted from the loose character of his mind to misunderstand the meaning of the Apostle on a subject so easily admitting of misstatement, and then, with that eagerness for an inspired sanction which naturally marked the opinions, however vague and speculative, of the early Church, to give it circulation as an unquestionable apostolical tradition. Its wide propagation, therefore, is not to be wondered at, both from the nature of the doctrine itself, fitted, as it is, to arrest men's minds, and from its easily combining with what we know to have been a general impression in the early Church, the speedy reappearance of the departed Saviour to judge the world in righteousness, and to avenge upon the heathen the cause of His saints."

The first thing to notice in this statement is, that "Papias was the originator of the tradition." Yet the lecturer admits that Irenæus, the authority quoted for the assertion that Papias was the *originator* of the tradition, only says that he was a *witness* to it, "ταῦτα ἐπίμαρτυρεῖ." "There is nothing in this remark that asserts Papias to have been the originator of the tradition, as Mosheim observes with truth, but only the most ancient witness he could refer to." It is the lecturer, then, and no one else to whom he can refer us, who makes Papias the originator of the *tradition*, as he is pleased to call it. Then it is plain why he wishes to attribute to Papias the origin of the tradition, because he was a man "of loose character of mind," just the sort of man to make a mistake of the kind imputed to him. But who says so? Eusebius, and "subsequent critics," *copying* Eusebius, as we know too well critics have a trick of doing. Irenæus does not say he was a man of slender capacity, not even competent to repeat correctly what he had heard again and again from an inspired Apostle; he says he was a hearer of St. John, a friend and companion of "St. Polycarp" (supposed by many to be the Angel of the Church of Smyrna), and "ἀρχαῖος ἀνήρ," circumstances calculated to make his testimony unimpeachable, unless he was little better than a fool. To invalidate his testimony, therefore, it is necessary to impeach his understanding; and his understanding is pronounced to have

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been weak, and his "comprehension limited," because he believed in the Millennial Reign of Christ. He was a disciple of St. John, a friend of St. Polycarp, a competent witness in the judgment of St. Irenæus; he says of himself what seems very sensible; "I have accurately ascertained and treasured up in my memory what I have received from the elders, and have recorded it in order to give additional confirmation to the truth by testimony. For I have never, like many, delighted to hear those that tell many things, but those that teach the truth, neither those that record foreign precepts, but those that are given from the Lord, to our faith, and that came from the truth itself. But if I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, Philip, Thomas, James, John, Matthew, or any other of the disciples of our Lord: for I do not think that I derived so much benefit from books, as from the living voice of those that are still surviving." It does not appear "evident," from this "discourse" at least, that he was deficient in comprehension, or in memory, or in sincerity, or in earnest desire to ascertain the truth from the fountain heads, or in any other quality required in a good witness and competent authority. But Eusebius says he was of slender capacity, because he was a Millenarian, and Professor Garbett assures us that "few opinions have, in feeble minds, created more extravagance, or even in our own time taken more unhappy possession of powerful though unregulated intellects." Poor Papias! Unhappy Millenarians! This is your mental condition, according to Eusebius and "subsequent critics," including Bampton and Hulsean lecturers! Either you are feeble-minded, or the measure of wit you have "to madness is allied." But a few points should have been accounted for. Why does not St. Irenæus, who probably knew the character of Papias better than Eusebius did, say he was a man of shallow intellect? Why does he quote him? Why does he adopt his view of the Personal Reign of Christ on earth? Was Irenæus feeble-minded, or his genius unregulated?* Is it not strange that a man of such "loose character of mind" should be able to "give circulation" to "his own misunderstanding of the meaning of an Apostle," as if it had been "an unquestionable apostolical tradition?" The "wide propagation," and "almost universal reception" of Millenarian views certainly appear very wonderful facts, if they had no better foundation to rest upon originally than the general aptitude of the subject to arrest men's minds, and the imagination of a man of weak intellect, "not understanding correctly certain apostolical narrations," interpreting, that is, simply and naturally, what he ought to have taken mystically and spiritually! Let any one read the last chapter of Eusebius, and say whether it does not seem likely that "what we know to have been a general impression in the Early Church, the speedy reappearance of the departed Saviour to judge the world in righteousness," was now giving way to the expectation of the Church's present triumph under the patronage of the powers of this world. Certainly Papias's view would not so easily combine with this newer phase as with the former, and therefore "most of the ecclesiastical writers" were wrong in following him, for he was "very limited in his comprehension."

The lecturer candidly admits that the Church itself and the "Orthodox Chiliasts" were not mixed up in any way with "the gross heresy of Cerinthus," who turned the kingdom of the spirits of "just men made perfect into a Mahometan Paradise." He allows that "we find it asserted by Irenæus and Justin, that it was held as an article of faith by the Church at large, in their day." Still, his judgment, in opposition to that of so many holy men, indeed of the Church at large in the best and purest times, is this, that "the conception, albeit held in a nobler spirit, and free from palpable corruption, fell far beneath the sublime idea of Christ's kingdom which we find in the apostolic writings," is "low and worldly," "sensuous,"

* Dean Milman hints as much, at least so far as Irenæus was guilty of Chiliasm, where he speaks of "the fantastic millenary views, as they appear in old Irenæus."

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"unspiritual," and, finally, "identical with those carnal interpretations of the kingdom of Messiah, which formed in the Jewish mind the great obstacle to the reception of the Lord, and which nothing but the searching fires of persecution and the gradual opening of their eyes to the spirituality of Christ's kingdom, seems to have eradicated from the heart of even th Apostles themselves." Now, I should be glad to join issue with the lecturer on this point also. I wish to ask, what is there low, or mean, or "worldly," in our present acceptation of the word, in the conception that the Man Christ Jesus, who suffered in this world of ours, should come again to reign with His saints in this world of ours? If the Eternal Son of God thought it not derogatory to His ineffable dignity "to clothe Himself with the vesture of our humanity," to be "compassed with infirmity," and "in all points tempted like as we are, χωρὶς ἁμαρτίας," why should it derogate from His glory to come again in His glorified humanity, and rule the world which is His purchased possession, as it never has been ruled as yet? If there was nothing low or mean, in the cross, why should there be anything low or mean in the crown? If there was nothing "unspiritual" or "sensuous" in the temporal humiliation, why should there be in the temporal kingdom? What does "sensuous" mean in the lecturer's argument? Does it mean "sensual" or "carnal?" No. He does not tax orthodox Chiliasm with sensuality. He knows better than to charge with gross conceptions so many "men of undoubted sanctity, and who do not usually," he allows, "misunderstand the scope of the Christian revelation." Does it mean that in the Millennial kingdom we shall have the use and enjoyment of our senses? And is there anything low, or mean or unspiritual in that? Surely, the spiritual body will have senses, and it will be part of the happiness of the resurrection state, whether in heaven or on earth, to see with our eyes, and hear with our ears what, indeed, "eye hath not seen as yet, nor ear heard, nor heart of man conceived." Does it mean material? But what contradiction is there between the spiritual and the material? Is the Bampton lecturer a Manichæan? Let him read Dr. Chalmers's fine sermon on "the New Heavens and the New Earth," and be convinced that "earth, a solid material earth, may form again, as it once did, the dwelling of sinless creatures, in full converse and friendship with the Being who made them:"* "in which there will be scenes of luxuriance to delight the corporeal senses," "a materialism clarified from evil," a paradise of *sense*, but not of *sensuality*." "The highest homage that we know of to materialism is that which God, manifest in the flesh, has rendered it." But that first manifestation was "for a little while," and "for the suffering of death;" the second will be for a longer period, and for the exhibition of the promised glory, which there is every reason to believe will be "sublime" enough.

I have not space to follow the writer step by step, when he comes to treat of the text in the Apocalypse (Rev. 20), which, he says, "is the sole scriptural authority on which this hypothesis has been directly reared." If he means that the *duration* of the kingdom of Christ, which we look for, is here expressly declared to be "1000 years," of course, he is right. If he means that there are no other passages which speak of Christ's reign on earth, Millenarians can teach him better. Multitudes† of blessed passages they so interpret. But he says further, "our Lord describes but one more coming of Himself to the earth. He came once to

* Or Hitchcock's "Religion of Geology," Lect. xi, together with a Review of Dr. Todd's Lectures on the Apocalypse, which appeared some years ago in the Ecclesiastic, No. x. I may add a valuable thought of Prof. Goldwin Smith: "The human race and its history are young. The vast length of geologic, compared with the shortness of historic time, whispers that the drama for which the stage was so long preparing must have *many acts still to come*." One of these "acts"—the next—we claim for our Millennium.

† An earnest writer asks us to consider, what is "surely striking—the disproportionate pressure of Scripture upon a particular crisis: the singular silence upon many long and important periods of human history contrasted with the remarkable prominence and multiplication of prophecies on the events of the latter days." Dr. Cowan. [See Jer. 23: 5, seqq,—the Church's call to prepare for Advent.]

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save it. He shall come again to judge it." Granted! But does our Lord come only for a day, or for 1000 years? Does He come only to hold the great assize, and then to return to heaven? So the lecturer asserts. "Upon His descent from heaven, with all His holy angels with Him, all nations are immediately assembled before Him; and upon passing sentence on the just and on the unjust, both the multitudes of the wicked and the glorified saints are conveyed to their everlasting habitations, the one to eternal chains under darkness, the other to the company of heaven, and the inheritance prepared for the saints from the beginning of the world." And then—the annihilation of this terraqueous globe, or at least its desolation by fire, and where there was a world teeming with rational, intellectual, spiritual, animal, vegetable life, there shall be a void and a vacancy, a once goodly portion blotted out of the creation of God! But does Holy Scripture assert this? Does Acts 1:11 assert it? or Acts 3:20, 21, or any other passages quoted or referred to? I answer fearlessly, no. The concurrent testimony of Holy Scripture, and particularly of this passage in the Revelation (19, 20) is, that our Lord comes out of heaven with His angels, "gathers His saints together unto Him," brings them with Him to this earth, when He destroys Antichrist and his false prophet with the apostate host; and, after the binding of Satan, sets them upon thrones to reign with Him 1000 years. Then Satan is loosed for a little season, and then the judgment follows of which the lecturer speaks. There is not a word about Christ returning to heaven Himself, or taking His saints with Him. He comes to earth, establishes on earth His heavenly Kingdom, the kingdom He is gone now to receive in reward of His human, earthly sufferings, and, so far as we are instructed in Holy Scripture, here He remains. The tabernacle of God is with men, and He dwells with them. The last blessed promise in God's Word is, the Lord is *coming*, and the last prayer is, that the promise may be fulfilled, "Even so, *come*, Lord Jesus!"

When our author "has no more wheat," he does not refrain from "filling up the measure" of his argument "with chaff." Whereas "God's dealings with His people have been progressive, not from earthly adversity to earthly prosperity, but in leading the mind from forms to spirit, from temporal promises to heavenly ones, from a miserable present condition to a glorious hope and faith in things unseen, the Millenarian hypothesis involves an actual retrogradation to the beggarly elements of another covenant." Millenarians, on the contrary, believe that the blessed dispensation which is coming is one in advance. It is, in the first place, the ἀποκατάστασις, or "restitution," the putting back again, from their present miserable condition, into a happier state, the things which sin has dislocated and disordered. It is the παλιγγενεσία, a word used only twice in the New Testament, once in relation to a spiritual, and once again in relation to a material or cosmical regeneration: and this exactly expresses what we believe and maintain—that in that glorious and blessed time, when the Lord shall be King over all the earth, and the kingdoms of this world under His righteous sceptre, there will be spirituality in its highest form, divine and heavenly principles developed in their fullest power, together with material beauty, such as we may well believe will minister to the spiritual, intellectual, moral enjoyment of saints of God. Divines and moralists bid us now to "look through Nature up to Nature's God." May we not do so then, when, with intellect unclouded, affections "clarified from evil," "the body of our humiliation changed into a glorious and spiritual body," we shall see our Saviour face to face, and know even as we are known: when we shall understand a thousand things, not, as now, in their mere accidents and outward circumstances or appearances, but in their inner forms and real nature; a thousand laws, as we call them, not in their effects alone, their sequences and connections with one another, but in their ultima ratio, their immediate connection with the fiat or will of the Almighty and only wise and infinitely gracious Creator and Redeemer of our world. If this is retrogression, I give up arguing. If there is anything weak and beggarly, carnal, voluptuous, unsaint-like, ungodlike, unheavenly, in these conceptions, I marvel that the Word of God should encourage, as it seems to

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us it does, such expectations; so that, except upon the supposition of our Lord coming to earth again, and bringing these blessings with him, it is absolutely impossible to do anything with innumerable passages of Holy Scripture, but force them in the most violent and arbitrary manner to accommodate themselves to the present extension and success of the Church. *E. g.* "In this propagation of the faith from Mount Zion till the world is filled with it, the prophecy of Isaiah has been magnificently fulfilled: arise, shine," &c., 60: 1–4. Let any one read the prophecy, and then contemplate the present condition of the Church, and of the world!

The lecturer quotes "an able writer," suggesting that 1000 years is too short a time for the saints and their King to reign—as if any Millenarian supposed that there is to be no reign of Christ and His saints afterwards! about as sensible a deduction from their premises as the author's own, that "the abode of the descended King of Israel during the supposed Millennium is *restricted* to a national and even local residence at Jerusalem," &c.! The fatuity of Papias must be hereditary in the Millenarian family, if they are capable of such ideas. Worse still, they must be most miserable *heretics*, if they hold what Mr. Garbett is rash enough to insinuate in these strange sentences: "There is besides something revolting to our feelings, that our blessed Lord should be abased with a new humiliation." (We always insist upon His "appearing in glory:") and a "gratuitous dishonor!" (St. Paul speaks of His being "glorified and admired in that day:") "to an earthly habitation and the unalterable meanness of a secular kingdom!" (Who calls it a "secular kingdom?" Millenarians call it the "Kingdom of Heaven," and think of it as ineffably splendid in light and joy.) "That He should for this desert the heaven of heavens—for this *renounce*, in His nature as Man God, not for 30 but 1000 years, *the communion with the Godhead;* Light with Light—very God with very God—it is, I think, on the grounds of Scripture and reason, inconceivable!" I think so too; about as inconceivable as that "men of undoubted sanctity," such as Justin Martyr, Tertullian, Irenæus, and Catholic Christians in general for 300 years, not to mention many thousands in our own and previous ages, should ever have promulgated such profane absurdities, and palmed them off upon simple-minded Christians as inspired apostolical traditions.

I cannot tell how far the lecturer succeeded by such arguments as these—there are many more like them—in persuading his academical audience, that Millenarians are guilty of "a sinful and presumptuous mixture of the earthly with the heavenly," of a "sacrilegious removal of what God has fixed," of so many "acts of constructive rebellion against the Supreme Legislator," of "tampering with the declaration of the record, so as to evade its direct and first meaning, according to the common uses of language, because it squares not with preconceived principles or private opinions." But in the interests of truth, and with such a book as the "Essays and Reviews" before me, to show how far men may go from the truth of God's Word, when they depart from the letter of it, I would ask, who "evades the direct and first meaning of the record" which God gives of His Son, "according to the common usages of language;" he who believes that Jesus Christ will come again to this earth at the end of this age or dispensation, to live and reign with His saints 1000 years; or he who tries in every possible way to accommodate to the existing Church the magnificent language of prophecy and the glorious promises of earthly prosperity; or, where that is impossible, transfers the scene from earth to heaven, carrying the Church to some imaginary celestial mansions, far, far from this terrestrial globe in which her Lord has died, and she has suffered, but in which neither are to "live and reign," in which the Kingdom of Heaven is never to be established, nor God's Name to be hallowed, nor His will done, as the angels in heaven do it, nor the sons of God to be manifested, nor the creature delivered from the bondage of corruption into the glorious liberty of the children of God; but the malediction of the evil one is finally to prevail, the curse of sin to end in destruction and desolation, if not extinction! And, who, I venture again to ask, would seem to echo the sound

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of the prophet's and apostle's trumpet most faithfully and truly, who would appear to be doing the work of the evangelist and forerunner of our Lord most consistently and effectually in such an age as this; he who tries "so to approximate the advent of the Saviour to the present moment, as to lay hold directly of men's hopes and fears," not by daring to name the year or the month or the day, but by insisting that *at any time* the Lord may come, simply adopting His own watchword; or he who, in the face of facts which prove that apostasy is eating into the heart of Christendom, persists in expecting the Church to go on and prosper *without her Saviour's presence*, and postpones His advent till those things are accomplished by *other means*, which in so many places Holy Scripture tells us *His glorious coming will alone effectuate!* "The help that is done upon earth, He doeth it Himself!"

I turn to the other learned lecturer, for whom I say at once I have a most sincere respect—"*Sed magis amica veritas.*" In Dr. Wordsworth's Hulsean Lectures (1849) we have the Millennium treated of in the way with which we have become familiar. There is the usual account of Papias—the damaging allusion to Cerinthus, with the addition of Montanus, as if there were any blessed doctrine that has not been liable to heretical perversion. Then we have the "Judaistic preconceptions," the "Rabbinical ideas"—all the stock objections (you may see them indicated in the "table of contents"), which have been refuted by Lacunza and others again and again. One word about the allegation that the doctrine is of Jewish origin, and was "transferred from the synagogue into the Church." That the Jews entertained "carnal notions concerning the Messiah's temporal reign on earth," is true. True, that these notions prevented their accepting Jesus of Nazareth, the Man of Sorrows, the Great Sufferer, the despised and scorned. St. Peter, before his conversion, before he received the Holy Ghost, and became a Christian and an inspired preacher, showed plainly enough that he entertained these carnal notions, by exhibiting, when our Lord spoke of His kingdom, the two swords, one of which he probably used afterwards in his Lord's defence. But, I submit, this is not the question, whether the disciples *ever* entertained unworthy, low, and worldly notions of their Master's kingdom; but whether they *subsequently*, when *fully instructed and enlightened*, held high, and holy, and spiritual, and heavenly ideas of that Master returning to reign with His saints on earth in a kingdom not of *worldly origin*, ἐκ τοῦ κόσμου τούτου, such as these earthly kingdoms; not based on worldly ambition, nor ruled on worldly principles, nor cemented by blood, and supported by bayonets, "with Te Deums for bloody victories,"* carnal weapons, indeed! But a kingdom founded in righteousness and truth, ruled on heavenly principles, cemented by love, administered by saints, and supported by the example of their lives, above all by the Incarnate Saviour's presence in the midst of it, a *heavenly* kingdom in short, but *on this earth*, to endure for 1000 years before the general judgment and the eternal state. That they expected such a kingdom, that their expectation was well founded in the Scriptures of the Prophets, of which St. John gives us an epitome in Rev. 19 : 20 (adding the remarkable circumstance of the 1000 years' duration, of which anti-millenarians have never yet given anything like an intelligible explanation. There it stands, *the reign of* 1000 *years!* a rock ahead still to those who oppose our views, to us a blessed and longed for Haven): that their expectation was not rebuked by our blessed Lord, it is wonderful to me how any candid person versed in Holy Scripture, can dispute. The favorite text, Acts 1 : 11, is so clear. The question of the disciples so palpably refers to the "time" of the restoration. "Wilt thou *at this time*," &c. And the answer as clearly refers to the *time*. "It is not for you to know the *times and the seasons*," &c. Is it irreverent to ask, why did not our Lord reply? "There is no such thing as a restoration of the kingdom to Israel: it is one of your carnal notions, one of your Jewish ideas, one of your Rabbinical fables!" He says nothing of the sort, but "it is not for you to know *the times*." Nor have the times ever been revealed: not the

* Goldwin Smith.

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slightest hint is given of the day or hour when the Son of Man will come; whereas that coming is the one constraining argument, urged by Prophets and Apostles, and by our Lord Himself, for a holy, earnest, watchful, *patient* life. I cannot follow the lecturer any farther. He may see in Lacunza a full answer to his objection drawn from the Church's creeds, which, thank God! Millenarians may hold inviolate, and defend with all boldness against essayists and reviewers: and I refer him to Bishop Newton for a refutation of what I am truly sorry he should venture to maintain, even with St. Augustine and Bishop Andrewes at his back, that the resurrection in Rev. 20 is not a bodily resurrection. Such a notion looks to me so favorable to a heresy condemned by St. Paul, that I turn from it with "a sick aversion."

F. W. H.

THE BLESSED HOPE.

(Continued from page 54.)

2. The "appearing of the great God and our Saviour Jesus Christ," is a "blessed hope," because it will be the signal for the *gathering together of His church*, both those who *sleep in Jesus*, and those who shall be *alive at His appearing*. So the Lord declares that at His coming "He shall send His angels, . . . and they shall gather together His elect from the four winds, from the one end of heaven to the other." (Matt. 24:31.) St. Paul describes this gathering with more minuteness. He says: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air." (1 Thess. 4:16, &c.) What a grand gathering together! The dead in Christ of all ages, the living saints assembling about the Lord! What a multitude! What a mighty host! What glad recognitions! What reunions! What greetings! What heart to heart embraces! What bursts of joy! What pæans of praise! What hallelujah choruses! What feasting when the Lamb shall lead them to the banqueting hall, and drink new wine with them in the Father's kingdom! Sin, sorrow, sickness, gone—the battle fought, the victory won, death passed, the salvation completed, and one glad thought mingling with and giving zest to all their joys, "with the Lord!" "ever with the Lord!" Fellow heir of the kingdom, is not this grand? And does it not make the pulses of your heart beat quicker to know that this is your future, that you are to be one of this goodly company, that you are to take a part in this splendid pageant, that there is a portion for you in this exceeding and eternal weight of glory, and that the glorious appearing of the great God, and our Saviour Jesus Christ, is the appointed signal for its beginning? Is not then this appearing, the second advent of the Lord Jesus Christ, a "blessed hope?"

3. It is furthermore a "blessed hope," because it is the return of the Lord Jesus Christ to the earth *in glory*, and His visible manifestation to men. The heavens that have received Him and that now hide Him from view, will not always retain Him. We have already considered St. Peter's statement in this connection. The Lord declares that all the tribes of the earth shall see Him coming in His glory, and shall mourn because of Him. (Matt. 24:30.) The same announcement he makes in the opening chapter of the book of Revelation. (Rev. 1:7.) St. Paul, following the teaching of his blessed Master, associates two objects with this event. "When the Lord Jesus Christ shall be revealed from heaven with His mighty angels, it shall be, first of all, *taking vengeance* on them that know not God, and obey not, &c.;" and in the next place, "He shall come to be glorified in His saints, and to be admired of all them that believe." (2 Thess. 1:7.)

He shall come *in glory*. He shall appear the second time *without sin* unto salvation. (Heb. 9:28.) "*Without sin*," without being a sin-bearer as at the first coming—no more a man of sorrows, acquainted with griefs—no more the bearer of our griefs, the carrier of our sorrows, the smitten of God and afflicted, the despised and rejected of men. No, this coming is "unto salvation," even the redemp-

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tion of His church, the restoration of all things, and His own exaltation.

"Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever." (2 Sam. 7: 16.) This is God's promise to David. It cannot fail. The promise has been reiterated and confirmed to Jesus. The angel tells Mary: "The Lord God shall give unto Him the throne of His Father David, and He shall reign over the house of Israel forever, and of His kingdom there shall be no end." (Luke 1: 31, &c.) The throne has not yet been given Him. He does not reign over the house of Israel. The kingdom has not yet come. But it will come. His appearing, and the setting up of His kingdom are simultaneous. (2 Tim. 4: 1.) There a king shall reign in righteousness; there shall He judge among many people, and rebuke strong nations afar off; then shall kings fall down before Him, and all nations shall serve Him; then shall the kingdoms of this world become the kingdom of our God and His Christ; and then shall the once despised, rejected and crucified Jesus be glorified in His saints, and be admired of all them that believe.

Reader, are you a disciple of Jesus? Do you love Jesus? Then must you not anticipate this, His glorious appearing, in the light of a blessed hope? B. B. L.

RULES FOR READING THE SCRIPTURES.

1. CONSIDER the Bible to be a common sense revelation, prophecy, history, commandment, to be understood literally if possible.

Where figures or symbols are employed, they ever represent a literal fact, whether historic, or prophetic, or descriptive.

Never seek a spiritual or mystic sense when the literal can be made to stand.

In regard to figures, when Paul says, "I am crucified with Christ," he does *not* mean to say that his body was nailed to a cross, but he *does* mean that his carnal nature (inherited by descent from the first Adam) was crucified and slain. He asserts a literal fact, but in a figure.

When the Divine Spirit speaks of a "woman sitting on a scarlet beast," He means an apostate church sustained by secular power. A literal fact, but under a symbol.

2. Distinguish the dispensation and the laws that govern it. Thus the Adamic was peculiar to Adam, and the law was simply a prohibition to eat of the fruit of a certain tree, as a test of his willingness to obey. By disobedience, he entailed sin and death on all his posterity, and rendered other dispensations indispensable to the recovery of the race. Thus without regeneration a man is lost, having inherited but sin and death from his first father.

Succeeding this was the antediluvian patriarchal, governed by such traditional law as had been transmitted from God through Adam. There were saints, as Abel, Enoch, Noah; but the race utterly apostatized and was destroyed by the flood.

Following this came the Noachian, owing obedience to laws received from Noah, with whom God made a covenant. This ended with the destruction of Sodom and Gomorrah.

Next the Abrahamic, which endured until the Exodus and the Mosaic law. God was known to Abraham, Isaac, and Jacob; a covenant made and laws imposed. Heavy judgments on Egypt accompanied the close of this dispensation, and it was succeeded by the Mosaic, designed for the descendants of Jacob, or Israel, for their government, until Christ, the promised seed of the woman and of Abraham should appear. Long ere this dispensation ended, ten of the twelve tribes were driven into captivity (their identity and locality unknown to this day), because of transgression. The other two (Judah and Benjamin) were suffered to continue until after the birth of Christ, whom they rejected and killed, when their temple and city were destroyed, and they also dispersed to the four quarters of the earth. The effect of this dispensation was to make "all the world guilty before God," Jew and Gentile alike. Thus the Saviour found the entire race utterly condemned under the law, and introduced the dispensation of grace, which still endures. However, all who choose Him as their Prince and Saviour, must obey the commands He has left for their government, the

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New Testament being the law of such, and as God deals with them in *grace*, so must they dispense *grace* (not law) toward all. Consult sermon on the mount, Luke, 6th chapter, beginning at 20th verse.

This dispensation, which is about to close, will be wound up by the second coming of Christ, the resurrection of the dead, the translation of living saints, the rise of Antichrist, and heavy judgments on the apostate nations of Christendom.

The seventh and last will be a dispensation of judgment, which shall endure for a thousand years, in which Christ and his glorified saints shall reign over the nations, Judah and Israel be restored, Jerusalem the metropolis of the earth, and universal *peace* and happiness prevail. *This, also*, will be terminated by the loosing of Satan, apostasy, and the resurrection, judgment, and the destruction of the ungodly, after which is an eternal state of blessedness, the New Jerusalem *above*, new heavens and new earth.

Thus every dispensation has its proper laws, and its promises and threatenings, peculiar to itself.

3. Compare spiritual things with spiritual, where the testimony appears conflicting. (1 Cor. 2: 13.) Thus, "I have seen God face to face." (Gen. 32: 30.) "No man hath seen God at any time." (John 1: 18.) "God the Father (John 6: 46) no man hath seen." God's representative is often called *God* in Scripture. So in the passage cited. The prophet Hosea says of Jacob: "He had power with God; yea, he had power over the *angel* and prevailed." (Hos. 12: 3, 4.) Doubtless it was God, the Word, or Christ, whom Moses and Isaiah saw; "The brightness of the Father's glory, and the express image of His person." Paul says the Israelites "tempted Christ" in the wilderness. Thus the word *God* is sometimes applied to angels.

4. Read the word of God in *simplicity*, seeking to learn what God teaches. Never wrest Scripture to uphold a system, however ancient, but bring the systems and assumptions of men to the Divine record to be proved. "Prove *all* things," and remember ever that the Holy Ghost is the author of all Scripture.

5. Let not Satan amuse by setting you on the *too* close investigation of secret things (as election), remembering that "the secret things belong unto the Lord our God, but those things which are revealed unto us." (Deut. 29: 29.) The depravity of our nature, the deceitfulness of our hearts, and our enmity to God are clearly revealed; also, the way of spiritual and eternal life, through the love of God, the grace of Christ, and the fellowship of the Spirit. Neither be deceived concerning the importance of studying the *prophetic* testimony of Scripture, for prophecy is a delineation of the future history of God's people and the world. Hence, to neglect it is unwise, to despise it exceeding sinful.

6. Discriminate between the personal actions of the ancient saints and the divine teachings of the Spirit through them. They were not always in harmony.

Again, do not detach a portion of scripture without regard to the context. Probably no book has been so unfairly treated as the Bible; common sense not being considered by many as at all essential to a correct understanding thereof.

7. Forget not that the aid of the Divine Spirit is indispensable to apply to our *hearts* and *consciences* the outward *letter* of the Gospel. A legal and constrained obedience will not justify. Works are *evidences* of true faith, and fruits of the "love of God shed abroad in our hearts by the Holy Ghost given unto us;" but not a *ground* of acceptance. "Eternal life is the *gift* of God, through Jesus Christ," but our station and *nearness* to *Christ* will be determined by our *works* when His kingdom is established.

"Behold I come quickly, and my reward is with me, to give every man according as his works shall be." (Rev. 22: 12.)

W. R. P.

If you are ready to be forgiven, Christ is "ready to forgive." If you are willing to be saved, He is willing to save you; nay, He is come out at this moment to seek you; and if you will not coldly turn your back upon Him, you will, you *must* be saved.

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Selections.

CLARKE ON THE END OF THE WORLD.

The world has now lasted nearly six thousand years, and a very ancient tradition has predicted its termination at the close of this period. Its duration has been divided into three grand periods, each comprising two thousand years, which should be closed by a period without terminating limits, and these have been supposed to have their types in the six days work of the creation, and the seventh day, called Sabbath, or rest.

1. There have been 2000 years from the creation without any written revelation from God; this was called the patriarchal dispensation.

2. There have been 2000 years under the law, where there has been a written revelation, a succession of prophets, and a divine ecclesiastical establishment. This has been termed the Mosaic dispensation.

3. One thousand eight hundred and thirty-seven years have passed since the true epoch of the nativity of our blessed Lord, and this is called the Gospel or Christian dispensation, which is now within one hundred and sixty-three years of closing its two thousand.

According to the ancient tradition there were: 1. Two thousand years void, that is, without the law. 2. Two thousand years under the law. And 3. Two thousand years under the Messiah. And at the termination of the third the endless Sabbath should commence. The comments on this ancient tradition go on to state that at the termination of each day's work of the creation, it was said, "the evening and the morning were the first, second, third, fourth, fifth and sixth day," but when the Sabbath is introduced, and God is said to rest from his work, and to have hallowed this day, there is no mention of the evening and the morning being the seventh day. This is left without termination, and therefore a proper type of the eternal Sabbath, that rest which remains for the people of God.

And are we indeed so near that time when the elements of all things shall be dissolved by fervent heat; when the heavens shall be shrivelled up like a scroll, and the earth and all it contains be burnt up? Is the fifth empire, the kingdom of the stone, and the kingdom of the mountain, so near its termination? Are all vision and prophecy about to be sealed up, and the whole earth to be illuminated with the bright beams of the sun of righteousness? Are the finally incorrigible and impenitent about to be swept off the face of the earth by the besom of destruction, while the righteous shall be able to lift up their heads with ineffable joy, knowing their final redemption is at hand? Are we so near the eve of this period, when "they who turn many to righteousness shall shine as the stars forever and ever?" What sort of persons should we then be in all holy conversation and godliness?

[Dr. Adam Clarke's sermon on Daniel 2: 41–45, preached in the year 1837.]

VIGILATE!

Say, when He cometh will He find us waiting,
Our lamps bright burning ready for our Lord?
Behold He cometh quickly—very quickly—
Bearing with Him our wondrous great reward.

Last year our ears could hardly hear His footsteps,
For all our land was filled with war alarms:
On hill and shore where once the storm was raging,
Christ's little children sing triumphant psalms.

See once again the same sweet holy picture,
On which, long years ago, the angels smiled;
The starry night, the shepherds bending lowly,
The blessed Virgin and her royal Child.

As He came then, our Prince, our Lord, and Saviour,
So will He come again—O hear His call,
His warning call, and go ye out to meet Him,
For Christ may come, this Advent, to us all.

No warning note shall sound at His appearing,
The sun will rise just as it did this day;
The mountain-tops shall flush with golden glory,
The morning mists shall melt in light away.

All wait for Him; none knoweth of His coming,
It may be eventide or early day;
We only hear His footstep on the mountains,
We only know He is not far away.

O wait and watch, for blessed are those servants
Who yet are faithful, though their Lord delay.
Stand in your place, your lamps all trimmed and burning,
He cometh quickly—Christian, watch and pray.

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Editorial.

THE PARABLE OF THE SOWER.

See Luke 11 : 15.

Everything in the Divine administrations proceeds according to a regular and established method. Order is Heaven's first law, and that law is efficient in all God's works and arrangements. The world was made step by step. There is always a beginning, a middle and completion—an infancy, and a maturity, with a gradual development from the one to the other. We have "first the blade, then the ear, and then the full corn in the ear." Day does not burst upon us in one flash, nor darkness, nor summer, nor winter, nor harvest. There is in all these a harmonious gradation and peaceful order.

And it is wonderful how the invisible and spiritual agrees with the outward and physical. Earth is said to have its variety from heaven. The outward is the bodying forth of the inward. And as it is in nature, so it is in grace. Who can tell all the hidden links and harmonies which connect visible manifestations with spiritual truths? Is there a fact in one which will not translate into the other? Swedenborg carried his doctrine of correspondences to very dangerous lengths, but such correspondences there are, as the parables of Jesus abundantly testify. A beautiful parallel between the outward and the inward, in the growth of what is most excellent in both, is presented in the Parable of the Sower. Jesus is a husbandman; humanity is a field; the Gospel is a seed sown upon the human heart; Christian experience is a growth; and the maturity of Christian excellence is a yield of precious fruit. It is the spiritual translated and interpreted by the natural, that we may read and understand it the easier and better. We notice a few points only in this beautiful picture.

I. Humanity is a field—a piece of territory susceptible of culture and a profitable and blessed yield.

II. It cannot seed itself.—Man has nothing in him by nature to make him what he ought to be. His heart is empty and waste as to what is good, however overrun with what is evil. It must be seeded by some gracious instrumentality outside of itself. The seeds of *evil* are indigenous. Human nature will produce weeds, and thorns, and all kinds of evil growths of its own accord. There needs to be no sowing for them. But the plantings of *good* must be imported. They must come from abroad. A man can no more regenerate himself, than an unsown field can of itself yield a harvest of wheat. There must be a planting first, a sowing with exotic seed. A religion which springs only from the suggestions of man's own reason, or which is based upon nature alone, cannot therefore be a saving religion. It never can regenerate the depraved heart, or mould it to holiness and heaven.

III. There is seed provided.—That seed is "*the word;*" the word personal, and the oral word. Christ is the true spring of life and goodness to man; and the word which preaches him as the Saviour is the seed from which the harvest of grace is grown.

It is true *seed*. It carries in it a germ of life, a power of growth and assimilation to itself. Properly received into the heart it starts a new being, quickens a new order of spiritual manifestation, and refashions the old Adamic nature to a new principle of existence and development. We are told by the apostle, that, "if any man be in Christ Jesus, he is a new creature;" he is "begotten again" to a higher and supernatural mode of life. The Saviour himself tells us that there is no possibility of entering into the kingdom of God without being "born again," without having our whole nature fashioned over again by "the law of the spirit of life in Christ Jesus." And the germ and instrument of all this is in the word. "Faith cometh by hearing, and hearing by the word of God."

IV. This seed is most bountifully dispensed.—Exotic seeds are usually scarce and costly; but not so these precious seeds of life

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and salvation. Costly, indeed, they have been to him who furnishes them, and sows them, but to us they are supplied without money, and without price. They are not even reserved for garden spots and only the more fertile and promising grounds; but they are sowed over the whole world-wide field, along the waysides as well as in the inclosed vineyards, on the thin soil as well as upon the deep, in the thorny and weedy places as well as in the clean and good ground. Christ does not wait for men to be civilized and disciplined in the arts of social economy before giving them the Gospel, but from the first He commissioned His messengers to go into all lands, making no distinction for Greeks or Jews, Barbarians, Scythians, bond or free. He does not require us to select only the honest-minded, the more thoughtful, and the inquiring, as the hearers of His word, but has commanded us to lift up our voices to saints and sinners, old and young, vicious and virtuous, hardened and tender-hearted, and proclaim "*to every creature*" the precious word-seeds of salvation and a better life.

V. THE FATE OF THE SEED SOWN IS VARIOUS.—Of course, sown on such diversely conditioned soil, there would be differences of results. Four kinds of ground are here described, as indicative of four kinds of Gospel hearers, each of which has its own peculiarities. Some are wayside hearers, who receive the seed of the word as the hard footpath, where from its exposed condition the prowling birds soon catch it up and destroy it. Some are rocky ground hearers, who receive the seed as the thin loose earth in which there is not depth nor moisture enough for fruitfulness. Others are thorny ground hearers, who are like those fertile spots infested with the seeds and roots of weeds and briers which by and by overpower the springing grain, and smother it. Whilst a fourth class receive the word as the clean and mellow soil deep and moist, which retains the good seed, and nourishes it into a ripe and beautiful harvest. In the one it perishes altogether; in the next it sprouts and shoots but withers afterward; and in the third it grows, but is finally smothered; and in the fourth only does it come to the proper fruitfulness. Now, it is important in this connection to remark upon the causes of this difference, and to inquire to what it is owing that one is a wayside hearer, another a stony ground hearer, and so on. Indeed, the main stress of the parable turns upon this point. If a man is of necessity a wayside hearer, of course no fault can be found with him for not receiving and retaining the seed so as to be fruitful. Harvests are not to be gathered from highways and beaten footpaths. And so, too, in reference to the stony places. But this parable does not contemplate these several kinds of ground as the necessary and fixed conditions of the several hearers of the Gospel. The hardness of the first, and thinness of the second, and thorniness of the third, and goodness of the fourth, are meant to represent certain tempers with which different individuals treat the Gospel; and the implication is, that these tempers are chargeable to those individuals themselves. A man is a wayside hearer, not because nature or providence made him so, but because *he makes himself so*, by hardening his heart, resisting the truth, and shutting his eyes to the light. The good seed of the word is sown upon his heart, but it rebounds, meets no sympathetic feeling, excites no emotion, produces no effect. Why? Not because God has sent a hardness into his nature, and a chilliness into his blood which makes it impossible for him to receive it with profit; but because he is unwilling to entertain it, has no faith in it, and determines not to be annoyed with it. His heart is rebellious, inattentive, unbelieving, because he has never resolved to have it otherwise, and has made it a study to treat the Gospel lightly, and to give himself no concern about such serious subjects. The good seed accordingly is denied an entrance into his heart; and, lying exposed and naked in his intellect only, Satan soon finds means for catching it away, and destroying it. Having no love for the truth, but disbelieving it, and taking pleasure in unrighteousness, he is like the tramped and beaten earth which the seed cannot penetrate, and becomes the victim of strong and ruinous delusion.

And so too with the rocky ground hearer. His fatal superficiality is owing altogether to

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himself. Of quick sensibility, and ardent affection, and fervent imagination, he grasps hold with great eagerness and delight. For the moment he is one of the most rapturous and zealous of Christians. And he may be sincere in all he does. But it is the mere novelty of the thing, and the momentary excitement and sudden elevation induced, that most captivates and enlists him. He is perhaps pleased with the preacher, and moves with the tide of impulse, and does not sufficiently consider what he is about. By and by he finds things different from what he first experienced, and from what he so enthusiastically supposed. His energy flags, his interest disappears, and his piety dies. Poor man, he had not sufficient depth to hold out. Why? Not because God did not properly furnish him for a better effort, but because he did not count the cost, and make a proper survey of the nature of the step he was about to take. He was more eager than considerate, more enthusiastic than wise, more emotional than inquiring; and he became this superficial and shallow receiver of the word because he would not take the time or trouble to lay his foundation right. True religion requires consideration. Many refuse to give this, and thus make themselves rocky ground hearers, whose piety soon withers away.

And so with the thorny ground disciples. It is not that God and nature give them no chance against the weeds and briers, the "cares, and riches, and pleasures of this life," but because they tamper too much with mammon, and lean their hearts too much on worldly gain, and plead for one indulgence after another, until they become so absorbed and entangled with the schemes of avarice, ambition, and earthly ease and comfort, that their once fair-promising devotion is suffocated, or so enfeebled, that it brings no fruit. And so every hearer of the Gospel, from first to last, might, if he would, become one of those who receive the word into good and honest hearts, and understand it, and keep it, and bring forth fruit unto everlasting life. That all are not so is their own fault.

VI. THE GROWTH OF THE SEED IS PLAINLY TRACEABLE, illustrative of certain particulars in the processes of grace which are not generally comprehended as they should be.

True Christians are everywhere spoken of as re-begotten, generated a second time, born again, new-created in Christ Jesus. People read these passages and are at a loss to know what they mean. They ask what is regeneration? What is the new birth? What is this new creation? And the answers which they get from some teachers only perplex and mystify them the more. Let this parable explain the matter. It is but a repetition, in the moral world of the heart and mind, of what is continually going on in the natural world, in the field of the husbandman, and in the processes by which we obtain our natural life. The seed must be sown, it must be held in proper contact with the earth. And presently by the conjunction of the properties of the seed with the properties of the ground in which it is planted, there follows a moistening and mutual warming, by means of which the seed begins to put forth its latent life-power. "It sprouts," takes hold and assimilates to itself such ingredients of the earth as are necessary for its growth. The dead, inanimate ground, quickened by the life-energy with which it is in contact, yields to its influence and takes organic form, pulsating to the life of the seed which it holds in its embrace, and everything assumes a condition of readiness to send forth the new plant.

Here, then, is a picture of moral incubation, the history of a man's generation for a new and spiritual life. The word of Christian truth having been planted in a mind and heart willing to entertain it, the soul is presently impregnated with serious stimulation and warmth, the word impresses it, moves it, and sends into it thrills of animation and feeling which it never experienced before. There is a stir in the whole spirit, and a giving way in the cold, dead heart to the power and impulse developed from the truth. And the man feels himself inwardly wrought on to yield himself to Jesus, and to live the life of a Christian. And this is regeneration, a new creation commenced. But it is *only* the commencement, only the generation, and not yet the new birth. There is a distinction between the generation and the birth.

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The one is invisible, the other is visible; the one is the seed germinating unseen in the ground, the other is the seed coming out above the surface in a visible and tangible stalk waving in the open day. It depends upon circumstances whether the generation shall ever come to a birth or not; and even after the birth, whether the thing born shall ever come to fruitful maturity. Regeneration is not everything, neither is the new birth everything, any more than the germination of the seed in the ground, or its putting forth into a stalk, insures the ripened harvest. Many a man is regenerated who is never born again, and a man may be born again and never be saved. That is to say, there are multitudes of people in whose hearts the word of truth has been planted, whose consciences it arouses, whose judgment it persuades, and whose souls it animates with every preparation and disposition to Christian life and fruitfulness, who yet never came to the point of a true and complete surrender to Christ and his requirements; and many others who make the requisite surrender by and by suffer their good to die out, and relapse again into their former apathy in trespasses and in sins. Having received the truth we must entertain it, consider it, yield to it; and the moment we are seriously and religiously impressed, moved, and made anxious to be Christians, that moment the new life becomes engendered in our souls. Surrendering ourselves then to Christian duty, and going forth to perform what Christ has commanded, thus rendering the word potent and visible in our walk and obedience, we enter upon that stage of spiritual experience adumbrated in the shooting of the stalk from the seed, which is otherwise called the new birth unto righteousness. We are thus "*born again*," and made plants of the Lord, and children of his word. Continuing then, by God's grace, in the line of these new and heavenly impulses, and remaining faithful to our holy calling, and growing in grace and in the knowledge of Jesus, we mature for the harvest, and become fruitful unto salvation, yielding some thirty, some sixty, and some an hundred fold. We thus have much of the mystery lifted off of these experiences which are so hard of comprehension to the uninitiated. Every step appears here distinct and traceable, and the whole work of grace upon the soul becomes plain, intelligible, and beautiful.

VII. THE LESSONS ARE OBVIOUS.—How important is the preaching of the Gospel! It is the scattering of the seed-grain of man's only hope. Silence this means of grace, and you shut the doors of mercy on mankind, and lock out from the human heart all power of attaining a blessed immortality. The world's regeneration lies in the life-energy of the truths contained in this holy book, the promulgation of which is the sowing of the only seed-grains of human salvation.

Equally are we here reminded of what a momentous thing it is to listen to the Gospel. To miss hearing it, is to miss the only means of our salvation. And even to hear it, if we do not display toward it the proper temper, is to bring ourselves into greater condemnation than if we had never heard it all. We must receive it in the love of it, we must entertain it, we must cherish it, we must submit to its dictations, we must willingly and cheerfully submit to it. Eternal life is in it, but that eternal life can only become rooted, living and efficient in us, by taking it devoutly to our inmost souls. For man liveth not by bread alone, but by every word which proceedeth out of the mouth of God. The Lord help the reader to take heed how he hears!

ITEMS OF NEWS.

OUR aim in conducting these columns is not only to discuss questions of interpretation, and to develop the teachings of the scriptures concerning "the things which must shortly come to pass," but also to keep our readers advised of what is transpiring in the world, touching prophetic subjects. It is not our office, however, to manufacture intelligence, or to give out for truth what we have no reason to regard as such. We see much in papers here and there, and often have sent us for insertion, what we know to be of an untrustworthy character. We make it a rule to reject everything of the sort, and consider that our readers ought to be pleased with a rigid adherence to the rule, even though there should not be that

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amount of startling intelligence which some would like. We prefer truth to falsehood, however flattering the latter may be, and think it best to dispense with all artificial stimulation. If any are dissatisfied with this system of treatment, they are quite welcome to quit us, and to call in to administer to them whom they will.

We have had sent us repeatedly, a statement, claimed to be based on good authority (but that authority never given), that the Emperor Napoleon recently invited the principal Jews of France to a conference on the subject of the return of the Jews to the Holy Land, in the course of which he entered thoroughly into the whole subject. We have declined to give it in our columns as too important an announcement to be made without reliable authority. Where the statement originated we know not, but we do know that inquiry has failed to corroborate it. The editor of "*The Scattered Nation*," published in London, has set various parties on the search in Paris for any traces of intelligence of such a conference. The result has been that nothing whatever could be ascertained as to the alleged interview. One of the persons sent to, states positively, that the whole thing is nothing but a *fiction*, gotten up for sensational purposes. Another, under date of February 14th, writes, "We know nothing in Paris about the asserted interview of the Emperor with certain leading Jews, to question them on their state of feeling in reference to a return to Palestine. If it did take place, it must have been unofficial and private, but the general opinion is that no such interview has occurred. On all sides, Jew and Gentile, it is regarded as a pure invention. The Israelite Universal Alliance know nothing about it."

On the other hand, however, the *Scattered Nation* remarks:

"One can enumerate many reasons which might induce the present Emperor of France to hold a meeting with the leading Jews in Paris, and to discuss with them the return of their nation to the Holy Land.

"Napoleon III has adopted all the ideas of Napoleon I, and tries to imitate him as much as their different gifts and the altered times permit. What the one obtained by the sword, the other gets by diplomacy, and in many instances he succeeds much better in attaining his object. But we are not going to characterize the uncle or the nephew, or to compare them with one another; we simply remind our readers that Napoleon I called together something like a Sanhedrim, which was to have its centre at Paris, and to be governed by Napoleon. Mr. Mole, the imperial counsellor, who, on the 18th September, 1806, addressed the Jewish counsellors, told them: 'The senate, once destroyed with the temple, would arise again to enlighten the people which was once ruled by it, and it shall now lead the Jews back to the real understanding of the law, though they be scattered in all lands.'

"It cannot, therefore, be thought strange if Napoleon III follows the footsteps of Napoleon I, and actually offers to the French Jews his help in restoring them to their native land.

"Then again, the Emperor likes very much to have his hand in everything, or, to express it more politely, he desires very much to make all nations happy. For it is not enough for him to promote the well-being of thirty-eight millions of Frenchmen; his care is extended also over the Italians, and he expels the Austrians from Italy. And surely it is not his fault if the Italians think it right to remunerate his good services by giving him a portion of their land, which they would have refused to the Austrians!

"Then again, Mexico was very unhappy, and Napoleon tried to restore peace and comfort in that land, and sent them an Emperor, even an Austrian prince. He cannot help it that Maximilian is his vassal, and can only do what Napoleon allows him to do and say.

"If he now finds that the Jews cannot be happy till they return to Palestine, and that it would redound much to his glory, and give him a very firm footing in Syria, if through his instrumentality the Jews were settled there, who can find fault with him if he gathers round him the Jews, and discusses with them a question on which they, and perhaps he, feel interested?"

The writer from Paris above quoted, also remarks, in the letter referred to, that "it is a

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fact, that Napoleon III is thinking of the formation of a company for the colonization of the East, which would necessarily call for such political changes as would secure life and property to the colonists; and this would remove the present formidable obstacle to the often-proposed emigration, *en masse*, to Syria of the Roman and Servian Jews. The Servian commission for the colonization of Syria has lately written to the Alliance to solicit its aid in a plan of emigration, and offered 12,000 francs towards it; but the present insecurity of Palestine will most likely induce the Alliance to decline furthering this object, as inopportune.

"I also know that the Emperor's attention has been called to the subject of Israel's return by private Christians."

THE Israelite Universal Alliance is now increased to 4400 members, and has its committees in every part of the world. Its aims are,

1st. To promote everywhere the emancipation and moral progress of Israelites.

2d. To help effectually all who suffer on account of being Israelites.

3d. To encourage every publication likely to bring about these results.

The Society is governed by a central committee, sitting in Paris, which corresponds with the district and local committees. These latter committees can be formed in any place where there are ten members. The Society publishes an annual report and periodical bulletins. The address of the office is, Alliance Israelite Universelle, 23 Rue d'Enghien, Paris.

IT is sometimes asked whether the Emperor Napoleon is aware of the doctrines that are entertained concerning him as the probable Antichrist; and if so, what he thinks or feels in reference to the matter. The following anecdote is vouched for.

Not long ago, application was made to him for a location on which to build a church for certain French Protestants. In granting the application, he took occasion to say, "It gives me pleasure to comply with your request. Will you kindly tell your English and American brethren that I am *not* the Antichrist?"

We do not think, however, that this settles the question.

THE English *Morning Chronicle* of November 2d, contains what may be not a little significant,—the hoisting of the French flag in Jerusalem, on Sunday, September 30th. It says that "The French Emperor was made the *Patron* of the Holy Places—and prayers were offered up for him by all the clergy—as if Jerusalem was a part of his own Empire. This seizure of the Holy Places, which, in fact, is a seizure of Jerusalem itself, is among the greatest of the great events which have occurred within the nineteenth century. The rest of his acts are great only politically. This event is great Scripturally. It points to the beginning of the end."

A GERMAN caricaturist has well hit off the probable cause, and inevitable effect of the deep quarrel, which has arisen between Austria and Prussia in regard to the appropriation of the Duchies wrested from unfortunate Denmark.

The scene represents a Roman circus. Napoleon III occupies the Imperial seat, while a Prussian, and an Austrian soldier, in gladiatorial costume, are entering the arena, and saluting him with the ancient formula, "Ave Cæsar Imperator morituri te salutant!" ("Hail Cæsar Emperor! We who are about to die salute you!") They fight, and destroy one another, for the Emperor's pleasure.

M. FAVRE, in the French Assembly, recently, alluded to the prevalent vices of Paris, the absence of virtue, the encouragement given to gilded sin, the violation of all those principles upon which morality, honor and public decorum ought to be based. His aim was to show that the system of the Emperor was to encourage everything which ministered to the vicious pleasures of the people, in the hope that their attention would be withdrawn from the manner in which they were governed, and that the absolute power of the empire might be exercised without complaint or criticism.

THE Pope has determined to establish a second archbishopric in England, the headquarters of which will be either at Liverpool or Birmingham. He is hoping much from England.

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The Prophetic Times.

Vol. IV. JULY, 1866. No. 7.

Special Contributions.

JOY IN THE ADVENT.

TRANSLATED FROM LUTHER.

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21 : 28.

But here you may ask: Who can lift up his head in the presence of such fearful wrath and the awful judgment? Does not all the world tremble at the contemplation of that day, and the more hang its head, and look down for very alarm and terror; how then shall we look up, and lift up our heads in peacefulness and longing for its coming? Answer: All this is said for Christians alone, who are Christians indeed, and not for Heathens and Jews. But true Christians are so surrounded with temptations and the pursuits of sin, and all descriptions of evil, that to them this life is insipid and loathsome. On this account they wait, and long, and pray, to be delivered from sin and every evil, as is set forth in the Lord's Prayer: "*Thy Kingdom come; Deliver us from evil.*" Are we true Christians, so shall we also pray from the depths of our hearts. And if we do not pray that prayer from our souls, and with all earnestness, we are not yet proper Christians.

And as our proper prayer is, so must certainly our feelings and practice be, contemplating these signs, however awful, with satisfaction and longing for what they foretell, as Christ exhorts: "When these things begin to come to pass, then look up." He does not say: "Tremble and be afraid, or cast down your heads;" for that which cometh is what we have so earnestly besought. Is it our soul-felt desire to be freed from sin, from death, from hell, then we must needs covet this coming above all things, and love it. Thus also says St. Paul (2 Tim. 4 : 8): "There is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also *that love His appearing.*" But what will he give to them that hate and shun that appearing? Beyond question, he will consign them to perdition as his enemies. And in Titus 2 : 13, we read: "We should live soberly, righteously, and godly, in this present world, *looking for that blessed hope*, and the glorious appearing of the great God and our Saviour Jesus Christ." So in Luke 12 : 36, also: "Be ye yourselves like unto *men that wait for their lord*, when he will return from the wedding."

Those, however, who are frightened, and would not that Christ should come, what mean they when they pray, "*Thy Kingdom come; Thy will be done; Deliver us from evil?*" Do they not lie to God before His very face, to their own condemnation? Are they not striving against the will of God, who desires that day for the redemption of His people? There is, therefore, necessity for great carefulness, that there may be no hatred, dislike, or dread of that day found in us, for such trepidation is an unfavorable symptom, and appertains to the unrenewed and lost, whose hard heads and obdurate hearts need to be shaken and broken with such shocks and terrors, that they may reform. But to believers that day must be comforting and precious. To them it is to be the day of highest joy and security, just as it shall be to the unbelieving the day of their highest terror and curse. It is also ever so in this life, that

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Gospel truth is to the good most precious, and to the evil most hateful. And why should believers fear, and not be exceeding glad, seeing that their trust is upon Christ, that the Judge is coming for their redemption, and that this is their portion?

You say, however, it is well, I would also cheerfully await and sincerely love this coming if I were only pious and without sin. Answer: What then avails your fear and aversion? Were you to live a thousand years in fear and trembling, you never could by that means be delivered from your sins. The dwellers in hell fear and tremble perpetually, in view of that day, but still their sins cleave to them; yea, this very dread augments your guilt, and hinders your deliverance, whilst still that day itself you cannot escape. Fear must be cast out, and a liking for righteousness and for the day of Christ's coming must take its place. And if it is the truth, that you willingly would be a child of God and free from sin, then thank God and take courage; covet still more to be cleansed from guilt; and, would to God, that this desire were so great and mighty in you as to be sufficient to consume your life!

There is no one better prepared for the day of judgment, than he who covets to be free from sin. Does such a desire possess thee, wherefore dost thou fear? In this thou still consentest to that day. Christ cometh to redeem from sin all those who really wish it, and this thou sayest is thy wish, even to be made free; thank God, and continue this desire. Christ says, redemption cometh with His coming. But see to it, and deceive not thyself when thou sayest thou wouldst be without sin, or fear of the judgment. Perhaps thy heart may be playing thee false, and thou fearest that day, not so much that thou desirest to be free from thy sins, but rather that thou mayest not be bound to it, but left to pursue thy sins with impunity. See to it, then, that the light that is in thee be not darkness. For the heart that is unmistakably anxious to be free from sin, will certainly be joyous with reference to the day which is to fulfil its wishes. Art thou then made glad by the prospect of the speedy coming of that day? If not, the desire to be free from sin is not yet rightly grounded in thy soul.

Above all things, therefore, it is needful for us to rid ourselves of all hatred of this coming of the Lord, and of all desires to shun it, and to give ourselves with profound and cheerful earnestness to the work of becoming separated from our sins. This done, we may not only with confidence await that day, but also with fulness of desire and joyousness pray for it, saying, "*Thy Kingdom come; Thy will be done.*" And in this thy conceits and feelings must be given up, and thy heart kept to the comforting words of Christ, and thy thoughts settled wholly upon them.

Behold, how shall He more affectionately admonish, console, and encourage thee! First of all He says: "When ye shall hear of wars and commotions, be not terrified." If He tells thee not to fear, what is it that He bids thee, but that thou shouldst be comforted, and recognize these signals of the end with joy. In the next place He calls upon thee cheerfully to "look up." In the third place He exhorts thee to lift up thy head. And lastly He describes that day as the day of thy redemption. If such words as these give thee neither comfort nor courage, what will give it? Dost thou suppose that He would lie to thee, or that He would delude thee into a false confidence. Beloved one, suffer not such words to be spoken to thee in vain; let thy heart be grateful to God, and trust to His utterances, for there is no other counsel or consolation left if these are put from thee. It is not for thy condemnation, but for thy redemption, says Jesus, consolingly; and wilt thou refuse to take it to thyself, and say, it is not for thy redemption, but for thy condemnation, and so execrate thine own felicity? Canst thou not salute God who cometh to thee, nor yet be thankful to Him who saluteth thee?

Doubtless these consoling words were meant also for those dejected spirits, who, though pious and prepared for the judgment, still, through fears, which are only too great with all of us, tremble and hold back from wishing that Christ would come, as many especially toward the end shall; hence He speaks of that end as their redemption-day. For in the last times,

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when sin shall reach its highest pitch and prevalence, and along with it the punishments which God will send upon it in pestilences, wars, and famines, which shall also prevail, believers will need a strong confidence and consolation to sustain them against both the mischiefs of sin, and the visitations which it will call down. He therefore uses the very word which to all hearts is the most attractive and cheering,—the word *Redemption*. What is "redemption?" Who would not willingly be redeemed? Who would wish to remain under the painful desolations and disasters of sin and its penalties? Who would not fain see the end of such miseries, such dangers to souls, such spoliations of mankind? especially as Christ so lovingly encourages, lures, and comforts us to the entertainment of such wishes?

The godless dreamers, who bury the very heart of this text, and turn away the faith of men from it, and seek to make people pious by mere terror, and then to have them prepared for judgment by their own works and satisfactions for their sins, are to be opposed and rebuked. Otherwise we shall have nothing but despondency, fear, and terror left us, which must ever augment, and with it dislike, aversion, and dread of Christ's coming, which is the setting up in the soul of enmity to God. Since they teach us to conceive of Christ as only a rigid Judge, to be silenced and placated by human works, and not as He here presents Himself, as a Redeemer, who is to be with confidence expected to ransom us from sin and all evil through grace alone.

And so it always is; if the Gospel be not rightly presented, and is pressed upon men with commands and threats, it will only drive them further from God, and make them angry with Him. We must alarm men, but only the stiff-necked and the hardened; and even they are afterwards to be encouraged and comforted as soon as they become awakened and softened.

From all this we may see how few there be who in reality pray the Lord's Prayer, though it is repeated everywhere oftener than can be counted. For there be very few who would not rather that the day of judgment might never come. And this is nothing less than to wish that the kingdom of God might never come. Thus their hearts pray against their mouths, and in God's sight a man is as his heart thinketh, and not as his mouth speaketh. Hence, we find the whole world full of appointments for prayer, and people blab and blare in the churches everywhere, and call it praying; but underneath it is really nothing more nor less than this: *Let* NOT *thy Kingdom come;* or *Let it* NOT YET *come.* Tell me, is not such prayer downright blasphemy? Is it not of the kind referred to in the Psalm (109:7) as prayer which is sin? And yet, in all the world, gold and goods are given to the end that every corner may be full of such blasphemy, and it is called God's service!

Still, let not him despair who feels afraid of the great day, but wisely profit by his fears. And this he does, who is moved by his misgivings to pray that they may be taken away, and that a liking and longing for that day may be given him; for Jesus has said: "He that asketh, receiveth." (Matt. 7:8.) Such timid and fearful people are therefore nearer to their salvation than the vicious and headstrong who neither fear nor love the Lord's coming. For though they have not yet come to like and desire that day, they still have motive and monition to pray for these affections.

He, however, improves his fears to no good purpose, who only increases them, and continues in them, as if they were to cleanse him from his sins. For it is not *fear*, which John (Ep. 4:18) says must be cast out; but *love*, which Paul (Cor. 13:8) says must abide, that shall endure that day. But fear should impel us to seek for that love, and to pray God for it; and where it is not dislodged, it will oppose the will of God, and our own redemption, which is a sin against the Holy Ghost. It is not necessary, indeed, that every vestige of fear should be removed; for nature, which is ever weak, still remains with us, and cannot be wholly freed from all fear of death and the judgment; nevertheless, the spirit must mount above the flesh and control its tremblings. The Saviour says: "The spirit is willing, but the flesh is weak." (Matt. 26:41.)

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"And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand."

These are purely words of consolation. The Saviour does not select fall or winter from which to draw His parable, when the trees cast their leaves and times of gloom begin; but spring and summer, which is the time of gladness and pleasure, when all earthly things joyously come forth. He thus clearly teaches, that the day of his coming is to be viewed and desired as a joyous and comforting day, just as all creation rejoices in spring and summer. Had he meant to inspire a different feeling, he could easily have found imagery which would not imply this joyousness.

Furthermore, he does not say: Your perdition or your condemnation is near; but, "*The Kingdom of God is near.*" And what is this nearing of the kingdom of God, but the nearing of our redemption? Verily, we ourselves are the kingdom of God, as he says (Luke 17:21): "Behold, the kingdom of God is within you;" and that Kingdom is accordingly near at hand, when we are about to be finally delivered from sin and from all evil. For, in this life the kingdom of God is begun in the soul; but as we still must contend with sin, and suffer many ills, and death also yet stands before us, that Kingdom is not yet come to the full. But when sin and death, with all other evils, are taken away, then it is perfected. This the coming of Christ shall accomplish, which cannot be in this present life.

Survey thy life then, O man; search thy heart, and see how thou art minded with reference to that day. Trust not to thy good living that shall presently put thee to shame; but bethink thee and strengthen thy faith, that thou mayest not with the condemned and the perverse be terrified by the contemplation of the coming judgment, but desire it as thy redemption, and as the kingdom of God within thee, that when thou hearest of it, or thinkest upon it, thy heart may dance for joy, and go out in anxious longing for it. Dost thou not care to concern thyself about it, then only do not suppose that thou shalt by any other means be enabled to stand, even though thou doest all holy works.

"Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away."

Why is it that God makes His Word so firm and precious, and so confirms it in every particular, with parables, with oaths, with attesting signs of races ever perpetuated by its side, than which heaven and earth would sooner fail? It is all done for this reason, that, as above remarked, all the world will be so secure, and with seeing eyes so disregard God's tokens of the end, that certainly no words of His shall be so entirely disregarded as those in which He predicts and gives the signs of the coming of the Lord. To the world everywhere it will seem that these are not the tokens of His coming; and if they are even noticed, still the truth will not be believed; even the elect also will be disposed to question God's word and signs upon this subject; to the end that He may come when the world is most secure, and overtake it suddenly in the moment of its highest confidence of safety, as taught by Paul in the passage already quoted.

Christ would therefore make us sure and wake us up, that we may await that day as one which shall most certainly come, when once the signs appear. And if, indeed, we should even be mistaken concerning the signs, no peril will result to those who accept them as sure tokens of the nearness of the end, but to those only who disregard them. Let us therefore give conscience full play, and hold these oath-attested signs as rightly adjudged to be the true ones, that we may not be numbered with those who have neither spirit nor life. If we mistake, we are still not mistaken; but if they mistake, it is a mistake which never can be remedied.

PERPETUITY OF THE EARTH.

A WISE man said, "Let me make the ballads of a people, and I care not who makes their laws." Like most apothegms, this contains an

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important truth, though intentionally expressed in an exaggerated form. Great poets necessarily imprint their views upon the minds of multitudes, and it is a calamity to mankind when they teach falsehood, even by indirection.

I have no doubt that the learned author of "The Last Times" is correct in the supposition, that Shakspeare has had an important influence in moulding popular opinion, in regard to the destruction of the world, by his celebrated lines:

"The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherits, shall dissolve,
And like this insubstantial pageant faded,
Leave not a rack behind."

Many persons conclude that what they continually hear quoted must be true, and consequently take it for granted, that Shakspeare's magician, Prospero, and Addison's heathen philospher, Cato, who talked of the wreck of matter and the crush of worlds, were not only sound theologians, but probably quoted in these passages some Scriptural texts which the readers have not been able to find. I have seen "there is a tide in the affairs of men" quoted by a newspaper editor at St. Paul's; and many have searched Cruden's Concordance, to find Stern's beautiful saying, "God tempers the wind to the shorn lamb."

The idea of the annihilation of the universe is an awfully sublime theme for poetry, affording opportunities for "word painting," which have induced many minor poets to imitate Shakspeare's example. The last of these has just been enlightening the "Phi Beta Kappa Society" of Harvard University, as follows:

"*When earth has vanished from her ancient place,*
And nought survives in all eternity
Save faded fragments of our history,
And this *angelic fragment*, told of one
Sprung from *a planet cycles since undone.*"

These lines form part of an "angelic fragment," in which the poet gives an account of the manner in which a certain public servant was welcomed into heaven. It is difficult to avoid a smile in reading Milton's account of the angels manufacturing cannons and gunpowder; but these were fallen angels. The very heaven of Mr. Boker is a Pagan Valhalla, and its presiding deity (not our own Jehovah) orders a grand military parade, and then a fight, in honor of the illustrious comer.

There is of course but little danger that this patriotic paganism will mislead any one, but I think religious journals should pillory it, if only to show what little reliance can be placed in theological vagaries of popular poets.

In regard to the doctrine named at the head of this paper, if anybody has been induced by Shakspeare or Addison, or any one else, lay or clerical, poet or philosopher, to suppose that this world will be annihilated, he ought to be told that the Bible teaches no such doctrine. It is to be purified by a mysterious fiery purgation, renovated and restored to pristine Eden loveliness, and then is to endure forever as the inheritance of the saints. I do not propose to enter into an argument on this topic, for after a perusal of the following texts which I have collated (and there are abundance more similar weapons in the same armory), it will be evident that the only point of contention is whether the Bible is true; and I trust that it would be a waste of ammunition to argue this question to the readers of the "Prophetic Times."

"The world also is established *that it cannot be moved.*"

"Who laid the foundations of the earth that *it should not be removed forever.*"

"One generation passeth away and another generation cometh; *but the earth abideth forever.*"

"The earth which *He has established forever.*"

"Thy people shall be all righteous, *they shall inherit the land forever.*"

"Those that wait on the Lord, *they shall inherit the earth.*"

"But the meek *shall inherit the earth*, and shall delight themselves in the abundance of peace."

"For such as be blessed of Him, *shall inherit the earth.*"

"The righteous *shall inherit the earth*, and *dwell therein forever.*"

"Blessed are the meek, for they *shall inherit the earth.*"

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"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, *and we shall reign on the earth.*"

One more remark and I have done. Shakspeare is not content with destroying "the great globe itself," but includes in the annihilation, "Yea, all which it inherits." The Holy Spirit tells us in the above texts, who are really and finally to inherit the earth. "The righteous;" "those that wait upon the Lord;" "the meek;" "such as be blessed of him;" those who are redeemed to God by the blood of Christ. When these shall be annihilated the earth will be, but not before. E. M.

THE DEAD OF THE SEA.

"And the sea gave up the dead which were in it."—Rev. 20: 13.

UNDER the liquid pall of the ocean,
Paving its dark mysterious bed,
Crowned with the pearls of early burial,
Lie the forms of the sainted dead!

God from His throne is watching over them,
Christ is counting them as they sleep,
While ten thousand angel-sentinels
Guard the gates of the peopled deep!

Sea-flowers man has never discovered,
God has strown o'er His undefiled,
And gems that light up that grand mausoleum,
Mark the place of each martyr-child.

Requiems sung by Ocean's voices,
Plaintively solemn, sweet and low,
Attuned to the cords of its wild melodeon,
Lull to their rest the sleepers below!

"Resting in hope" of the bright to-morrow,
Calmly they wait till the dawn appears,
When the sea shall restore with a sigh of sorrow,
The forms embalmed in its briny tears.

From the silent depths of the Arctic waters,
Slowly shall rise the Esquimaux,
Vested in robes whose stainless whiteness,
Rivals the hue of his native snow.

From a milder clime, where the chiming billows,
Ebb and flow with the gentle tide,
Christ shall gather his hidden "jewels,"
To deck the brow of His peerless "Bride."

And where the wings of the wild tornado,
Sweep the main with its stormy breath,
He'll waken to Life its quiet sleepers,
And break the bands of the tyrant Death.

From every bay, and lake, and river,
Forms of beauty shall meet the sight,
Crowds from their crystal graves arising,
To meet the Lord in *His* car of light.

Up in his beautiful "cloud-pavillion,"
The mansion of rest prepared so long,
Above the sounds and sobs of wailing,
He will gather the glittering throng.

WILDERNESS, KY., 1866.

THE GATHERING OF THE SAINTS.

"Gather my saints together unto me."

THEY come, they come! a mighty throng,
Of every nation, kindred, tongue,
Of every age and clime;
From East and West, from either pole,
The countless myriads onward roll
Of saints redeemed in time.

Redeemed in time, but now to be
Thrice blessed throughout eternity,
With Him who for them bled:
Before the Throne I see them stand,
I see a harp in every hand,
A crown on every head.

And now I hear their harpings high,
Tumultuous strains of melody
Through heaven's wide arches ring;
By doubt and fear too long repressed,
Bursts the wild joy from every breast
At sight of Zion's King.

In all that vast, adoring crowd,
There's not a knee that is not bowed,
Though every heart beats high:
No harp but joins in sweet accord
To praise the universal Lord
Of ocean, earth, and sky.

But what the strange, new song they sing,
Save Zion's host and Zion's king,
Not one may understand:
A song of more than mortal birth—
They could not sing that song on earth,
Far from their own dear land.

F. W. H.

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Selections.

CHRISTENDOM IN THE LAST TIMES.

Extracts from a Sermon by Rev. STUART ROBINSON, preached before the Presbytery of Louisville, Ky., April 11th, 1866.—(TEXT,—2 Tim. 3: 1–16.)

You will observe in the first place, that unbounded as is the confidence of the Apostle in the power of the Gospel, neither he in this place, nor the inspired writers anywhere else, give any countenance to the dreams so popular in these last times, of a progress of society under the Gospel with its Christian reforms and philanthropies, to a golden age of universal perfection. Nor do they give any ground for the infidel scoff and cavil, so popular also in these last times, that Christianity is a failure; because, in spite of all the efforts of the church, the society, even of Christendom, is still so largely corrupt, insincere, selfish, God despising, sham-worshipping, sensual, devilish. Nay, they give no ground, either for the disappointments and despondencies of that Arcadian piety which, assuming the saintly perfection of the church, anticipated nothing but peace, purity, and love, within its sacred inclosures, and having failed to realize its ideal, falls back in censoriousness, uncharitableness, distrust, and unbelief. For it is evidently within the limits of Christianized communities, and even of the church itself, that the Apostle prophetically sees these "men that shall be *lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.*" That he anticipates the realization of this appalling list of sins within the limits of Christianized communities, and among those making pretence to religion, is very manifest from the last item in the catalogue—"*Having a form of godliness, but denying the power thereof.*"

The predictions of the Scriptures uniformly represent that humanity shall go on from generation to generation, until the era of millennial glory, exhibiting the same depravity and the same passions, even under all the light of the Gospel; and that the Gospel, parallel with the progress of humanity, shall gather out of the corrupt generations Christ's elect, by the same exercise of Divine power and grace that converts the most fierce and savage of the species. Nay, that even the visible church shall constantly be liable to corruption from the world without, and from unsanctified nature within its inclosures And, therefore, not only shall the tares continue to grow with the wheat till the reapers come for the harvest, but not unfrequently the tares shall utterly choke out the wheat in large portions of the field.

Having drawn this general outline of the picture, the Apostle proceeds to point out the influences at work in the church to produce such corruption of faith and morals. And here he presents certain portraits of character which may well lead us to study, with special interest, both the perils and the antidote in the infallible Word of God which he sets before us.

The first of these special portraitures, in filling up the picture, is the religious pretence of the errorism of the last days. For observe, the special peril here described is not from the "scoffers," whose coming in at the last days the Apostle Peter predicted, but rather from hypocrites whom both the Apostles Peter and Jude predict and describe as "false teachers, who shall privily bring in damnable heresies, even denying the Lord that bought them," (2 Peter 2: 1); and as "certain men crept in unawares, ungodly men turning the grace of our God into lasciviousness, and denying the only Lord God, even our Lord Jesus Christ. (Jude 1: 4.) Yet all this is done under the guise of a form of godliness. Nay, generally, as we see from the fulfilment, under the guise of a form of *extra* godliness. The Church of Jesus Christ, as he hath organized it, is represented by them to be a laggard and a sluggard in the great movement of philanthropy for the regeneration of humanity. So far advanced is this new and improved form of godliness, that even Jesus and His Apostles, though pat-

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ronizingly smiled upon as well-meaning men, are regarded as far in the rear of the modern philanthropy. But especially are the Apostles far in the rear of the improved form of godliness whose flexibility so readily adapts itself to the tastes of men, and thereby beguiles them into the kingdom of God. It devises, now a poetic religionism for the sentimental; now a gorgeous ceremonial for the lovers of the æsthetic; now penances for the self-righteous; now indulgences for the lovers of pleasure; now fires the zeal of bigots with "genealogies and old wives' fables;" and now assures the careless and sluggish Gallios that it is "no matter about belief if one is sincere." In short, while it quiets the cravings of the human soul for a religion of some sort, it skilfully adapts itself to every phase of human self-love and human weakness. It preserves, for policy's sake, the semblance of Gospel religion; but under well-feigned zeal for its outward form, it assiduously subverts its power.

A second feature in the picture is the very peculiar *propagandism* of this sham religion—"which creeps into houses and leads captive silly women,"—*gunaikaria*—in the neuter, and hence the word may well be taken as descriptive of the brainless of either sex. This is the remarkable characteristic of *most* mere formal religionism, that its propagandism expends itself, not in going forth to "the highways and hedges," nor to the people that sit in darkness and the shadow of death," but in creeping within the inclosures of the covenant, either to seduce off its victims or to infuse into the weak minds self-conceit, self-righteousness, dissatisfaction with the law and ordinances of Christ's house, and suspicion and distrust of those who administer them.

A third feature in the picture of this sham religion of the last days is its *purely negative* character—"*Ever learning and never able to come to the knowledge of the truth.*" How apt the description of that religionism which, while professing to accept the Gospel as Christians, assures us at the same time that nothing is settled as the positive truth of God, but all things are open to dispute as mere opinions. It has no faith, but only an opinion. Its gospel is not "*credo*"—"I believe," but ever "*nego*"—"I deny." Its prayer and confession is not "Lord, I believe, help thou mine unbelief," but "Lord, I deny, reject, eschew all creeds, *reward* Thou mine unbelief." The creed, or rather the *no-creed*, on which it founds its hopes of salvation —no, not of salvation, for it neither needs, nor would accept salvation—but on which it founds its hope of heaven, is, "I believe not God as maker of heaven and earth, since I know not whether heaven and earth were *made*, or only developed; I believe *not* Jesus Christ *the* Son of God, for all of us are in like manner sons of God. I believe *not* the Holy Ghost, in any sense of a personal Spirit and sanctifier, but only as a figure of speech. I believe *not* that we are justified by faith, but every one of us will for our works be rewarded with God's favor. And as to other points, I have not been able to come to the knowledge of the truth; and even if I had, could not say I believe, since that would trammel free thought with a creed."

Another feature of the picture is the *plausibility and ingenuity* of the teachers of this sham religion; they shall be able so to counterfeit the truth as to deceive even the very elect. "As Jannes and Jambres withstood Moses,"—counterfeiting the very miracles intended to demonstrate the presence and power of Jehovah with him, and thereby destroying the effect of the miracle on Pharaoh's mind—"*so do these also resist the truth.*" They counterfeit the very seal of heaven, and so counterfeit the current coin of Christ's kingdom, that the real people of the kindom are imposed upon by their high-sounding phrases of faith and piety!

Brethren, those of you who are at all familiar with the current style of the insidious infidelity of these times—its pretended zeal for the honor of Christianity—its affected sighings after a more spiritual faith than either Moses and the Prophets, or Jesus and his Apostles, teach —its noisy philanthropism—and its pretentious claims to have met the demands of science and the progress of modern thought—will readily perceive that the aged martyr here paints no ideal picture, nor a picture either of men and things only of the ages gone by!

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THE PRESENT DISPENSATION.

By the Present Dipensation, we mean that condition of things under the Gospel, extending from the first advent of Christ to his second appearing; or, strictly speaking, from Pentecost to the revelation of the Son of Man from heaven.

It is important to have right views concerning the various Divine dispensations, so as to distinguish one from the other, and to see their relation to each other. It is also desirable that believers should not only know and love that part of God's word which refers to their own salvation, but should also have light into, and feel a deep interest in dispensational truth.—Many true saints think that they do well to overlook this; and consider that whatever does not bear, or seem to them to bear, directly on their own personal benefit, is unnecessary and perhaps injurious. Those who act thus must, of necessity, confine themselves to a very small part of God's word, and shut themselves out from many facilities for communion with God.

The Present, or Gospel Dispensation, is a very glorious one. It exceeds in glory. The names of the Gospel as a revelation from God are very expressive: "The Gospel of peace;" "the Gospel of the grace of God;" "the glorious Gospel of the blessed God;" "the Gospel of Christ;" "the Gospel of salvation;" "the Gospel of the glory of Christ;" "the most holy faith; "the power of God unto salvation;" "the manifold wisdom of God;" "the unsearchable riches of Christ," &c. &c. The titles given to the dispensation of the Gospel, and the contrasts often instituted between it and that which preceded it, show its excellency. (Heb. 8; 2 Cor. 3.) It is called "the kingdom of God, of Christ, of heaven;" "the acceptable year of the Lord;" "the day of salvation," &c. &c. Thus God is exhibited in the glory of His perfections, Christ is seen in His beauty, and the Holy Spirit in His power and love.

The responsibilities of all to whom this dispensation comes are very great. The Lord taught this fact as regards those to whom He announced the kingdom of God, and showed in the strongest language the fearful doom which rejecters of so great a salvation would realize. (Matt. 11: 20–24.) In Matt. 21: 43, He foretells that the dispensation would be transferred from the Jews to the Gentiles: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Thus the Gentiles, among whom the Gospel is promulgated, are placed in a very solemn position. God holds them responsible according to their advantages and their profession. This transfer of dispensational advantages is most fully treated of in Rom. 11: 15–22. How should we Gentiles ponder this passage? It teaches that Israel is not finally or fully cast off—only *some* of the branches are broken off," the Gentiles partake "*with them*." The breaking off is only for a time. Events have proved that the dispensation has mainly been in Gentile lands and in Gentile hands for many ages. The Apostle solemnly warns these favored Gentiles of their duty and danger. Israel failed, and is "broken;" if Gentiles fail they will not be spared, but "ground to powder."

The privileges of those who believe in Jesus are very great indeed. It is a dispensation of spiritual blessings to be realized now. Faith is the great thing required of all who hear the word; under the Gospel there are no spiritual blessings for any one without faith. Until Christ is received, nothing is really possessed. But everything blessed belongs to the believer. He is justified (Rom. 5: 1); he has life in Christ's name (John 20: 31); he is made a son of God (John 1: 10–12); he is one with Christ, and with the Father in him. (John 17: 21–23.) Such are possessors of the Holy Spirit (John 7: 39); they are "sealed by him to the day of redemption" (Ephes. 1: 13); and such shall be eternally saved.

Those thus privileged are laid under the deepest *obligations*. "The love of Christ should constrain them" to live to Him "who died for them and rose again." The mercies of God should persuade them to "present their bodies as living sacrifices." Their calling is high and heavenly, and they should seek to walk worthy of it, and to please God more and more. To walk in the light, as God is in the

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light, to walk in love with God's people—their fellow members and heirs—to work in the church, and to witness to the world as opportunity offers, should be their constant aim.

When we consider the adaptation, glory, and freeness of the Gospel, and how it meets man's lost condition—can cure all his diseases, satisfy all his desires, and endow him with an eternal portion—we might conclude that all would welcome it. But it has not been so. It has been despised and perverted, covered over with superstitious rites, and yoked with "philosophy, falsely so called." Many have paid it outward homage, but yielded no adoration of heart or obedience of life. Whole nations have trodden it under foot, and persecuted those who loved it. This has been done almost everywhere in Christendom, and in many places for ages. Thus the fearful depravity of man's heart has been displayed, and a long reckoning of insulted mercy recorded on high for infinite justice to avenge.

The wrath threatened must come, for "the Gentiles have not continued in God's goodness." In the synagogue of Nazareth, the Lord Jesus closed the book when He had read the words, "to preach the acceptable year of the Lord;" but He will open the book at the next words before long, and will also say, "The day of vengeance is in my heart, and the year of my redeemed is come." (See Isa. 61: 2, and 63: 4.) If we look back on the facts of history as regards man's treatment of the Gospel; look *round* on the present condition of things, and look *into* God's Word, and read His prophecies and purposes as regards the future, we must feel that the position and prospect of Christendom are very solemn. Christianity was early corrupted. Ritualism and priestly assumption soon became triumphant. Popery, Mahometanism, the Dark Ages, Protestantism, failing in most places, and everywhere abounding wickedness—meet our eyes in the past. If we gaze now on France, Russia, Italy, Spain, Germany, and many other countries bearing the Christian name, what do we behold? Only think, too, of Europe, with some four millions of men trained for war, and many of them thirsting for the bloody fray. Think, too, of the fearful immorality, the wide-spread prevalent infidelity—the prevailing rapacity and worldliness, among millions even in our favored land. Then America: what sad scenes and fearful crimes are there! Think, too, of the spread of semi Popery in England and its colonies; of skepticism among learned divines in high places, and a disposition to foster various false religions by government patronage; and we have a picture, which, studied in connection with our privileged condition, may well make the stoutest heart quail even for Britain, especially when we read the woes with which unfulfilled prophecy is laden.

There can be no doubt but that all things are tending toward a fearful crisis. Those evil principles and practices referred to, will lead on to the development of the "Man of Sin" so long foretold, even "the Antichrist," in whom all evil will be headed up and exhibited, and whom the Lord will "consume with the Spirit of His mouth, and destroy with the brightness of His coming." The parables of the Lord Jesus, and the predictions of the New Testament, are directly opposed to the popular expectation that the Gospel dispensation will glide into the Millennial glory. "The sower and his seed," scattered over four kinds of ground, "the wheat and the tares," "the drag net," "the wise and foolish virgins," "the widow and the unjust judge"—show that there will be no Millennium *before* the Lord comes. His own prophecy in Matt. 24, sternly forbids such an expectation; and nowhere do we find the Apostles looking for such a time *before* the "end of the age." Paul, Peter, Jude, James, John, all speak of "the last days" as evil times; all foretell apostasy, and most of them the coming of "Antichrist." All, without exception, dwell on the Lord's personal coming as the one event to be desired, which shall close a dispensation so full of blessing on God's part, so stained with man's apostasy and wickedness, and which shall introduce the Millennial dispensation of universal blessing.

But let none conclude that the Gospel has been a failure, either as regards God's purpose or actual results. It will accomplish what God pleases. (Isa. 55: 10.) A people will be gath-

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ered for God's name (Acts 15 : 14), even "a multitude, which no man can number." (Rev. 7.) It will be a witness to the nations, leaving them without excuse (Matt. 24 : 14); yea, doubtless many other ends will be answered by it worthy of its great Author, and full of instruction to the universe.

The belief that the evil around us will end in a fearful apostasy, and in terrible judgments, should have a twofold effect upon us. We should stand apart from all which God has doomed, renouncing all principles that are not of God. We should diligently make known the special truth which the times require. Let the invitation to come to the water of life be clear and earnest, and the warning of the coming woes be faithful and tender; then we may hope through God's blessing, by all means to save some, who shall be owned by the Lord in the day of his glorious appearing.

Editorial.

GET RID OF SIN.

THIS is more than can be done by your own power. Sin is a consumption, which no skill of man can cure,—a cancer whose roots have struck into the spirit, which nothing short of Omnipotence can kill. But there is a remedy. Salvation from its guilt and power, its condemnation, and its defilement, is within your reach. "*The Blood of Jesus Christ cleanseth from all sin.*" His Gospel believed, His favor sought, and His commands obeyed, is redemption. Forsake your evil ways, and wrong thoughts, and lay hold of the offers made to the repentant, and you are accepted, and your sins are blotted out. The way is open; it is plain; it is effective; it is free; it is proclaimed to you now; and there can be no excuse for delay. Be exhorted, then, and set yourself to get rid of sin.

Get rid of it; for it is opposition to God, and to all good. You denounce the slander which alienates friends. You abhor the selfishness and ingratitude which sets a son against his father. You detest the spirit of rebellion which brings the subject into collision with his lawful sovereign. Then be the foe of sin, for that is alienation from the best of friends, infidelity to the tenderest of fathers, and revolt against the greatest and worthiest of sovereigns.

Get rid of sin; for it is a loathsome thing. It is a filthiness of the flesh and of the spirit. It defiles and ulcerates the whole moral man. It darkens the understanding, corrupts and biases the will, distempers and frenzies the affections, defiles and blunts the conscience, and prostrates the heaven-born spirit, sick and bleeding, into the arms of the flesh. It transmutes what was made in God's image, into a mass of putrid ruin, and arrays what was created but a little lower than the angels, with the loathsomeness of death and the grave.

Get rid of sin; for it is full of all deceit. What it promises, it will never make good. The enjoyment, pleasure, and freedom which it holds out, it cannot impart. Like the fabled charm of the serpent, it lures to destroy. Like those misty risings from the sea, which the mariner often mistakes for the shore, but which ever evade him as he approaches, so are the gilded prizes and joys with which sin beguiles the simple.

Get rid of sin; for its nature is to spread. When Satan transgressed, he soon drew multitudes of the heavenly orders with him. Man became a sinner by contact with the father of sin. And the great red dragon of the Apocalypse drew down with him "the third part of the stars of heaven." The atmosphere of it is infected, and tends to infect as far as it is carried. Pity others, if you will not pity yourself.

Get rid of sin; for even heaven has suffered from it. How it got there, we know not; but it has been there, and has left a fearful record of its doings. It there seized on angels, and carried ruin in among celestial orders. It put

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a seal of eternal silence upon lips that once warbled heaven's highest hallelujahs. It eat out every noble impulse and generous affection from bosoms which once glowed with the perfection of the uppermost worlds. It soiled and spoiled the robes and crowns of principalities and powers. It mangled and rent the society around the throne of God. It laid waste a portion of the territory of the blest. It dragged down mighty spirits from the heavenly temple, and incarcerated them in everlasting darkness. And what it has done, it is constituted to do again, if entertained.

Get rid of sin; for nothing has ever so blighted our world. It struck from Adam's brow the crown of dominion derived from his Creator; filled him with shame, remorse, unrest; disinherited him of Paradise; exiled him into a world which it has filled with curses, and made his home a Bokim—an Aceldama—a Golgotha. In all the wide, wide world, there is not a tear which sin has not drawn, nor a pain which it has not started, nor a death or bereavement which it has not caused, nor a grave which it has not dug, nor a wreck of hope or happiness which it has not occasioned.

Get rid of sin; for it is this that forced the humiliation of the Son of God, if men were to be saved; that sent a thrill of death-agony through His great holy heart, and crushed and bruised His soul till nature's self was startled, and a cry went forth which shook the universe.

Get rid of sin; for sin dug hell, and lighted all its fires, and gave sting to all its torments, and is dragging all on whom it is to an inheritance of ever greatening anguish and unending horrors.

Get rid—get rid of sin; You are frightened at other alarming plagues. You fly from the raging pestilence. You resort to any inconvenience, to save yourself from bodily ailment. Why, then, not fear sin, whence springs every other plague and pain, which is already doing its death-work in you, and which is annually carrying its millions to the fiery tomb of hell? You carefully eschew all other poisons, and seek to guard against all other evils. Why then give place to the ill of all ills, and roll the deadliest of poisons as a sweet morsel on your tongue, and court the curse under which creation groans, and hug perdition to your heart!

O, get rid of sin! Or, do you expect to find satisfying sweetness in unceasing tears, and charming melody in unending groans, and a happy home in the Dry Tortugas of the universe? Go on, then. Press your mirth and revelry, your unbelief and prayerlessness. Swell your merriment till it rings in the chamber of death. Shout to the kindling of fires that drink your life. Dance on your mother's grave. Leap with hallelujahs into the dread abyss. You will soon have your fill of wretchedness, and an everlasting carnival of distraction, singing forever the undying wail, "*I knew my duty, but I did it not.*"

THE MASTER'S RISING UP.

EVERY word of God is pure; and all Scripture is given by inspiration of God. Hence, every phrase and every word in the Bible is selected with the utmost care; and even metaphorical language only conveys more vividly some great literal fact.

There is, in Luke 13: 25, a very remarkable passage: "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord, Lord, open unto us.'" Why should it not be said, simply, "When once the master of the house hath shut to the door?" Is it not singular that it should first be specified: "When the master is risen up?" Has not this "rising up" a peculiar significance? It seems to point out the very first act in the closing drama of this age or dispensation, at the great *parousia* of Messiah.

It is remarkable that in the parable of the Ten Virgins, we are told that when the Foolish Five apply for admittance, they, too, find the door shut. This is *after* the whole Church goes forth to meet the bridegroom; which event, itself, *follows* the translation of the Eagles. In Luke 13: 25, we have two distinct acts; first, the rising up of the master; secondly, his shutting the door. This suggests solemn thoughts. Let us see whether the same idea is not presented elsewhere in the Scriptures. Psalm 102: 13. "*Thou shalt arise,* and have mercy

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upon Zion, for the time to favor her, yea, the set time, is come." But (5 : 16), "When the Lord shall *build up* Zion, He *shall appear in His glory.*"

Isaiah 2 : 19, 21. "*He ariseth*, to shake terribly the earth." "Cease ye from *man.*" It is in "that day."

Isaiah 26 : 21. "Behold, the Lord *cometh out of His place* to punish the inhabitants of the earth." And what then? "*Come, my people*, enter thou into *thy chambers*, and SHUT THY DOORS ABOUT THEE; *hide thyself*, as it were, for a little moment, until *the indignation* be overpast." It is in "that day."

Micah 1 : 3. "Behold" (first) "the Lord *cometh forth* out of His place, and" (secondly) "will come down." It is when the mountains shall be molten under Him.

Zechariah 2 : 13. "Be silent, O all flesh, before the Lord; for He is *raised up* out of His holy habitation." It is in "that day."

Isaiah 32 : 20. "Now *will I rise*, saith the Lord, now will I be exalted, now will I lift up myself." It is in the time of the treacherous spoiler.

Psalm 12 : 5. "Now *will I arise*, saith the Lord." Is. 14 : 22. It is when the godly man ceaseth.

Isaiah 28 : 21. "The Lord *shall rise up* that He may do His strange work." It is in the time of the overflowing scourge, and the consumption determined upon the whole earth; when their *agreement with hell* shall not stand.

Zephaniah 3 : 8. "Wait, until the day that I *rise up.*" It is in "that day."

Psalm 7 : 6, 7. (A most remarkable passage.) "*Arise*, O Lord, lift up Thyself. So SHALL THE CONGREGATION OF THE PEOPLE COMPASS THEE ABOUT: for *their* sakes, therefore, return Thou on high." (First-born among many brethren.) "O, let the wickedness of the wicked *come to an end.*" V. 9; Ps. 3 : 7.

Psalm 44 : 23, 26. "*Arise*, cast us not off forever." It is the wail of scattered Israel.

Psalm 68 : 1. "*Let God arise!*" (The glorious *epiphany.*) It is the trumpet-note of the magnificent sixty-eighth. It is *when the Almighty scatters kings*, AND IT IS WHITE AS SNOW IN SALMON.

Thus it clearly appears that the Master's Rising Up is always represented as being an act connected with the final deliverance of the saints, and that it precedes the judgments of that Great Day, as a distinct act. "Veschottetu rabbim, vethirbeh kadaath." (Dan. 12 : 4, last clause.)

We conclude with the prayer of the Psalmist: "*Return*, O Lord! How long? O satisfy us *early* with Thy mercy!" Ps. 90 : 13, 14. "In Thy majesty prosper Thou, ride Thou!" Ps. 45 : 4. "Even so, Amen. *Come*, Lord Jesus! Come *quickly!*" E. E. R.

A NEW OPPONENT.

A RECENT number of the *Quarterly Journal of Prophecy* gives an account of a new volume, by the author of "*God is Love*," written with the expressed intent to extinguish Millenarianism. We have not seen the work, but many of its statements are so fully quoted by the Journal, that we are at no loss to ascertain its character. We select a few paragraphs, with the substance of the observations upon them in the review from which we extract them.

I. HE MAKES A PROPHECY.

"The time will come when the Millenarian scheme will completely collapse, just as it did in the third century immediately after Origen made his attack on it."* "I firmly believe, not only that the day will come, but that it is not distant, when we shall witness the extinction of the Millenarian scheme."

Perhaps this may turn out to be true, for it is written, "When the Son of Man cometh, shall he find faith on the earth?"

* It says a good deal for a doctrine that it was attacked by Origen, however the author may exult in such an ally. Origen denied the Godhead of the Holy Spirit; he denied future punishments; he denied most fundamental doctrines; he was a thorough rationalist; and it is no discredit to Chiliasm that he disliked it. But as to its being extinguished by him, we have only this to say, that *Jerome* lived and wrote more than a century and a half after him (Origen died 253; Jerome 420); and he tells that he was rather afraid to write against the literal interpretation, as most Christians (*plurimos* is his word) in his day were Chiliasts.

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Many things seem to threaten this. The large and influential section of the community known as "Broad Church" is dead set against us, and against all literal interpretation. The Socinians are all against us to a man. The rationalists scoff at us, but, generally speaking, leave us alone. The Tractarians, with one or two exceptions, are opposed to us. The Romanists condemn us as special heretics, for millenarianism is one of the standing heresies against which Rome has always protested. The Spiritualists are all against us. The philosophy of the age derides us. So that we have no allies or sympathizers outside. These numerous and hearty opponents of ours will be glad to learn, from an "evangelical" pen, the certainty of the speedy bursting of the millenarian bubble. They bear us no good-will, and will hear of our extinction with unmingled satisfaction.

II. He has an Impression concerning Dr. Chalmers.

"I have an impression that though Dr. Chalmers held certain views relative to the new earth in his early days, and preached his famous sermon on the subject, in later years he considerably modified this idea, if indeed he did not abandon it altogether." P. 86.

It is not very safe to rest on mere "impressions;" written documents may utterly refute them, as they do in this case.

In October, 1827, Dr. Chalmers thus writes concerning McCulloch and his Lectures on Isaiah: "He is not a millenarian, *which I am now very much inclined to be.*" (Corresp. p. 323.) In January, 1847, he thus writes to Dr. Bonar (of Kelso): "To the former (your prophetical views) *I approximate much nearer than I did in my younger days.*"

Dr. Chalmers's "Daily Scripture Readings," published the year after his death, give "impressions" quite the contrary of those advanced by this new opponent. We quote a few:

Ps. 50: 1–6. "This is a remarkable psalm, and the subject of it seems to lie within the domain of unfulfilled prophecy. There has been no appearance yet from Mount Zion at all corresponding with that made from Mount Sinai. And I am far more inclined to the literal interpretation of this psalm, than to that which would restrict it to the mere preaching of the Gospel in the days of the apostles. It looks far more like the descent of the Son of Man on the Mount of Olives, with all the accompaniments of a Jewish conversion, and a first resurrection, and a destruction of the assembled hosts of Antichrist. The saints here summoned are those within the pale of the everlasting covenant ratified by the blood of the sacrifice of Christ. The address here given is like that from the Son of God now manifested to the Jews, who had returned, though yet unconverted, to the Holy Land; but who, now hearing the words as well as seeing the person of Him whom they had pierced, are born in a day by the impressive remonstrance and overpowering spectacle."—"Posth. Works," 3, 51.

Ps. 68: 18–35. "Mixed up with all the literalities of the typical, the great Antitype shines forth in this high, sacred composition. We have positive evidence for Christ in this psa[lm], in Eph. 4: 8,—after which we need be at no loss for objects in the future triumph and victory of His cause adequate to the loftiest expressions which we here meet with. . . . There is every likelihood of allusions here to the great contest of the Book of Revelation. . . . But God has in reserve for His people still another restoration. He will bring them again, as of old, from Bashan and the Red Sea to their own land. His people will 'see Him whom they have pierced,' perhaps when his feet stand on the Mount of Olives, and Jerusalem will again become the great central sanctuary by becoming the metropolis of the Christian world."—(Ibid. p. 69.)

Isa. 24: 13–23. "In this prophecy is [fore]shown a visitation upon the earth still future—which is to emerge the millennium,—how emphatically told in this place!—when the Lord shall reign in Jerusalem, and before His ancients gloriously."—(Ibid. p. 288.)

Isa. 25. "This song may have been called forth by the literal or typical deliverance which it celebrates—but suits also the anti-typical, the great ultimate deliverance and enlargement so impressively spoken of at the end of the last chapter. . . . In Mount Zion—no[w]

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the metropolis of the Christian world—shall there be a great spiritual feast for all the people. . . . For verse 8, see 1 Cor. 15:54. Can this be that in the millennium there will be no death? Surely they who partake in the first resurrection wilt not die over again."—(Ibid. p. 289.)

Isa. 52. "It is quite obvious of this prophecy that it expands beyond the dimensions of its typical event, and that it relates not to a past but to a future and final deliverance of the Jews. . . . Their seeing 'eye to eye,' makes for the personal reign of Him whose feet shall stand on the Mount of Olives."—(Ibid. p. 326.)

Isa. 64. "This is the Church's prayer for deliverance, and by such manifestations, too, as might very probably be given prior to its millennial establishment in the world. There may be a geological catastrophe—a something on the large scale, similar to what took place on Sinai when God appeared to Israel. Let us wait in faith for the coming of the Son of God."—(Ibid. p. 338.)

Isa. 65:17-25. "It is delightful to mark how an expression so general as that of the new heavens and the new earth, and therefore of the great and general renovation, should be blended with the expression of God's special kindness to his ancient people—proving that the Jews are to bear a prominent part in the establishment of the next economy. We are greatly wanting in the details of the millennium; and perhaps from the want of scriptural data for the determination of them. We cannot think of those who bear part in the first resurrection that they will again die; but will none of the righteous die? And if not, what is meant by the child dying a hundred years old? And in contrast with him, the sinner, who, though he should live a hundred years, will be accursed. We doubt not that there will be two contemporaneous societies at that period—the righteous and the wicked, who are without, and will not be permitted to hurt or to destroy in all God's holy mountain. Again, will there be a change in the laws of animal nature, that the carnivorous shall cease being so; or are these figures only figurative? The earth, with its curse fully removed, will be greatly more productive, and so as that men shall not labor in vain, as now.—(Ibid. p. 339.)

III. He finds no Millenarianism in Charles Wesley.

"I have been unable to meet with anything in the Hymns of Charles Wesley in which the Millenarian element is discernible."—P. 72.

The following quotations from "Short Hymns by Charles Wesley" will serve to show with what sort of spectacles this new opponent must have read that chief singer of the Methodists:—

"Son of man we long to see
Thy last and brightest day;
When, oh, when shall all things be
Subjected to Thy sway?
On all flesh Thy Spirit pour,
That every soul its Lord may own,
Seated in full glorious power,
On Thy millennial throne."—Vol. 1, p. 306.

"*Expecting Me on earth to reign,*
My people shall not wait in vain,
But saved and perfected in One,
Shall see me come triumphant back,
My train increase, My joy partake,
And share my everlasting throne."—Ib. p. 358.

"That place where once I walked below,
On Olivet I will appear;
My bleeding feet to Israel show,
While those who pierced behold Me near.
Again I will forsake My throne,
And to My footstool, earth, descend,
And fill the world with peace unknown,
With glorious joy that ne'er shall end."
—Ib. p. 378.

"Happy with *those that first arise*
Might I my lot obtain,
When Christ descending from the skies
Begins His glorious reign."—Ib. vol. 2, p. 64.

"Jesus, come, the world's desire,
. . . . . .
Come no more a man of woe;
Come, and all Thy grandeur show.
King of kings, appear again,
Glorious with thine ancients reign."—Ib. p. 100.

"*Come, my God, Jehovah, come,*
With all Thy saints appear;
Antichrist expects his doom,
And we Thy kingdom here."—Ib. p. 115.

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'Before the final general doom,
We know Thou wilt to judgment come;
Thy foes destroy, thy friends maintain,
And glorious with Thine ancients reign."
Ib. p. 185.

IV. He makes a Handsome Admission.

"Certainly no such thing as a Unitarian millenarian is anywhere to be met with. The only seeming exception to this is the case of Dr. Priestly, but I shall show hereafter that he was no millenarian, in the proper sense of the term. Such a person would indeed be an anomaly. Millenarianism, in the sense of the personal reign of Christ, invests our Lord with, for a time at least, even a greater visible or manifested glory than God the Father himself; and therefore it would be a contradiction for those who regard our Lord as only a mere man, to believe or delight in the universal supremacy and transcendent glory which the millenarian hypothesis ascribes to Him."

V. He is alarmed at the Doctrine of the Rapture of the Saints.

"Let us only just try to realize in our minds the circumstances under which this supposed rapture of the saints is to take place, and the consequences which will ensue. Two merchants may be engaged in some important business transaction, and, in the midst of a sentence spoken by the one partner to the other, either may be instantaneously caught up and the other left. Two parties may be standing at the altar, and the clergyman, when in the very act of pronouncing them man and wife, but before the sentence has been finished, may, in a moment, in the twinkling of an eye, vanish from the sight of those who, in a few seconds more, would have been lawfully married. Or the bridegroom, or the bride, might be the subject of the rapture, leaving the other in the body. Or a large congregation, met on the Lord's day for the worship of God, may be all engaged, with equal seeming devoutness, in singing the praises of the Most High, or in listening with apparently the most profound attention to the sermon, and one-half, or less, or more of the congregation, with or without the minister, may vanish from the sight of the remainder literally in an instant. Were such circumstances ever to occur, millenarians would assuredly be awfully in the right when they say that this coming of Christ to take up His Saints in a moment, without the slightest previous intimation of what was about to happen, will be a time of terrible sifting."

Of course it will, and therein is the power of the doctrine. Blessed is he that watcheth.

THE FOREIGN NEWS.

The accounts from abroad are of the most ominous character. The Emperor of the French has made a proposal to England to adopt the policy of armed neutrality, so that if the Conference should prove refractory, France and England might assume a warlike attitude, and force an acceptance of the decisions which a majority of the mediating powers may come to.

The French and English fleets are about to make a cruise together in the Black Sea. The trouble between Turkey and the Principalities is now added to the other European complications, the Government of the Sultan having found it necessary to order a large military force of observation to the line of the Danube. A Turkish fleet of thirty vessels has, meanwhile, made its appearance in the Adriatic, possibly to be ready to repay the services of Sardinia in the Crimea, if actual hostilities should commence.

The possible acceptance of the proposal for a Conference by the three European Powers most intent upon war, revives the hopes of those who pray for peace. And yet, looking to the broad field of discussion opened up in the question of territorial compensation, it seems almost like hoping against hope to expect a pacific settlement. The assignment of Venetia to Italy, of the Danubian Principalities to Austria, of a portion of the Danish Provinces to Prussia, with the restoration of the balance to Denmark—even were these various allotments possible—would so disturb the balance of power, that other compensations, in endless variety, would most assuredly be pressed upon the Conference. And the disposal of the German-Italian quarrel would simply be the opening of the whole settlement of 1815, and eventually involve the whole European world in complicated and sanguinary strife. War seems to be inevitable, and all the symptoms indicate a fearful commotion close upon the world, which must shake, if not revolutionize, it from one end to the other. God is at work "overturning," until He shall come whose right it is to take the Kingdom, and to reign in peace forever.

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The Prophetic Times.

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Special Contributions.

THE EARTH RESTORED TO THE BROTHERHOOD OF THE HEAVENS.

As, perhaps, most of your readers are believers in the earth's change, and not in its destruction, it is unnecessary that I should dwell at length upon this point. All Christians believe the earth came forth from the Creator's hands very good. There was no blight—no mar upon it. It was worthy of its Creator, for even His all-seeing eye could see nothing wrong in it or about it. But now earth lies under the curse—creation suffers for man's sin. Shall that curse be removed, or shall the earth be abandoned and annihilated, because the Usurper has made it the seat of his dominion? Is it the mission of Jesus to destroy his own works, or Satan's? Like His throne, "the earth abideth forever." Under His new-creating hand, the curse will be removed. Rev. 21 : 5; 22 : 3.

Earth was originally a noble compeer of her sister heavens, as pure as any of them, and as free from the blight of sin. When her foundations were laid, "The morning stars sang together, and all the sons of God shouted for joy." Job 38 : 7. The holy inhabitants of other worlds rejoiced in her creation. In her there was no cause for anything except joy; but no sooner had man fallen than

"Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe."

"But creation [*ktisis*] was made subject to vanity not willingly, but by reason of Him who hath subjected the same in hope." (Rom. 8 : 20.) It was subjected "in hope," not in despair. Will He who hath subjected it in hope disappoint that hope? No, the Creator never begot anticipations and hopes which He will not meet. He will never disappoint the hope which He himself has originated. Hence, we are told in the next verse, "Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Had not God provided for and promised a glorious restitution, creation would have been subjected in despair, and not in hope. Then creation would not and could not have been represented as waiting with out-extended head [*apokaradokia*] in expectation "for the manifestation"—the apocalypse—"of the sons of God." Rom. 8 : 19. When, therefore, the apocalyptic day shall have arrived, the period of insensate creation's subjection to vanity will be past. Then all those things "spoken of by the mouth of all the holy prophets since the world [*aion, age*] began," "will be restored to that state from which they have fallen." Acts 3 : 21. The earth is one of those things spoken of by the holy prophets, and therefore will be restored. When God's rest day, Sabbath, seventh day, seventh aion, or "day of redemption," shall have passed, then the curse will be removed; and the earth, under a new habit or vestment [*schema*], shall appear more glorious than she was when her adorable Creator pronounced her very good. "The Son of God was manifested that He might destroy the works of the devil." (John 5 : 8.) He came not to destroy His own works, but to restore them. He came to undo, as far as He wisely can, the effects of sin. Earth is not Satan's work, but God's. Creation was not made subject to vanity willingly,

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and hence no assignable reason can be given why God should destroy it.

"The earth shall burn—from her ashes spring
New heaven and earth, wherein the just shall dwell."

God will not annihilate the earth, but will purify it. He will restore it to more than its original beauty and glory. Could Jesus Christ be said to destroy the works of the devil if He should either leave the least taint of sin on the unconscious earth, or should annihilate it? Either would be a grand victory of the arch-enemy—either a trophy for Satan. With intelligent man, the case is different, for he is a free agent. He may choose or refuse salvation. God offers to him the cup of salvation, and he may accept it, or, with impious hands, dash it from his lips—"trample under foot the blood of the covenant, and do despite to the Spirit of grace." Insensate earth can make no choice; therefore, God makes the choice for her. He rescues her from the destroyer, and makes her one of his trophies—a glorious trophy, worthy of Immanuel. Many other passages of Scripture might be adduced to prove that the earth will be restored, but I forbear.

Chemistry teaches us that nothing can be annihilated by fire any more than it can by water. It may be dissolved by fire—and that is the language of Peter—but not a particle of matter can be annihilated by it. Nothing short of that Almighty power which brought matter out of nothing can reduce it to nothing again; and God has nowhere told us that He will do that. The passing away of worlds, "as the baseless fabric of a vision," is the revelation of poets, and not of God. It is computed that it will require twelve millions of years for the sun, with its attendant planets, to perform one sidereal revolution around its sidereal centre. How long, then, will it require our sidereal system to perform one revolution around the grand centre of all sidereal systems? It will require the higher mathematics of heaven to decipher it. Is it then reasonable that this earth, to which God has made so many promises, and which has been the theatre of the most wonderful operations and manifestations that have ever been made to any world, should be blotted out of existence more than eleven millions of years before it has performed one sidereal revolution—blotted out of existence before it has performed one-twelfth part of its smallest sidereal revolution? The entire machinery of the heavens, in all its parts, is on such a scale of grand magnificence as to indicate permanence. There is also such a system of dependence—world on world, and systems on systems—as to warrant belief in the permanence of the whole. The eternal wreck of one, or annihilation of one, would seem to imply that the same fate awaits the others. Say not that the asteroids are an eternal wreck. Even the Word of God will not warrant us in saying that much; and, at all events, they are not annihilated. There is much evidence to convince us that He who will restore Sodom will restore that once glorious world, which now seems to be forever blasted by the fierce wrath of Jehovah. So, if the blight of sin is on Mars, that blight will be removed; and wherever a world has fallen, whatever may become of its inhabitants, that world will be restored.

The changed earth will also be restored to the great brotherhood of the heavens. It was once a loyal province of the great kingdom of the heavens, and it shall be so again. Though there are a great many provinces, there is but one great realm, whose head and king is God. Once every province was loyal, and it will be so again. Once God's will was done on earth as it is now done in heaven, and it will be so again. The kingdom then will be one, but the provinces will be countless; but all will be harmonious, united, and happy. This world was once a celestial province. It was as free from the curse and the displeasure of God as any other heavenly world. Its inhabitants were as holy, and their happiness as unalloyed, as that of any other heavenly world. But no sooner had earth's lord fallen than the curse of its Maker fell upon it:

"Earth felt the wound, and Nature from her seat,
Sighing through all her works, gave signs of woe.

Earth is now a revolted province in the realm of Jehovah. Its inhabitants have all heartily joined in the rebellion. They only wanted the power, and they would have dethroned their

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lawful Sovereign. They have had the will, and only lacked the power. But when the earth shall have been restored, their wills will all have been changed, their characters changed, and their bodies renovated, as well as the curse removed. Then Abraham and his seed will be put in possession of their promised inheritance. There will be a "heavenly country." (Heb. 11: 16.) And God will dwell with men on earth (Rev. 21: 3).

"The God of glory down to men
Removes His blest abode."

Then will be fulfilled the word of the Lord by Moses (Num. 14: 21), "But as truly as I live, all the earth shall be filled with glory of the Lord." Then the prayer of David will be answered (Ps. 72: 19), "Let the whole earth be filled with his glory. Amen, and Amen." David, understanding God's will, put up this desire of his heart. His prayer will be answered, for we have the solemn promise and oath of Jehovah that it shall be. In that blessed period, when God will dwell with men on earth, and the whole earth shall be full of His glory, is it any wonder that Abraham regarded it as a "heavenly country," and sought and desired it as such? His faith saw the glorious consummation, and even in death he embraced the blessed promise which secured it to him. * *

THE BLESSED HOPE.

(Continued from page 87.)

THE "appearing of the great God and our Saviour, Jesus Christ," is a "blessed hope," because thay that "love his appearing" will participate in all the glory that then will be revealed. You and I, reader, if possessed of this love, will see this restored earth. We shall not, indeed, dwell upon it. It shall not then be our home. Beautiful and happy as it will be, ours shall be a higher sphere, with the blessed company for whom mansions have been prepared. But we shall see this earth; shall love its old familiar haunts; shall enjoy its paradise of delights; shall mingle with its inhabitants; and shall join with them in manifesting forth the glory of Him who sitteth upon the throne.

We expect to stand in our lot at the end of the days, to witness this gathering together of the saints, and to participate in it. We know nothing about what is called "the intermediate state"—the state of the departed until the coming of the Lord. There are a great many different opinions about it. The Scriptures have given us no positive information. We only know that when the Lord shall appear, He will bring his saints with Him. Should we rest from our labors before that event, we expect to come with the Lord at His coming; should we be alive when that event takes place, we expect to be translated, and caught up in the air to meet the Lord and His saints in their coming. We expect then to be at this grand gathering—to see the separated generations, from Adam and the patriarchs, the prophets, the Apostles, and the martyrs, to those who have just left the earth. We expect to see them all coming together from the four quarters of heaven, friends and kindred looking for one another, and recognizing one another, and greeting each other in the wildest ecstacy of joy. We expect to see them clothed with white robes, and receiving their crowns, and adorning themselves for the marriage supper of the Lamb. We expect to see them entering into "the banqueting hall" of their Beloved. We expect to witness His loving greetings to them, and to hear the glad song of this multitude as, in thunder tones, they pour forth their anthem of thanksgiving and praise to Him who sits upon the throne, and unto the Lamb. We expect not only to see all this, but to participate in it. Many loved ones have gone before. It may be that there are many yet to precede us; but in that day we do hope to meet them with love undiminished by the lapse of time. Through the abounding mercies of our God, in Christ Jesus, we hope to receive a spotless robe and a crown of righteousness, and to enter in to the marriage supper, and to be greeted by the Lord, and to join in the new song of triumphant praise.

But, above all, we expect to see Jesus in His glory. Oh, we have seen Him in his humiliation! We have seen men disobey his commandments, blaspheme His holy name, tram-

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ple under foot His loving invitations, doing despite to the Spirit of grace, and counting the blood of His covenant an unholy thing. Our hearts have mourned, and our eyes have run down with tears, because men have thus crucified our Lord, and put Him to an open shame. But all this will be past then, and we shall expect to see Him in his triumph and his glory—"the Lion of the tribe of Judah"—the King of kings, and the Lord of lords. We shall see Him with His feet upon the necks of His enemies; the denier and the blasphemer, and them that pierced Him, wailing because of Him. We shall see kings and princes, and all peoples, bringing their tribute unto Him; for in that day, unto Him every knee shall bow, and every tongue confess. And in thus seeing Jesus, we expect to be like Him, to be transformed into His image, every vestige of sin, infirmity, and corruption passed away. The poor worm of to-day, entering into the joy of His Lord, sharing with Him in His glory, and thenceforward to be "ever with the Lord!" Reader, is not this a "blessed hope?" B. B. L.

THE AGE AND THE AGES.

In one of the early numbers of the "Prophetic Times" there was an article on Ephesians 3: 2, in which the writer showed that the phrase, "eternal purpose," ought to read, "*plan of the ages*," or "arrangement of the ages," and that the meaning of the text was, that the angels should learn the manifold wisdom of God by seeing His dealings with His Church in all the various ages or dispensations of religion, "according to the *plan of the ages*," or dispensations which God "made for Christ Jesus our Lord." These various dispensations of religion were then spoken of as being all arranged with reference to the work of Christ, and each of these ages or dispensations was dwelt on, at some length, as the patriarchal and Jewish ages before Christ's first advent, the Christian age between his first and second coming, and the Millennial age, or age of the kingdom, following his second advent, and the final or eternal age to follow the judgment of all the living and dead.

This word, "Age" or "Ages," has been very curiously handled by the translators of our English Bible, by means of which some precious truths are partially concealed from the English reader. Thus, this word, "*Aion*," with its prepositions, is translated in one version by "ever," "forever," "forever and ever," "eternal," "world," "course." There is evident error in some of these renderings.

"Liddell & Scott's Greek Lexicon" renders this word, *Aion*, thus: "*A space or period of time*, especially *a life-time*; also, *one's time of life, age; an age, generation, definite period; a long space of time, eternity, &c.*" As other lexicons give: "*A period of time of significant character; life; an era; an age;* hence, *a state of things marking an age or era*," &c. Liddell & Scott do not give *world* at all.

It is evident then that the main idea of the word is *a definite period of time*, which we call an *Era* or *Age*. This idea of *time* is seen in the many texts of Scripture in which the word is rendered "ever," "forever," &c.; and in a few instances it is properly translated "ages," as it ought to be in many others.

How necessarily then has the word "world" led readers of the Bible astray! When they read so frequently of "the end of the world," how surely must they fall into that notion of the poets, that the solid globe on which men dwell shall "drop down oblivion like a pebble in a pit," and that God shall "lay His hand upon the earth, and crush it up like a red leaf." And yet this "end of the world" is properly "the end of the *age*"—sometimes the end of the Jewish age, sometimes the Christian age, sometimes the Millennial age; but "the earth abideth forever."

As when they read of "the *world* to come," and think of this world as having "an end," and being destroyed, they are led to think of heaven as the "world to come;" but if they had been allowed to read correctly "the *age* to come," they would have discovered that the millennial age, or the age of the kingdom, is to us the *world to come*, or *age to come*.

Thus—to supply "age" for "world"—we find that blasphemy against the Holy Ghost shall not be forgiven either "in this *age*, or in that which is to come;" *i. e.*, neither in the Christian dispensation, nor in the dispensation of the

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kingdom which is to follow this, and so not in any age or dispensation—that is, *never*.

So "the children of this *age* marry and are given in marriage;" but in "*that age*" the children of the resurrection are, in this respect, like the angels.

So, St. Paul urges Timothy to "charge them that are rich *in this age*," &c., that they may "lay up a good foundation against *the time to come*," when the "time to come," or future age, is contrasted with this present time, or "this age."

And we are exhorted to "live godly in this present *age*, looking for that blessed hope" which shall introduce us to the joys of the age to come.

But the most interesting texts are those in which the plural, "*ages*," is used. Thus, we have (1 Cor. 10:11), not the "ends of the world," but, "All these things happened unto them for examples; and they are written for our admonition, upon whom *the ends of the ages* are come." So, also (Heb. 9:26), we read: "Now once *at the end of the ages* hath He appeared to put away sin by the sacrifice of Himself." In neither of these texts can the "end of the world," in the common acceptation of that term, be denoted; for neither did those Corinthians live, nor the Saviour die, at the end of the world. But the ends of three dispensations, the Adamic, Patriarchal, and Jewish, had come, or rather it means the point where two dispensations, the Jewish and Christian, met—*the ends of the ages*.

Again (Eph. 3:9), we read of the "mystery which hath been hid *from the ages* by God," and also (Col. 1:26), "the mystery which hath been hid *from the ages*, and from the generations, but now is made manifest to the saints." Although in the first of these texts our version reads, "from the beginning of the world," yet it is the same expression as in the other text—for a wonder, correctly rendered—"from the ages." Thus, we have God's Word, when properly translated, teaching us of the ages that are past in the world's religious history, from which He hid the mystery of the Gospel, and (Eph. 2:7) of the "*ages to come*," in which God will "shew the exceeding riches of His grace, in His kindness towards us, through Christ Jesus." So the grace and mercy, and wisdom of God, shine all along through the ages past, and shall continue to shine brighter and brighter through the ages to come, as the glorious plan is developed from age to age, until "the age of the ages" shall fill the whole earth with unspeakable blessing.

Although the mystery of the Gospel and the kingdom was to a great extent hid from past ages, as it is now revealed to us in this age, yet this was not hid from God, nor has He been working without a definite plan and purpose, all which plan has always centred in Christ and His work as Prophet, Priest, and King.

All this God has told us in three texts, which, if their light had not been obscured by a faulty translation, would have said as much to the plainest reader long ago.

We are told by St. Paul (Eph. 3:11) that "the manifold wisdom of God" is to be made "known by the Church according to *the plan of the ages* which He made in Christ Jesus our Lord—that all the arrangements of the various ages of the Church—Adamic, Patriarchal, Jewish, Christian, Millennial, and Eternal—have been made according to a definite plan, having reference in all its parts to Jesus Christ, as becoming incarnate, living, dying, rising, interceding, returning, reigning.

So, again (Heb. 11:3), we read, that "through faith we know that *the ages were adjusted* by the word of God." It is not, as our version reads, "the *worlds* were framed," for the word is the same as that rendered, "*ages*," which we have already met so frequently, and which invariably contains the idea of a period of time, never denoting the earth as a planet—much less the other worlds which people space; and the word "*framed*" is rendered by the lexicons, "to adjust," "to put in order again," "to restore," "to reform," "to settle by mediation," &c. The remainder of the verse, "so that things which are seen were not made of things that do appear," gives some plausibility to the rendering of the former clause found in the common version; but independently of the truth, that the meaning of the word here must not contradict its meaning in every other place of Scripture,

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the meaning of this latter clause is, that the events which transpire in God's providential government of the world, and so become visible facts of history, are but the expression of the invisible thoughts and plan of God. Thus it is that God "calleth those things which are not as though they were," predicting the future, and speaking of events which have not yet occurred as though they were past or present, because they lie unseen in the eternal present of the Divine mind.

A single text more (Heb. 1: 2), where St. Paul tells us God has at last "spoken unto us by a Son whom He hath appointed heir of all things, for whom He made the ages." Our version, indeed, reads, "by whom He made the worlds;" but we are satisfied that we must read "ages" instead of "worlds." The objection which may be made from the genitive following *dia* is sufficiently overruled, as the analogy of the other texts requires us to read, "*for whom*" instead of "*by whom*." It is important that it should be "*by whom*" only when we read "*worlds*," and are thinking of the creation of stars and planets—the material universe—by Him whom St. John calls the "Word of God."

How complete, and consistent, and harmonious, is the teaching of this one word, when correctly and consistently rendered! How it accords with all other teaching of the Scripture respecting past, present, and future dispensations! and how surely does each additional investigation settle us the more firmly in the blessed hope of that age of the kingdom upon which we are soon to enter! And how happy the thought, that God's "plan of the ages" was made from eternity with reference to the work of our Prophet, Priest, and King, whom "God hath raised from the dead, and seated at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, *not only* IN THIS AGE, *but also* IN THE AGE TO COME."

D. G. M.

Selections.

OUR DOCTRINES A SOLVENT OF DIFFICULTIES.

FROM "THE RESTORATION," BY H. A. RILEY.

MANY portions of the Word of God, otherwise more or less obscure, are freed of all difficulty when viewed in the light of these doctrines. We have often been delightfully surprised at thus discovering the import of passages of which we had sought, but in vain, a satisfactory explanation.

Thus, we see how the saints—the people of God—are to *inherit* and *possess* the *earth*. Thus, we understand more fully, and much more to our satisfaction, many of the parables, as that of the Tares and the Wheat; that of the Net, gathering up both good and bad; that of the Sower, asserting the very partial reception of the truth throughout this dispensation; that of the Leaven, giving to the word a meaning which it has in every other passage where it occurs, making it a principle of evil, and not of good. Thus, again, the second Psalm has a richness of significancy, and a specialty of reference, which every interpretation, aside from these views, fails to reach. Thus, we understand the frequent allusions to the resurrection, and their particular reference, such as, "that they might obtain a *better* resurrection." (Heb. 11: 35.) "Thou shalt be recompensed at the resurrection of *the just*." (Luke 14: 14.) "If by any means I might attain unto the resurrection of [or from among] the dead." (Phil. 3: 11.) "They are the children of God, *being* the children of *the* resurrection." (Luke 20: 36.) "The *first* resurrection." (Rev. 20: 5.) The former of these, and similar expressions, find their special significancy in the last—"the *first* resurrection"—clearly indicating something more and other than a promiscuous, simultaneous uprising of the righteous and the wicked. Thus, moreover, the condition of the

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moral state of society at the coming of the Saviour, comparing it with that in the days of Noah and of Lot, is perfectly clear to our understanding when applied to the condition of things at the close of the present dispensation, when the Son of man shall literally come. (Matt. 24:37–41; Luke 17:26–37.) Again, Rom. 8:19–23, has to the millenarian no obscurity. The creature—the creation—"Ktisis," this sin-cursed earth, is to be freed from its bondage of corruption when those who, "groaning within themselves, and waiting for the adoption," shall experience "*the redemption of the body.*" Again, we find a satisfactory solution of the difficulty presented by 1 Cor. 6:2; Matt. 19:28; Luke 22:29, 30; Rev. 20:4, and similar passages. "The saints shall judge the world." "They lived and reigned with Christ." "Ye who have followed me, in the regeneration, when the Son of man shall sit on the throne of His glory, *ye also* shall sit upon twelve thrones, judging the twelve tribes of Israel." "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may . . . sit on thrones, judging the twelve tribes of Israel." It is not, the saints *do now* judge the world, but they *shall* judge it. It is not that the Apostles do *now* sit on thrones; but they *shall* do so, referring most clearly to a period beyond this life—beyond, indeed, this present dispensation. We may not precisely define, nor may we now be able fully to comprehend what is meant by this judgeship, or rule of the saints and of the Apostles. They are, we know, to exercise the office under and in conjunction with Christ. It is to be a participation with Him, in some degree, of His authority and government, a position typified, it may be, by that of the judges of Israel of old. Again, the graphic description by Isaiah of old of a conquering Prince coming up from Bozrah, with garments sprinkled with the blood of vanquished enemies (63:1–6), has a richness of import which can alone be apprehended and appreciated by viewing it as a prediction of the victories which are to be gained by the Saviour over His enemies at His second personal advent.

These views, again, clear up a difficulty which, we presume, many have found in their attempts to interpret the scene described by St. Matthew (25:31–46)—a scene so generally referred to what is supposed to be the winding up of all terrestrial things subsequent to the Millennium—at the "Day of Judgment." The difficulty of which we speak lies in the *ground* of approval and of condemnation of the several parties. We are elsewhere assured that, in the judgment of individuals, special attention is to be given to the secrets of the heart. External actions are to be judged of in the light of feeling, purpose, motive. Hidden things are to be brought to light; the counsels of the heart are to be made manifest; and the sentence of the Judge will have direct regard to these, the outward acts being but the reflection of what exists within. Here, however, there is no allusion whatever to these motives, and to this condition of the inner man. The grounds of judgment are, exclusively, the performance or the neglect of outward deeds in reference to the needy, suffering children of God. Now, on the principle that this is meant to be descriptive of what is termed the General Judgment, limited to the closing scene of earth's eventful drama, when all will be judged and recompensed according to the individual character, how are we to account for the fact, that the ground of condemnation and acquittal is exclusively external deportment? Is this in accordance with the plainly revealed criterion of God's judgment of individual desert? But all difficulty is at once removed when we consider this judgment scene to be one of "nations," as the text declares it to be, and not of individuals—living nations—nations actually existing at the time, and that time the second coming of Christ to introduce the Millennium. Such a judgment must necessarily, in its decisions and awards, be based on external deeds of good and evil.

Again, we now may see the propriety, and comprehend the definite bearing of the Saviour's repeated command to *watch* for His coming. If that coming, or manifestation in glory, is not to be until *after* the Millennium, the word "watch" must have been used with a special and important modification of its meaning. To "watch for" most obviously implies *expectation*, and *uncertainty* also as to the precise time

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when the event, or the person, should transpire or appear. Now, if a thousand years of millennial blessedness are certainly to intervene between the time when the Saviour gave the injunction and the actual coming of the Son of man, must not the disciples have failed to see the propriety and force of it, if the word was to be understood in its ordinary acceptation? How are *we* to understand it, if the "coming of the Son of man" may not be near at hand. and to certainly occur before the predicted thousand years shall commence? We confess the experience of a serious difficulty in former efforts to comprehend the meaning of the Saviour's injunction, a difficulty which exists no longer. We are not much surprised, in view of this cause of embarrassment, that with those who are unwilling to suppose that the Divine speaker meant anything less than what the word "watch" suggests to every mind, there should be the supposition that by "the coming of the Son of man" is meant the coming or visitation of death, an interpretation which, we maintain, has no countenance whatever in the Scriptures, but one to which we appear to be absolutely driven, if we reject the pre-millennial, personal coming of our glorious Prince. These are a few of the passages the exposition of which is freed from the difficulty and obscurity of any other explanation. We present them as specimens.

There remains another subject of marked interest, upon which much light is cast by the views we advocate, and which is our last topic under this remark. It is the assured result of the glorious work of human redemption. We have often wondered at—we have, indeed, not unfrequently been greatly perplexed when considering the plan by which so large a portion of our race would be lost. For, with the views we entertained, we found it difficult to reach the conclusion, that if the lost of Adam's posterity were not actually to be a majority, they would fall but little below it. We could not well understand how "the wondrous plan" should accomplish comparatively so little in reference to the myriads of earth's inhabitants. The people of God are now, ever have been, and, up to the close of the present dispensation, will, we believe, continue to be, "a little flock." The vast, the immensely vast majority, must be among the eternally miserable. We have reckoned in the redeemed of the millennial season, and the hopefully saved of the infant dead, and have thus found partial relief. It was, however, but partial. For making the aggregate as large as facts would warrant, the embarrassing question would be still suggested, why so large a number—a number, apparently, almost reaching, if it did not actually reach, that of the saved—must be lost! Why does the work of the Devil, in its results, compare so painfully with that of the astounding work of the incarnate Jehovah? No one, it is true, may state the precise relative proportion of the lost through Satan, and the saved through Christ, as enumerated by those who reject our views. But we again and emphatically ask, if the minds of many such do not often painfully labor at any attempt to settle the question? Not because the definite number may not be ascertained; but because of the conclusion to which the calculation seems fearfully to tend. Can they, by any process of calculation and comparison, reach a solution such as satisfies the Christian heart in reference to the result of Satanic malice and of the redemptive scheme? Do not those who believe that the personal coming of the Son of man in judgment is to be at the end of the Millennium, and that that coming is to close up forever the history of our earth in its annihilation by a fearful conflagration, often experience an embarrassment of which they would most gladly be relieved, and of which they cannot be but by referring it all to the wisdom of Him who rules on high? But while all these matters must be referred to Him, we still may find, we are persuaded, relief to our burdened spirits, and great satisfaction in the assurances of the Bible, as we understand them. The work of Christ's redemption, in its results touching the number of the saved, is not to close, it is affirmed, with the thousand years of millennial blessedness. This earth is not to be renewed and fitted up for the occupants of the race of Adam merely during that joyous period. It is to be for the perpetual inheritance of the saints; and the work of sal-

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vation is to go on for an indefinite period, and, as many believe, and as the Scriptures seem to intimate, through successive generations forever. Thus, all who are to inherit the earth at the coming of the Son of man, or all with so few exceptions, that, we may say, all who shall occupy it during the Millennium; and certainly all who shall, in ever increasing numbers, occupy it afterwards, when "the new heavens and the new earth" of St. John (Rev. 21:1) shall be revealed, will be saved by the precious blood of Christ. Now does His atoning sacrifice—the glorious work of the incarnate son of God, in the absolutely inestimable greatness of its results—loom up before the mind, casting in the shade the result of Satanic malice, and causing the comparative number of its wretched victims to dwindle down to the merest fraction. It is as finite to infinitude. Truly, the number of the subjects of the grace of God shall be as St. John, in prophetic vision, realized: "A great multitude, which no man could number." (Rev. 7:9.) The number of the finally lost will admit of computation, while that of the redeemed will defy the estimate of human or angelic minds. No such comparisons as those used to show the indefinite, the absolutely incalculable number of the redeemed, are anywhere used when speaking of the lost. No finite creature can possibly grasp a number without limit! Is not the Saviour thus gloriously exalted? Are not the results of the work of salvation to be somewhat commensurate with the incomprehensible greatness and glory of a God incarnate, seeking the redemption of a lost world? Satan shall have no occasion to glory in his work of madness. The painfully embarrassed and laboring mind of the inquirer here finds rest, as, in anticipation of the issue of a Saviour's advent to our world, He, in sympathy with the angelic and holy host, exclaims; "Blessings, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." (Rev. 5:13).

CONSIDER IT WELL.

HAVE you attentively considered the great crowning truth, that Jesus is soon coming? Are you prepared for the great and terrible events which are about to transpire? Are you a half-hearted professor? If so, your christianity will soon fail you. It is the pure in heart that shall see God; the meek that shall inherit the earth: the willing and obedient that shall eat of the good of the land, and none others. God grant that you may not reap the fearful consequences of this luke-warmness in the service of God, but that you may lay all upon the altar, and become wholly consecrated to His cause.

Are you one that trembles at the thought of God's approaching day of wrath? See! there is Christ, who died for you. Confess your guilt, turn from the error of your ways, throw yourself unreservedly upon His mercy, and trust Him alone for salvation. He will in no wise cast you out. Fear not; confess Him now before the world, and He will confess you before the Father and the angels. O, make haste! delay not for a moment, lest thou be destroyed with the ungodly, for their destruction is certain and inevitable. Come and be reconciled to God while it is an accepted time, and a day of salvation. God is not willing that any should perish, but that all should come to repentance.

"Oh, prepare to meet thy God!" The great and notable day of the Lord is at hand. This generation must witness the coming of our Saviour. Any moment He may come. Is the bride prepared to receive Him? Consider it well. O man! O woman! consider it well.

THE DAY-STAR.

BEAUTIFUL Star of day, arise,
Show thy glory in the skies;
Let us now salvation see,
Life and immortality.

Beautiful Star of hope, appear,
We know thy coming draweth near,
For we long have looked for thee,
Star of immortality.

Beautiful Star, O quickly come,
And take thy faithful children home;
Long they've wished to see thy face,
Give them now this heavenly grace.

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Editorial.

THE ROUTE DESIGNATED.

(Schotetu rabbim. Dan. 12 : 4.)

In a previous number (vol. ii, pp. 161, 36), it was shown that Armageddon is the place to which the saints are gathered previously to the Battle of the Great Day of God Almighty. The Scripture does not say that the battle takes place at Armageddon, nor that the "kings" are gathered by God. *He* gathers "them." (Rev. 16 : 16.) But the "spirits of demons" gather the *kings*. And even if the "them" in verse 16 did refer to the kings, they would not necessarily be gathered *to* Armageddon, but perhaps only *towards*, for εἰς (the preposition used) signifies "towards" as well as "to."

A comparison of Scripture passages in the prophecies bearing on the final epiphany shows that the saints are *marshalled* at Mt. Sinai previously to the great battle which takes place in *Idumæa;* and we gather that Armageddon is Har Maged, the illustrious mountain, that is, Mt. Sinai, the ending "on" being an adjective suffix; just as, e. g. in the Hebrew word *acharon*, derived from *achar*.

That Armageddon is the place at which the *saints* are marshalled could not, indeed, be gathered positively from Rev. 16 : 16, but could only be conjectured. But inasmuch as a collection of other prophecies shows positively, first, that the great battle takes place in Idumæa, and, secondly, that the Lord comes, *with all his saints*, from *Mt. Sinai*, by way of the *wilderness of Paran, in Idumæa*, the prophecy in Rev. 16 must be harmonized with them. At the very least, so much is certain, that Armageddon is not in the plain of Megiddo; for even if Armageddon were the locality where the battle is fought, it must be in Idumaea.

But there is still another circumstance which is remarkable in this connection. Of old, it pleased God occasionally to designate places and individuals many years before the occurrences with which they were connected transpired. Thus, the name of Josiah (1 Kings, 13 : 2), and of Cyrus (Isa. 44 : 28 and 45 : 1), and of Bethlehem (Micah, 5 : 2), were predicted. Josiah demolished the altar at Bethel; Cyrus restored the Jews after the Babylonian captivity; at Bethlehem Immanuel was born.

Should these be isolated instances? Might we not look for similar ones in connection with the yet more interesting scenes of the future? Indeed, some have supposed that the name Apollyon, or Apoleon, in Rev. 9 : 11 (ὄνομα ἀπολλύων, or ἀπολέων, contracted into one word, that is, Napoleon, emphatically the *Destroyer*), points out the present French emperor, and that he is intended, also, by the "lion of the thicket," in Jeremiah 4 : 7—in Greek napos and leon—Antichrist being the subject of both these prophecies. It is said that a renowned rabbi in Hungary, blessing the patriot Kossuth when a child (pronounced in Magyar "Koshet"), told him that he is mentioned by name in Ps. 60 : 4; in Heb., verse 5. The word "koshet" here is a ἅπαξ λεγόμενον, and *may* be a proper name. But, however this may be, who can tell what wondrous things and names the eyes of the "scribes instructed unto the kingdom of heaven" may yet be opened to see recorded in the law of God, in reference to the momentous crisis just before us.

It need, therefore, cause no surprise if, in in corroboration of the preparatory marshalling of the saints at Mt. Sinai, and the march of Antichrist thitherwards to attack the Wilderness Church (Rev. 12 : 14), we find the exact route of the King of kings and his armies indicated when He advances for the final onset. The Great Battle and its results form the theme of the sublime 68th psalm; and in verse 4 the route is designated to be through the Wady-el-'Arabah.* Our translation says: "Extol Him that rideth upon *the heavens;*" whence the

* The Wady-el-'Arabah (Arabah is the ancient Hebrew name) is the valley extending from south of the Dead Sea to the Elanitic Gulf. In modern times it was first discovered by Burckhardt. See Robinson's "Gesenius."

The entire Arabah extended from the Elanitic Gulf as far as the upper Jordan.

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translators got this meaning for arabah is inexplicable, unless it were from the vulgate, which makes it "occasum." In Hebrew the clause is: "Sallu larocheb baaraboth," *i. e.:* "Extol," or "lift up" "Him that rideth" (Rev. 19: 11) "in Araboth." The tract from the Elanitic Gulf to the Dead Sea, and northwards, is called in Hebrew, The Arabah, the Dead Sea itself being called the Sea of Arabah, Deut. 17 and 4:49; also, Josh. 3:16 and 12:3; and 2d Kings 14:25. In Deut. 1:1, we read of "the Arabah over against the Red Sea"—"mol suph."

The use of the plural form in Ps. 68:4 (in Heb., verse 5) may indicate the vastness of the advancing heavenly hosts, extending over adjacent tracts, as well as Paran proper.

E. E. R.

THE MODERN MILLENNIUM.

IS IT ORTHODOX?

It is a prevalent opinion that the world is progressing towards a golden age of universal happiness, which is to be gradually and silently brought about by the advancement of science and the arts of civilized life; that by missionary enterprise, or the universal promulgation of the preached Gospel, the state of the world will approximate to those glowing and gorgeous descriptions which missionary orators so readily quote from Scripture, as the predicted delineations of missionary results; that, as the fruit of agencies now at work, we are to have a millennium of universal righteousness, liberty, and peace in this world before the day of judgment and the resurrection of the dead.

We raise the question, whether this is orthodox? whether it accords with the catholic faith, or with the teachings and interpretations of the Creeds and doctors to which we are mostly referred for a proper rendering of the meaning of Holy Scripture? For our own part, we repudiate it as an innovation, and reject it as erroneous and unauthorized. Are we right in this? Does sound Church authority sustain us or not? As all are personally interested in the question, and as the mistake, on whichever side it may be, is of a serious character, we propose to submit a few observations and citations on the subject.

1. Such a doctrine certainly cannot be found in the ecumenical symbols. It is not in the Apostle's creed, nor in the Nicene, nor in the Athanasian. These all proclaim the judgment and the resurrection, but nothing of a millennium prior thereto.

2. The Confessions of the Reformation not only do not contain it, but pointedly condemn it. The first and most widely received Protestant Confession, that of Augsburg, says: "We condemn those who spread abroad Jewish opinions, that, *before the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place.*" (See Art 17.) And in Art. 23 the times are spoken of as present, to which the Scriptures refer as the last, and in which "the world is to become even more degenerate, and mankind more sinful and weak."*

In subsequent *variata*, giving an explanatory amplification of the 17th article, two propositions are laid down as containing the whole truth over against the errors at which the above condemnation was aimed: *first*, that Christians are bound to be obedient to the government under which they live; and, *second*, that the Chur h is never in this life to attain a position of universal triumph and prosperity, but is to remain depressed, and subject to afflictions and adversities, until the period of the resurrection of the dead.†

John Conrad Goebel, in his voluminous exposition of the Augsburg Confession, interprets

* "Jetzund in letzten Zeitzen und Tagen, von welchen die Schrift meldet, *die Welt immer je ärger und die Menschen gebrechlicher und schwächer werden.*"

† "Scimus enim quod pii debeant obedire praesentibus magistratibus, non eripere eis imperia, non dissipare politas per seditionem, quia Paulus precipit, Omnis anima magistratui suo subdita sit. Scimus item, *quod Ecclesia in hoc vita subjecta sit cruci, et primum post hanc vitam glorificabitur*, sicut Paulus inquit, Oportet nos similes fieri imaginis filii Dei; quare Anabaptistarum amentiam et diabolicum furorem damnamus et execramur." —Corp. Ref. (Melanch. Op.), vol. 26, p. 361.

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this article as repudiating the doctrine of the conversion of the world, and declares: "The idea of a golden age in this world, before the resurrection of the dead, is a mere phantasm, not only contrary to the entire Holy Scripture, but especially contrary to the clear and lucid prophecies of our Lord Jesus Christ, and His beloved apostles, where they speak of the times immediately preceding the day of judgment. Matt. 24: 23; 1 Tim. 4: 1; 2 Tim. 3: 1; 2 Peter 3: 3, and other places, where more may be seen upon the subject. Nothing is there said or predicted of a golden age, but only crosses and tribulations, which touch all the estates in the world. . . Here on earth, while the world lasts, we are in the militant church, and have to suffer as God wills, waiting patiently for the true golden age, and the kingdom of the adorable Trinity, not in this world, here on earth, but in the future kingdom of eternal glory and blessedness." (Pp. 1256–59.)

The Apology of the Augsburg Confession which ranks next to that Confession itself, contains this language bearing on the subject: "We see that *these are the last times*, and that as the aged are weaker than the young, so also the whole world and all nature are in their last period, and in decline. Sin and vice are not becoming less, but increase daily. We learn from the book of Genesis, that such sin and incontinence also prevailed before the flood. Likewise in Sodom, Sybari, Rome, and other places, fearful debauchery prevailed before they were destroyed. *These were examples which portray how it will be in the last times, immediately before the end of the world.*" (See Art. 23, 54.) This extract utterly excludes the idea of the gradual recovery of the world to righteousness by the agencies now at work, and sets aside the doctrine of any millennium of years or blessedness prior to the end of this order of things, and the resurrection of the dead.

The Confession of Basle, the former Confession of Helvetia, the Confession of Saxony, the Confession of Wirtemburg, the Confession of France, the Confession of England, are of the same tone and spirit with that of Augsburg. The Latter Confession of Helvetia, written by the pastors of Zurich, in 1566, and approved and subscribed, not only by the Tigurenes themselves, and their confederates of Berne, Schaffhausen, Sangallia, Rhetia, Mulhausen, and Bienne, but by the churches of Geneva, of Savoy, of Poland, and likewise of Hungary and Scotland, is particularly clear upon the point where it says: "Out of heaven the same Christ will return unto judgment, *even then, when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the Church with fire and bloodshed.* . . We, therefore, condemn the Jewish dreams that before the day of judgment there shall be a golden world in the earth, and that the godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot; for the evangelical truth (Matt. 24 and 25, and Luke 21), and the apostolic doctrine in 2 Thess. 2, and in 2 Tim. 3 and 4, are found to teach far otherwise." (See chap. ii.)

3. The leading Reformers, as individuals, have left their most decided testimony against all such notions.

Luther says: "This is not true, and is really a trick of the devil, that people are led to believe that the whole world shall become Christian. It is the devil's doing, in order to darken sound doctrine, and to prevent it from being rightly understood. . . . Therefore, it is not to be admitted that the whole world, and all mankind, shall believe on Christ; for we must perpetually bear the sacred cross, that they are the majority who persecute the saints."—(Walch's Luther, vol. xi, cols. 1082–83.)

A guest having suggested to him, that, if the world should last, there might yet be many improvements, Luther exclaimed: "God forbid! it would be worse than all the past. There would arise many other sects, which are now hidden within the hearts of men. May the Lord come and cut all short, for *there is no hope of improvement!*" Again, he says, "that the Papal Church should reform is an impossibility; neither will the Turks and Jews. . . . . I see nothing else to be done but to say, Lord, Thy kingdom come!" And again: "You will ere long see wickedness prevail to such an extent

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that life will become a heavy burden, and everywhere the cry will be raised, God, come with Thy last judgments!" A millennium of blessedness on this side of the day of judgment was heresy to him.

Melancthon's views were equally unmistakable. His own words are: "The true Church will always suffer persecution from the wicked to the end of time, and in the Church itself the good and the evil will continue blended together." He believed and affirmed, with Luther, that the world was rapidly approximating the day of judgment, so rapidly that the idea of a millennium first he could only regard as utterly heretical. Mahometan empire and the Papacy he identified with Antichrist, and claimed that they would stand till Christ himself should come.

Calvin calls Luke 18:8, "a clear prediction of Christ; that from His ascension into heaven until His return, men will everywhere remain in unbelief." On Matt. 24:30, he says: "There is no reason why any person should expect the conversion of the world; for at length (when it will be too late, and will yield them no advantage) they shall look on Him whom they have pierced." And on 1 Cor. 15:51, 1 Thess. 4:15, 2 Thess. 2:2, &c., he shows plainly how adverse was his understanding of the Scriptures to the notion under consideration.

Knox thus expresses himself in his Treatise on Fasting: "What were this but to reform the face of the whole earth, which never was, *nor yet shall be, till that righteous King and Judge appear* for the restoration of all things."

4. The Westminster standards also know nothing of a millennium before the Advent. On the other hand, the Confession of Faith presents the subject of Christ's coming to Judgment as an impending event, for which every Christian should be, at this present time, constantly watching.* And we are sufficiently acquainted with the sentiments of the majority of "the chief divines" composing the Assembly to be assured that they held to no such foolish dream as the conversion of the world before Christ comes. William Twisse, the moderator of the Assembly, John Selden, Henry Ainsworth, Stephen Marshall, Jeremiah Burroughs, Herbert Palmer, Joseph Caryll, and William Gouge, were members of that body, and they each taught that no millennium could come before the return of Christ and the resurrection of the dead.

5. In the shape in which it is now held, the doctrine in question certainly can claim no great antiquity. Dr. Lillie says correctly: "It is very questionable whether, even so late as two hundred years ago, it had yet been heard of amongst men." It was first propounded by Daniel Whitby, D.D., who offered it "to the consideration of the learned" as a "*new hypothesis.*" "Having employed some thoughts," says he, "upon the mystery of the conversion of the Jewish nation, mentioned by St. Paul (Rom. 9), and comparing the glorious things he there says of it with what the prophets had foretold of the same thing, in very high expressions, I began to compare them with what was written in the Revelation concerning the new Jerusalem, the new heavens, and the new earth, and the bride of the Lamb made ready for a marriage with Him; and finding that this bride was thought by the best commentators to be the Jewish church and nation (?), represented formerly by our Saviour as not having on her wedding garment: that the new heavens and the new earth were things promised to the Jews; that the new Jerusalem was described in the very words of the prophet and Jewish writers, speaking of that glorious state they expected towards the end of the world, I was strongly inclined to conceive this glorious conversion, which St. Paul saith shall be, even to

* Chap. 33, sec. 3, *Of the last judgment:* "As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity, so He will have that day unknown to men, that they may shake off all carnal security, and *be always watchful, because they know not at what hour the Lord will come.*" Who can assent *ex animo* to this, and still hold that Christ will not come till after a thousand years of millennial blessedness, the first signs of which have not yet appeared? How can we be expecting that to occur in our lifetime which we claim to be impossible for a decade of centuries?

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the gentile, life from the dead, and which is by the prophets frequently represented as the new birth, revivescence, resurrection of their dead church and nation by the Messiah, so that death shall be no more, *might be* the very resurrection intended by St. John; and the flourishing condition and union both of the Jewish and the gentile church thus raised from the dead, and so continuing in peace and plenty, and a great increase of knowledge and of righteousness, and a return of the primitive purity of doctrine and manners, *might be* the reign of the saints on earth a thousand years, which the Apostle mentions; this naturally led me to a discourse of the millennium, *which being framed according to* THIS NEW HYPOTHESIS, I shall now offer it to the consideration of the learned."

The doctrine of a mere *spiritual* millennium in this world was thus considered something "*new*" by Dr. Whitby himself, and was put forth then, as a mere *hypothesis*, for the consideration of the learned. His own account accordingly agrees with the statement of Edward Bickersteth, who says he could not trace it back any further. Either, then, Dr. Whitby was greatly mistaken, and is quite untrustworthy on the subject, or the whole theory is an innovation upon the ancient faith, with no claim whatever to historical orthodoxy.

6. There is not a respectable or acknowledged Creed in Christendom, ancient or modern, known to us, which either directly, or by implication, teaches the doctrine of the universal conversion of the world, or the intervention of a thousand years of general righteousness, liberty, and peace, prior to the resurrection of the dead. If it, therefore, is an orthodox doctrine at all it is orthodoxy without legitimate recognition, and presents the anomaly of being a part of the faith without a place in any of its official statements. But a thing which is confessed by none of the Creeds, and which is pointedly condemned by the greatest and the most widely received of them, claims in vain to be regarded as other than erroneous and heterodox.

7. But the only ultimate test of orthodoxy is the inspired Word of God: "If they speak not according to this word, it is because there is no light in them." And we feel entirely sure that the doctrine of the gradual conversion and renovation of the world by the means now in use does not speak "according to this word." The parable of the wheat and the tares stands out against it, like a continent against the sea, as also that of the net. The tares grow until the harvest, which is the end of the world. The bad fish continue till the net comes to the shore, and the judgment sits. The Saviour's prophecy in Matt. 24 and 25, which stretches from the fall of Jerusalem to the final consummation, knows nothing of it, and leaves no room for it. Daniel's visions of the career of persecuting gentile sovereignities, which he contemplated till the judgment sits, absolutely exclude it. The Saviour's addresses to the Church as a "little flock"—a persecuted minority—a people whose life in all ages of this dispensation had its exemplification in His experiences, and never more than a candlestick stationed in the midst of surrounding and abounding darkness, are against it. The Apostolic descriptions of the mystery of iniquity and antichristian developments, which were then already active, and which were to augment with time, and reach their highest bloom of disastrous abomination in the last days of this dispensation, and be destroyed only when Christ himself shall be revealed to judge the living and the dead, demonstrate its impossibility. The fact that the last days are everywhere shown to be the worst days—days the same in character as the days of Noah and of Lot—days of unbelief, apostasy, and organized rebellion against God and Christ, both in Church and state—days of peril, violence, and persecuting iniquity—days of false Christs and false prophets, from whose deceits the very elect are hardly safe—days of wars and rumors of wars, of distress of nations with perplexity, and of tribulation which shall make men wish themselves dead for relief from it—all of which is so clearly and fully foretold, stamps the fond idea as utter delusion. If the days before the flood constituted a golden age; if it was a golden age in Sodom when Lot lived in it; if it was a golden age for Jerusalem after Christ was rejected and crucified; if it is a golden age in which many depart from the faith, giving heed to seducing spirits and doctrines of

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devils; if it is a golden age when "men shall be lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof;" if it is a golden age when "evil men and seducers shall wax worse and worse, deceiving and being deceived;" if it is a golden age when the professed Church shall say, "I am rich, and increased with goods, and have need of nothing," and knoweth not that she is "wretched, and miserable, and poor, and blind, and naked;" if it is a golden age when the beastly prophet of hell shall sway the world, and deceive them that dwell upon the earth by means of his lying wonders, and cause all who will not worship the image of the beast to be killed; then, but then only, do the Holy Scriptures authorize us to expect a golden age in this world prior to the judgment and the resurrection of the dead.

We, therefore, conclude with Luther, that it is "really a trick of the devil that people are led to believe that the whole world shall become Christian," and hold with the Heidelberg Dr. Pareus, that "it is a thing never to be looked for, that the whole world shall become Christian, since the enemies of the Church, together with Antichrist, shall not cease but at the final coming of Christ." And it is that coming, and not a fancied millennium of universal blessedness, to be wrought by the progress of science and evangelization, to which we are directed as the true and proper hope of the Church.

Is it not also something like the Whitbyan theory, which is specifically condemned by St. Paul in 2 Tim. 2:17, 18? What sort of resurrection was that taught by Hymeneus and Philetus as "past already," but just such a spiritual and allegorical resurrection? Does not Tertullian refer to the same where he speaks of certain heretics, who explained the resurrection to be "our baptismal renovation," or that renewal of the heart or the Church "wherein we shake off the death of ignorance, and arise from the grave of the old man alive unto God?" But what saith inspiration respecting these teachers? "*Their word will eat as a canker;*" "*concerning the truth they have erred. . . . . and* OVERTHROW THE FAITH." Let Christians then away with such allegory, and "wait for the Lord from heaven."

SIGNS OF THE END.

(*Translated from an old Lutheran hymn.*)

God hath His blessed Gospel given,
To fit our needy souls for heaven;
But most the precious treasure spurn,
Nor care its saving truths to learn.
This is a signal that the end is near.

True search for the pure word of God,
By greed and lust for earthly good
Is overborne; and yet men say,
Danger and doom are far away!
This is a signal that the end is near.

Inventions daily multiply
Ungodliness to deify,
And by mere human might to seize
Whate'er may bless, whate'er may please.
This is a signal that the end is near.

The christian name is greatly praised,
Yet few to pious lives are raised;
In truth, God's laws are all defied,
And man exults in godless pride.
This is a signal that the end is near.

Where now can brother's love be found?
All lands with robbery abound.
There is no faithfulness, no faith;
"Give me but money," each one saith.
This is a signal that the end is near.

Feasting is now the world's chief trade,
And villainies all ranks pervade.
From all restraint each would be free,
And earth is full of infamy.
This is a signal that the end is near.

Come, therefore, blessed Lord and King,
And with Thee earth's deliverance bring;
Thy creatures from hell's fires defend,
Make Thou of all these ills an end,
And let us see the longed for Judgment day!

[A. D. 1709. Porst's Hymnbook, No. 918.]

A DIFFICULT TEXT.

WHAT DOES IT MEAN?

"Else, what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (I Cor. 15:29)

THE Apostle is here arguing the doctrine of the resurrection of the dead, especially against certain heretical Christians at Corinth, who questioned the literal truthfulness of that arti-

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cle of the faith. Among other arguments, he draws one from baptism—not a specific sort of baptism, as many have erroneously supposed, but the common Christian sacrament of renewal and induction into Christ. The nature and force of that argument are given in this text, and may, without any forcing of the words, be stated somewhat as follows:

If there be no resurrection of the dead, then what will they do—what profit or advantage shall they have—what is to come of their profession and hope—who have embraced Christianity, and received baptism, in the persuasion and belief that they were thus to attain to the resurrection of the just?

We know how the first ministers of the Gospel urged Christianity upon their hearers. We know that the hope of a blessed resurrection was one of the great motives which they everywhere and constantly presented. Even where that doctrine was the most ridiculed and offensive, as we see from the example of Paul at Athens, they put forward, as the most prominent thing in their addresses, "*Jesus and the resurrection*" (Acts 17:18). They preached a Saviour who was to redeem all believers from their sinful and lost condition, and bring them back again, even from death and the grave, to a glorious immortality, of which His own resurrection was the specimen and pledge. It was upon the acceptance and confession of these representations that converts were made and baptized; that is to say, the conversion and baptism of men proceeded upon the confident assumption and expectation of a glorious resurrection. Of course, then, the striking out of the doctrine of the resurrection of the dead involved an emptying and emasculation of the significance and relations of baptism, and would necessarily render it too absurd for intelligent explanation. It would so enervate and destroy the grand motive under which it had been received, that converts could do no more than confess themselves deluded and cheated. What were they to do when the very heart and substance of their faith and profession had been thus negatived? Hence, the Apostle argues, if the doctrine of the resurrection is not to stand, then the whole Christian profession is overthrown, and that which is the expression and sacrament of it is subverted and confounded.

With this view of the matter agrees the Ethiopic version, which renders this text to this effect: "Else why do they baptize? Is it not that they may arise from the dead? If, therefore, they shall not be raised from the dead, why then do they baptize?"

Our rendering of the text would, therefore, be this: "*Else* [that is, if it be as the adversaries suppose], *what shall they do* [what will become of those, or what account can they give of those] *which are being baptized for* [ὑπερ, with reference to, or on account of, the expectations concerning] *the dead? If the dead rise not at all, why are they then baptized for* [ὑπερ, with reference to, or on account of, the expectations concerning] *the dead?*" It is precisely this strain of argument that is continued in the next verse. Taking the assumption of the adversary, that there is no resurrection, Paul demands of them to explain why Christians were so regardless of securing themselves for the present life. "Why stand we in jeopardy every hour. . . . What advantageth it me if the dead rise not?" In other words, he argues, that it was an absurdity for him and his fellow laborers to run such risks and hazards, and expose themselves to all manner of sufferings and severities from men more furious and savage than wild beasts, as at Ephesus, except for the recompense which they anticipated in the resurrection of the just. If no such resurrection is to be anticipated, then they were only acting the part of fools in exposing themselves as they did, and foregoing all bodily ease, security, and enjoyment, in defending and propagating such a faith. That is to say, the doctrine of the non-resurrection of the dead puts the seal of utter absurdity upon the whole Christian profession, both as embodied in the sacrament of baptism, and in the practice and lives of its faithful confessors.

Let those who find no use for the doctrine of the resurrection consider this, and see how far their theological thinking falls short of the Apostolic model.

We believe in "the resurrection of the body," and on that all our highest hopes depend. The Lord hasten it!

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Special Contributions.

THE ANTICHRIST.

It would be interesting and profitable to trace the history of Godliness, and its antagonist, Iniquity, all through the course of the ages, from Cain and Abel to the final destruction of sin, and triumph of holiness—to see where the "Antichristian powers" have opposed and attacked the Church and people of God in Patriarchal, Jewish, and Christian times, and how far the one or the other has for the moment triumphed.

It would, however, be a fatal mistake in the study of prophecy and history to lose in all this a sight of that personal Antichrist who is revealed in the Divine Word, as the direct opponent of the personal Christ.

"Even now are there many Antichrists;" but, after all, "*The* Antichrist" is yet to come. The necessities of certain methods of interpretation, and the impossibility of finding a personal Antichrist who could live 1260 years, has made many satisfy themselves with "Antichristian powers," who else had been content to wait for the "Man of Prophecy," who should, in his own person, fulfil the predictions of the great antagonist of the true Messiah.

The contrasts which the Inspired Word draws between "The Christ" and "The Antichrist," are such as no *succession* of persons can satisfy, on the one side or the other. If the one is an individual, "The Son of Man," the other is an individual, "The Son of Perdition;" if the one is the "Just One," the other is that "Wicked One."

If "the Mystery of Godliness" is God manifest in flesh in the person of the true Christ, so "the Mystery of Iniquity" is Satan manifest in the flesh in the person of the false Christ. If there is a Divine Trinity in the Father, Son, and Spirit, so also there is revealed a horrid Satanic mockery of this in the Dragon, the Beast, and the False Prophet, in which demoniac trinity the Dragon is Satan, and the Beast is *the* Antichrist. If the true Christ was attested by "miracles and wonders, and signs which God did by Him," so shall the coming of the Antichrist be "after the working of Satan, with all power, and signs, and lying wonders." If the Holy Spirit "takes of the things of Christ, and shows them" to us, aiming to lead men to the worship and service of Christ, and of God, who "gave Him all power in heaven and on earth," so the False Prophet shall cause men to worship the Beast, and the Dragon, which gave him his power, and his throne, and his great authority. If the Holy Spirit bestowed on the Church at the Pentecost caused men to speak for God, and through them worked miracles in attestation of the truth, so shall the False Prophet cause the image of the Beast to speak, and shall perform wonderful miracles in behalf of the Beast. As the true Christ said, "The Father that dwelleth in me, He doeth the works," so it is said of the Antichrist, "His power shall be mighty, but not by his own power;" and again, "His coming is after the working of Satan." As the true Christ "thought it not robbery to be equal with God," so the Antichrist shall "exalt himself above all that is called god, or that is worshipped, so that he, as a god, shall sit in the temple of God, showing himself that he is a god." Both shall have an Apocalypse and a Parousia, a Revelation and a Coming. We read of the Revelation of

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Jesus Christ, and the Revelation of that Wicked One; of Him whose coming is with the glory of the Father, and him whose coming is after the working of Satan. As many men have been inspired by the Spirit of God, and indwelt by Him, yet but one man, Jesus Christ, was an incarnation of God, so many men have been possessed by evil spirits, and yet but one man, the Antichrist, shall be an incarnation of Satan. Jesus Christ was offered by Satan the kingdoms of the world, and the glory of them, and refused the offer; but the Antichrist shall accept this offer, and receive from "the Dragon, that old Serpent, the Devil and Satan," "his power, and throne, and great authority."

I have thus thrown together a few proofs of the personality of the Antichrist. I have not dwelt on them at length, because it would be unnecessary for Bible readers, and useless for others.

Doubtless some even of those who read these pages will fail of attaining the first translation, and be left on the earth during "the great tribulation," and the times of Antichrist. To such, I say, be forewarned by these hints of a personal, individual Antichrist, and recognize him when he appears, lest you be deceived by his lying wonders, and receive his mark on your forehead or in your hand. Be comforted, too, in that time of awful trial, by the knowledge which, though you now despise, you may then reveal, that his time is short, and that the Son of God will soon destroy the Son of Perdition—that Jesus, the Saviour, will soon deliver the world from (N)Apollyon, the destroyer.

D. G. M.

STUDY OF PROPHECY.

While admitting faith to be the essence of the Christian life, there is apt to be a forgetfulness of its objects, and a misapprehension in regard to the most efficient means of increasing it.

We find the ancient Church, from the beginning, and through all the ages, living simply upon God's promises, and these were embodied in the prophetic declarations which were, from time to time, communicated, till the course of Scripture was finished. Thus, prophecy and promises to the Church are synonymous; and, in accordance with this, we find the recapitulation in the eleventh chapter of the Epistle to the Hebrews.

It may well appear surprising that large numbers of Christians, and even of ministers, question the duty or advantage of giving special study to the prophecies, and look upon the labor as speculation, either of no practical account, or as turning attention from subjects of greater importance. If this modern notion had been adopted by the ancient saints, would they not have fallen almost into insignificance, in comparison to the dignity of character which the Scripture record gives them?

Is the fact generally understood, that the prophecies form the larger portion of the Scriptures; and thus exhibited, are they intended to be a dead letter till their fulfilment? If Simeon and Anu had not long and carefully studied the prophecies, would they have been ready to receive the infant Saviour as a literal fulfilment? And if the two disciples going to Emmaus *had* carefully studied the prophecies, would our Lord have had occasion to rebuke them as "*fools?*"

The last book of prophecy has the title *Revelation*, and is intended, we are told, "to show unto His servants things which must come to pass." The objection, that many conflicting commentaries discourage further investigation, is met with the declaration: "Blessed is he that readeth, and they that hear the words of the book of this prophecy."

Suffer me to urge the readers of "The Prophetic Times," who have experienced the blessed power of the doctrines therein advocated, to circulate it more freely, and to stir up the people of God to inquire earnestly what He has revealed as yet to come concerning His Church, and concerning His kingdom, in which, as kings and priests, they expect to reign. The time is close at hand. Worldliness and unbelief are alarmingly on the increase. We ourselves are in great danger of becoming indifferent. Let us therefore be up and doing. Let us be awake ourselves, and seek to awaken others.

D. O. C.

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"COME, LORD JESUS."

COME, Thou all-powerful Conqueror, quickly come!
Hasten to leave awhile Thy Father's home;
Return, all nations and all hearts to shake,
Thine own supreme authority to take;
The last great prophecies of time fulfil,
And finish all Thy righteous Father's will.

Come, Thou dear Bridegroom, to Thy waiting bride,
Let her deep longings now be satisfied!
End all her mourning with Thy joyous rest—
Proclaim the royal feast—call every guest;
Bid the eternal harmonies begin,
Rejoicing o'er the death of woe and sin.

Come to Thy people's rescue, glorious King!
With Thine own arm help and salvation bring;
Thine eye shall strike confusion on their foes,
But smile on *them* with victory and repose;
Reign Thou, triumphant, o'er the earth below,
Whereon or thrones are set, or nations bow.

Come, mighty Renovator! Let Thy voice
Once more command creation to rejoice;
With heavenly fires destroy, consume, refine,
Till the restored earth with beauty shine,
Prepared a blessed dwelling-place to be,
Where Thy redeemed shall walk in light with Thee!

J. N. R.

Selections.

DO YOU PRAY FOR CHRIST'S COMING?

As members of the Christian Church, we continually profess our faith in the second coming of Christ; and, it may be, that we sometimes meditate upon His glorious appearance. But have we adopted it as one of the subjects of our addresses at the throne of grace? We pray for forgiveness of sin, for God's Holy Spirit, for renewal of heart; but have we ever prayed that Christ might come to judgment? On many occasions we thankfully adopt the language of the Psalmist, and are glad to repeat his prayers, and say: "Enter not into judgment with Thy servant," "Cast us not away from Thy presence, and take not Thy Holy Spirit from us." But has our faith ever enabled us to take up His language, and say: "Let God arise, and let His enemies be scattered; let them also that hate Him flee before Him?" If it were a prayer suited only to the individual case of David, no obligation could rest upon us to unite in it; but it is a prayer for the universal Church, for every one who loves the Saviour, and desires to see the "King in His beauty"—for every one who mourns over the state of the world and the Church, and is anxious for the promotion of God's glory. It is a prayer frequently repeated in Holy Scripture of the Old Testament taught by our Lord, now offered up by saints in the presence of God, and with which the Scriptures of the New Testament conclude. Read that beautiful prayer which begins in the fifteenth verse of the sixty-third of Isaiah, and is continued to the end of the sixty-fourth chapter, and learn the earnestness with which we should present our petitions for the coming of the Lord: "Oh, that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil; to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence." This prayer is sometimes used as if it expressed nothing more than a petition for the supply of grace, or, at the most, for the Lord's spiritual communion with his people, whereas it is a most urgent suit to the Lord to come down visibly and personally; to reveal himself in flaming fire, and take vengeance on them that know not God, and obey not the Gospel. Compare this prayer with the ninety-seventh Psalm, and you will see that it relates altogether to Christ's glorious coming. Here the prophet prays that the Lord would make known His name to His adversaries by revealing Himself in fire, so that the mountains may melt, and the waters boil. In the Psalm you will find a prophecy of the literal fulfilment of these petitions; for, it is said, when the Lord

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shall reign, "A fire goeth before Him, and burneth up His enemies round about. His lightnings enlighten the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord—at the presence of the Lord of the whole earth."

In the prayer which our Lord hath taught us, we offer the same petitions, at least if we understand the words aright. "Thy kingdom come, Thy will be done in earth as it is in heaven," is a petition that the Lord may take unto Him his kingdom, and begin that reign of righteousness, during which God's will shall be done on earth as it is in heaven. It is plain that when we say, "Thy kingdom come," we pray for something that is not yet come; for if it be already come, it is folly to pray that it may come. And the Scriptures tell us positively that there is a kingdom which is not to commence until the Son of God cometh in glory. Dan. 7:13 says of this kingdom: "I saw in the night visions; one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him, and there was given Him dominion, and glory, and a kingdom." And he says expressly that God's will shall then be done on earth; for he declares that this kingdom, given to the Son of man, is of such a nature, "that all people, nations, and languages shall serve Him." The Lord himself speaks of a kingdom which is not yet come, for He is gone to receive it: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." (Luke 19:12.) St. Paul speaks of a kingdom which is not to come until the Lord appear to judge the quick and dead. He says to Timothy (2 Tim. 4:1), "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom." All these passages show us, that when the Lord taught us to say, "Thy kingdom come," He taught us to join in the prayer of David: "Let God arise, and let His enemies be scattered."

It is remarkable that only one prayer of the departed saints has been made known to us, and that this one should be a prayer to the same effect. In the fifth chapter of the Revelation the Lord is pleased to give us a view of the state of those who have died as martyrs. St. John says: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" Though removed from this scene of woe and misery, safe from all the attempts of the wicked, and in the enjoyment of God's presence, their happiness is not yet complete, and they still find subject-matter for prayer and supplication. They still long for that day when the Lord shall arise to judgment, and put an end to the triumph of the wicked.

With this prayer, also, the New Testament concludes. The Lord's last words in the last book of Revelation refer to the second advent: "He which testified these things saith surely, I come quickly." And John replies: "Amen, even so, come Lord Jesus." John had himself experienced the awfulness of the Lord's presence; for he tells us, "When I saw Him, I fell at His feet as dead." All the troubles that should precede the coming of Christ had been made known to him—all the terrors of judgment had been presented to his view; but none of these things moved him, nor could restrain the prayer, "Come, Lord Jesus." We cannot, therefore, doubt but that it is our duty to join in a prayer which the Holy Ghost has dictated, which our Lord has appointed, which the saints in heaven use, and which the beloved disciple offered up. The nature of the prayer presents another argument to enforce this duty. We are bound to pray for those things which promote the honor of Christ, and the eternal happiness of His people; but never shall the honor of Christ be complete, nor His people be happy, nor the righteous be glad and rejoice exceedingly, until God arise, and His enemies be scattered. Until then iniquity shall abound, yea, and increase more and more; until then wicked men will deny and blaspheme the Lord that bought them; His followers shall have tribulation; sickness, and sorrow, and death retain their cruel sway; tears still continue to flow, and none can dry them. Brethren, have you never withdrawn your thoughts from the cares of

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this life, from the treachery of present joys, or the oppression of transitory griefs, to look upon the Church and the world as they are? Have you never lifted up the veil of deceit in which the world, and all things therein, are shrouded, that you might behold its form in truth? If you have, you will understand why Christ's advent is so desirable. The sight of all the manifold forms of human misery, of all the various gradations of human depravity—the view of a world that lieth in the Wicked One—of a once blessed creation subject to curse and vanity because of sin—of Christ's Church, that was once as a pure virgin, now corrupted with superstition, led astray by error, and rent to pieces by divisions—of Christ's most holy religion perverted by men's imaginations—of Christ himself, the Saviour of the world, dishonored and crucified again in every spot of Christendom,—the sight of all this must have made you wish that this present state of things were past, and taught you to pray that Christ might come to deliver His Church, and to redeem the world.

Some expect that this change shall be effected by means now in operation, and that the general diffusion of knowledge will of itself change the world, and introduce the kingdom of peace and righteousness; but the Christian has only one object of hope held out to him in Scripture, and that is the coming of Christ. The Scriptures nowhere hold out the hope of a gradual reformation of the world, or of an awakening in the Church which shall become abiding and universal, and experience is against it.

The Scriptures tell us that the last days shall be the worst; so, when the Son of man cometh, He shall not find faith on earth. Our only hope, therefore, is in the coming of Christ. And shall we not pray for that which is our only hope? or, if hope be not sufficient, will not love unite with it? Have we no desire to be united to Him who died for us? Have we no longings of heart after Him who hath loved us even unto death? The eyes of faithful servants look for the return of a kind master—children long for the presence of their parents; and shall not we pray for the return of Him who is more to us than master, father, or brother—the propitiation for our sins, and the Saviour of the soul? If, therefore, we would follow the example of the saints, or obey the instruction of the Saviour—if we have any zeal for His honor, or any desire for the happiness of His people and our own—if we would attain that which is pointed out as our hope in Scripture—if we would hearken to the dictates of love—it is our duty to join in the Psalmist's prayer: "Let God arise, and let His enemies be scattered," or to take up the language of the Prayer Book, and say: "We beseech Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and *to hasten Thy kingdom*, that we, with all those that have departed in the true faith of Thy holy name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through Jesus Christ our Lord."—*McCaul.*

THE THRONES OF THE SAINTS.

"I saw thrones, and they sat upon them, and judgment was *given* unto them; and they lived and reigned with Christ a thousand years."—Rev. 20: 4.

Three queries arise here: 1. What are these thrones? 2. Who sit on them? 3. What is the judgment that is given to them?

1. The thrones are the same that Daniel saw in the vision of his seventh chapter, ninth verse—thrones fixed for the purpose of passing sentence against the Beast, condemning him to "be slain, his body destroyed, and given to the burning flame," at which time "the Son of man comes in the clouds of heaven to receive dominion, and glory, and a kingdom," not in heaven, where he reigned so long before, but on earth, that "all people, nations, and languages should serve him." Dan. 7: 13, 14. Now, that this destruction of the Beast is introductory to the millennial reign is confessed by all, consequently the thrones of Daniel and John are the same, as both appear at the same period. But it imports us more to know,

2. Who sit on them? Here it is necessary to observe what our Lord says (Rev. 3: 21): "To him that overcometh will I grant to sit with Me on my throne, even as I also overcame, and am sat down with my Father in His throne." Here, 1. Christ is indeed sat down

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on a throne, angels, principalities, and powers being subjected to Him; yet this is not His own, but his *Father's* throne. To this He ascended when He left us, and there He tells us He still sits: "I am sat down with my Father on *His* throne"—a throne of glory in the highest heavens. There He will sit till the time of subduing all His enemies shall come. But, 2. He tells us He has a throne distinct from that of his Father, a throne he calls properly His *own:* "I will grant to sit with me on *my* throne." This, then, is not the throne belonging to Him in his divine character, abstractedly taken, but a throne to which He has a claim as the Messiah, the Son of David—a throne, or seat of power, of which the angel said: "The Lord will give to Him the throne of His father David." He certainly sat on the heavenly throne before all worlds. He sat, too, on the mercy-seat, between the cherubim, as supreme Lord of Israel; and this is called a throne. Yet here is a new throne, the throne of David, his father, to which He could have no right till He became man, of the seed of David. Accordingly, the angel, announcing His birth, speaks of it as an honor to be conferred on Him in a future period: "The Lord *will give* to Him the throne of His father, David." But, 3. David never had a throne in heaven; nor does the Scripture anywhere say that it was to be transferred to heaven. He was king of Israel, and his throne was in Jerusalem: "There are set thrones of judgment, the thrones of the house of David." Ps. 122:5. Hence, 4. Our Lord can never sit on the throne of David till He shall come to Jerusalem, to His own land, to rule His own people. David never ascended to heaven. "He is both dead and buried," saith Peter, "and his sepulchre is with us to this day." Acts 2:29. Christ, his Son, then, must return to Judea, to Jerusalem, where are set the thrones of the house of David. To Him the promise must be fulfilled, and consequently He must return to Jerusalem to receive it. The throne of David has been long overturned; but his tabernacle must be rebuilt, and his throne with it. But, 5. Daniel tells us He will not come to receive this kingdom and throne till the Beast—all the kingdoms of the old Roman empire—are destroyed, and then He shall come to Zion, and rule in Jacob to the ends of the earth (Dan. 7: 13, 14-27). Then the throne of His father, David, will be given Him, and He shall sit upon it, doing justice and judgment forever. 6. This is the throne that is exclusively His own, and a partnership in which He promises to him that overcomes in the Christian warfare. To the victor "will I grant to sit with me on my throne." Of this He also speaks, when He says to His disciples: "In the regeneration, when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19: 28. The *regeneration* is the same as "*the time of the restitution,*" or renovation, "*of all things;*" and both mean the millennial reign. At that time, our Lord tells us, He shall sit upon His glorious throne, while His twelve Apostles shall sit around Him, seated on twelve thrones, appendages to His, where they share His power and glory, and so may be said to "sit with Him on His throne." In like manner, in this book: "And round about the throne were four and twenty seats" (in the original, *thrones*); "and upon the thrones I saw twenty-four elders sitting, clothed in white raiment, and they had on their heads crowns of gold."

We see now, then, who they are that sit on these thrones. Christ fills the middle place, the central throne, while the twelve Apostles, and other twelve, probably the patriarchs of the Old Testament, sit on thrones in a circle, whereof their Master's throne is the centre. Here is obviously an allusion to the principal court of Israel, in which the members of the Sanhedrim sat on raised seats or thrones, on either hand of the president or prince of the assembly. In some such manner will the seats of the Apostles be placed occasionally in the millennial reign, while judging the twelve tribes of Israel; and wherever they may sit for judgment, still, as all their power is derived from their Master, their thrones may be said to be near His, and they themselves partakers of His throne.

But shall no others but the Apostles and patriarchs be admitted to sit on these thrones,

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or to have a share in the government of this kingdom? In answer, it must be observed, that the epistles to the seven churches in Asia were written long after our Lord had ascended, and all the Apostles, John excepted, had been dead. Yet to these churches their ascended Lord says: "To him that overcometh will I give to sit with me on my throne." And again: "He that overcometh, and keepeth my works unto the end, to him will I give *power* over the nations (and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers), even as I received of my Father." Now, as none of the patriarchs or Apostles were members of these churches, it follows, that others beside them shall inherit these promises. What the Spirit says in these epistles, he says it to the churches of Christ, whether in Asia or elsewhere; consequently, all who overcome the world in these churches shall be possessed of the honorary stations here promised. Let us now see,

3. What this *judgment* is that is *given to them*. Here it is commonly thought that this means no more, but that the saints shall sit as assessors with their Lord at the general judgment, giving assent to the sentence of condemnation passed against the world of the ungodly; but these people seem to forget that this judgment is given at the commencement of the millennial reign, a thousand years before the general judgment, and consequently the saints must be possessed of it during that reign. Then the saints must "judge the world." The judgment here promised, then, must be the power of judging, ruling, or governing—the authority given to kings, judges, and rulers in a kingdom. In this respect only can they properly be said to be "kings to God, and to reign with Christ." It is thus the Apostles will "sit on twelve thrones," judging or governing the twelve tribes of Israel, while others will have power given them over the nations, among whom they shall rule according to the laws of justice and equity; for during that period, in every part of the vast kingdom under the whole heaven, all rulers shall serve and obey Christ.

It is evident, too, from Rev. 13: 26, 27, that the victors in the Christian warfare shall not only have a power of government given them during the millennium, but that at its beginning, as introductory to it, they shall have the power of a general—of one who makes war—given them also. Christ has got this power given Him of his Father, a power in righteousness to "judge and make war." (Rev. 19: 11.) This power He received in the grant recorded in the second Psalm—a "power over the nations, to rule them with a rod of iron, and to dash them in pieces as a potter's vessel." Now, He has expressly told his churches, that as He is possessed of the powers of judging or governing, and of making war, so He "has disponed to them a kingdom, even as the Father has disponed it to Him," and that He will give them power to break the nations in pieces, and destroy them as a potter his vessel, *even as* He has received of his Father. Now, as our Lord will not break all the nations of the Roman world in pieces, and disperse them as the chaff of the summer threshing-floor, till the battle of the great day, just before His glorious reign begins, just at this time His saints must get possession of this power, and join Him in this war of extermination, as they will afterwards in governing the world in righteousness. Such is the judgment John saw given to them.

Not that all the heirs of the first resurrection will be invested with equal authority. Paul says, that God, the righteous Judge, will give a crown of righteousness to all who love His appearance. All the saints, then, must have crowns; but every crown is not a badge of victory. Conquerors and citizens, whose actions were of high utility to the commonwealth, had crowns of laurel, olive, &c., bestowed on them, yet still they were not kings. Even where authority, or office-power, is conferred, it is distributed in different degrees; so it will be in the kingdom of Christ. Thus, even in His reign, while He reigns in righteousness, princes are said to rule in judgment. In that charming description of the millennial reign, in the Seventy-second Psalm, we find *mountains* and little *hills*, or supreme and subordinate office-bearers, all bringing peace to the people in their respective stations.

By all this, it is intimated that there will be

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order and government in the kingdom of Christ; that, like all other governments, it will be made up of governors and governed, so that, although all the subjects will enjoy the free and full enjoyment of the glorious blessings and privileges of this kingdom, yet only some will be raised to the throne, or to the authority of magistracy in it. No society can exist without government. Even among the angelic hosts, there are thrones, principalities, and powers, mights, and dominions; yet if all were governors, there could be no governed.

That the twelve Apostles will be exalted to this high dignity we have already seen. Who else shall fill the lower offices of administration, we are not particularly told, only, it appears, they will be mostly selected from among the heirs of the first resurrection, as they are said, in some peculiar manner, to reign with Christ in His kingdom.

Having now seen the thrones of John, them that sit on them, and the judgment that is given to them, we are next called to attend to the description he gives of the felicities of this glorious reign (verse 6): "Blessed and holy is he who hath part in the first resurrection." Holiness and happiness, sin and misery, are intimately connected in the plan of Providence. There is no peace to the wicked, saith our God. Bliss is a stranger to the abodes of sin; but the voice of joy and rejoicing is in the dwelling of the righteous. Perfect bliss and perfect holiness dwell together. The pure in heart see God. In this reign all the people will be righteous, and, therefore, shall sorrow no more at all. Having the body of sin destroyed, and having put on the resurrection body of Jesus, they sin no more, and therefore are blessed forever.

Not only shall they be holy and happy, but they "shall be priests of God and of Christ, and shall reign with Him a thousand years," exalted to the highest dignities. With regard to their reigning with Christ, we have already spoken, and in what services they shall be employed as priests the day will declare. We can only say, that they must be engaged in some service peculiar to the priesthood, else they could not be called priests with any propriety; and they must be chosen of God for that purpose, as was Aaron, otherwise they would not be called, "priests of God."

Such is the account John gives us of the character and felicity of the children of the first resurrection; it is brief, but emphatic. But here, it must be observed, that he says nothing of the people living at the commencement of this period—the survivors of the destruction of the Beast, the false prophet, the kings of the earth, and their armies. It was not given him to say anything on this subject. He only meant to speak of the first resurrection, and of the character and state of those who shall have a share in it, together with the duration of this golden age of felicity. He tells three times, in this short history of it, that it will continue a thousand years; and that these years are to be understood literally, some late writers, particularly Dr. Johnson, of Holywood, have clearly proved.

If we would have a full and detailed account of the state of things in this glorious kingdom, so far as it takes in the whole earth, with all its inhabitants—the Jews alive at the appearance of their Lord, and all the nations, tongues, and languages of the Gentiles—we must consult the other prophets, chiefly those of the Old Testament. In their writings, we find much said on this important subject; for Peter assures us, that of this period all the prophets have written since the beginning of the world. Not that we are to expect any complete or regular history of this period in any one of these prophets. God has so ordered the matter that in any one prophet we find but "here a little, and there a little," on this great subject. A few features, a few events, characters, and circumstances of that reign, are exhibited in one prophet, and some in another; in one more briefly, in another more in detail. In some, the same facts are described in figure and metaphor; in others, in the plain language of history. Yet it appears that, in one or other of these writings, we have such a full and complete history of that future reign as must astonish and delight the intelligent inquirer. To discover and connect together all the parts of this history, which lie scattered in so many

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pages of the sacred volumes, is the work of much time and indefatigable research; yet the discovery will recompense the time and labor. To excite our industry and application, the treasures of wisdom lie deep. We must seek her as silver, and search for her as for hid treasures; yet, to encourage our perseverance in the pursuit, we are assured that our labor shall not be in vain. We know who has said, that, in so doing, we "shall understand the fear of the Lord, and find the knowledge of God."—*Pirie.*

Editorial.

THE DEATHLESS RAPTURE.

A SNEER ANSWERED.

NEAR the close of the eighth of the recent Lectures on the Apocalypse, the following sentences occur:

"Any one of these days or nights, and certainly before many more years have passed, while men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course, unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, '*caught up*,' like Enoch, who 'was not, because God had translated him.' Invisibly, noiselessly, miraculously, they shall vanish from the company and fellowship of those about them, and ascend to their returning Lord. These are neither dreams nor fables; they are realities, set forth in the infallible truth of God, and as literally true as anything else in the inspired Word."

An illustration of the laxity of the relation of modern Christianity to the Sacred Scriptures, and of the rationalism which has usurped the place of faith in the popular religious mind, is furnished in the notices of this extract on the part of a portion of the religious press. One writer calls it, "millenarianism run mad—nonsense—the gravest error—most destructive heresy." Another ridicules it as presenting "a fine prospect for news reporters"—"the last extreme of millenarianism." And a third and fourth take occasion from it for intended witticisms, too coarse to be repeated. It would seem as if these savans of modern religion had never before heard of such a thing. It comes to them as a novelty, and as a first class joke upon us personally, and upon our cause in general. They do not think it up to the dignity of Christian journalism to give it even a moment's consideration, though it is in the Bible, in the Creeds, and in all orthodox eschatology.

But we are not surprised at such demonstrations. Sneers of this kind help to bridge the gulf between the Church and the world—between Christianity and unbelief—between faith and rationalism, which seems to be the great problem on which many modern religionists employ their time and energies, and in their success in which many enjoy their largest popularity and influence. Peter also admonishes us to "know this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." (2 Pet. 3: 3, 4.) Paul has also certified us to the effect, that the time would come "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4: 3, 4.) And the Saviour himself has given us notice, that when the Son of man cometh, He shall hardly find faith on the earth. (Luke 18: 7, 8.)

It is, therefore, in the line of what has been foretold, that professed Christian leaders should meet our announcements of neglected truths with jeers and ridicule. But what matters it? Noah, also, was considered insane for his concern and preaching about what was coming on the earth in his day. Jesus, with all His divine gravity and wisdom, was pronounced a demoniac; and Paul, in the midst of his might-

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iest arguments, was branded as beside himself and "mad." In such company, we can afford to bear whatever our merry assailants may choose to lay upon us, especially in view of the Saviour's words: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." (Matt. 6 : 11, 12.) And yet it might be well for these men to bear in mind a certain message which God once gave to like jesters, upon a like subject: "Behold, ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." (Acts 13 : 41.)

But why this merriment at our expense? Let us look for a moment at some of the facts and relations of the case.

I. The bodily removal of men from among their fellows, out of the world, without tasting of death, is certainly no new thing on the earth. It has been done in more than one instance, of which we have the infallible testimony of inspiration itself. Tradition claims that the Apostle John was so removed; and the Saviour once dropped a remark on the subject which gives much plausibility to the claim. (See John 21 : 19–23.) There is, at any rate, no evidence of John's death. But we waive this case. There are others about which there can be no dispute.

In Gen. 5 : 24, we have this record: "And Enoch walked with God, and he was not, for God took him." Luther has this comment on the words: "The expression, *ve enenu, he was not*, in the original, signifies that Enoch was lost or disappeared, contrary to the thought or expectation of all the other patriarchs, and at once ceased to be amongst men. Enos, Seth, and all the other patriarchs, knew not by whom or whither Enoch was taken away; they sought him, therefore, but found him not. His son, Methusaleh, sought him, and his other children and his grandchildren sought him; but they found him not. They suspected, no doubt, the malice of the Cainites, and they probably thought that he was killed, as Abel was, and secretly buried. At length, however, they learned, as we may believe, through a revelation made to them of God, that he was taken away by God himself, and into paradise, *not dead*, nor slain by wicked men, nor taken away from them by the fraud or snares of Satan, but *translated*, that is, received to Himself by the living and omnipotent God's own act." (*In loc.*) And lest there should be some doubt or obscurity remaining upon the records of this case, we have it rehearsed by an inspired Apostle, who testifies, that "by faith Enoch was translated, *that he should not see death*, and was not found because God had translated him." (Heb. 11 : 5.)

Here, then, is one clear case of the bodily removal or rapture of a man from among his fellows, and taken quite out of the world to paradise without tasting of death. Are our merry friends prepared to make a jest of this?

In 2 Kings, second chapter, we have a detailed account of another instance. The prophet, Elijah, and Elisha, went down from Gilgal to Bethel, to Jericho, and across the Jordan; "and it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And it came to pass, as they still went on and talked, that, behold, a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof: and he saw him no more. And when the sons of the prophets, which were to view at Jericho, saw him (Elisha), they came to meet him, and they said unto him, Behold now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master, lest, peradventure, the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. . . And they sent fifty men, and they sought three days, but found him not." God himself had taken him bodily, and without tasting of death, into the heavenly paradise, as He had taken Enoch before the flood.

It is not, therefore, a matter of mere theory and speculation, but Divinely authenticated

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fact, in two instances at least, that men may be caught away to heaven without dying, and miraculously made to vanish from the company and fellowship of those on earth, whose search for them in this world is forever fruitless. And "*the thing that hath been is that which shall be; and that which is done is that which shall be done.*" (Ecc. 1: 9.) If this is ridiculous and absurd, we leave those who think so to adjust the matter with Him who has given us the record.

II. Neither is it an unheard of thing that the day of judgment shall find a generation of men and women, good and bad, living upon the earth, and that the judgment will have to deal with them as they are found, distinct from those whom it finds in their graves. The Scriptures plainly distribute the adjudications of that day between "*the quick*"—such as are living at the time—"*and the dead*," making a distinction between the two classes. (See Acts 10: 42; 2 Tim. 4: 1; 1 Pet. 4: 5.) The living are not suddenly to be struck dead, as Bellarmin fancies; for then the judgment would be a judgment of the dead only, whereas the Scriptures plainly teach, and all the Creeds assert, the coming of Christ "*to judge the quick and the dead*"—not the quick as dead, nor the dead as quick, but the quick as quick, and the dead as dead. If our assailants think this absurd, let them tell us what the meaning of that distinction is which the Scriptures and the Creeds so carefully preserve between these two classes in the judgment. We feel bound to take this word, *quick*, as possessing a meaning; if not, why was it put in? And if we are to pass it, as having no special import here, why may we not, in like manner, pass the word *dead*, or the words, *resurrection of the body*, or any other word or words of the Creed? And if it does not mean persons living in the natural life (than which we know of no other significance in these connections), we have a moral and logical right to demand, either the demonstration of some other signification, or the admission that there are to be people in the judgment in the natural life, quite distinct from those who encounter it in the resurrected life.

III. Neither is it a piece of heretical novelty that there should be people who will never die at all. It may sound strange and ridiculous in the ears of men who look to death as redemption, and to this great curse of a violated law as the door of entrance into heaven; but the Scriptures affirm it in terms about which there can be no rational dispute. Jesus said to Martha: "I am the resurrection and the life"—the resurrection to those who are dead, and the life—to whom? Not to the dead, for He is already life to them if He is resurrection to them, but the life to those who shall be living at the time of the resurrection, in that they shall live on without death or resurrection. Hence, the further declarations: "He that believeth in me, though he were dead, yet shall he live [by means of the resurrection], and whosoever is living [*i. e.*, in the period of the resurrection], and believeth in me, SHALL NEVER DIE." (John 11: 25, 26.) We are sure that this is the true meaning of these much perverted words; but there are others which are plainer and less mistakable.

"Behold!" exclaims St. Paul, "I show you a mystery. WE SHALL NOT ALL SLEEP." He is speaking of death and the resurrection. He calls the death of the saint, "*sleep*." And the specific statement is—and special attention is called to it as one of the blessed mysteries of Christian faith and hope—that, "*We shall not all sleep*"—NOT ALL DIE. (1 Cor. 15: 51.) But does he not say, "It is appointed unto men once to die?" In Heb. 9: 27, he does say so; and unto "men," *generically*, it is so appointed. Sentence of death has gone forth against man as a race; and upon the great mass of men that sentence has gone, or will go, into effect. But, in Christ, not every individual is made to suffer it. Already, Enoch and Elijah have been exempted by the redeeming power of God. This demonstrates that the law is not absolute and inevitable. And we are certified that the same will occur with the saints living when Christ comes. The record is: "WE SHALL NOT ALL SLEEP." There must, then, be further exceptions. Again, in 1 Thess. 5: 10, 11, the same Apostle states the work and fruit of Christ's mediation to be, that "Jesus Christ died for us, that *whether we wake or sleep*

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[*i. e.*, die, or not die], we should live together with Him." Why introduce such an alternative in the description if it were not a thing settled in the Divine purpose that some are never to die at all?

And in the preceding chapter, he explains how this impartation of eternal life, and fellowship with himself, is to be accomplished in those who shall "*not sleep*." "This I say unto you by the word of the Lord [specifically a Divine revelation then], that *we which are alive, and remain unto the coming of the Lord, shall be caught up in the clouds*, to meet the Lord in the air; and so shall we ever be with the Lord." Death is not at all embraced in these words, but instead of it a mysterious seizing away of people in life, without being touched by death. In Rom. 8: 11, the same is expressed in the promise: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken your mortal bodies* by His Spirit that dwelleth in you." And the next verse but one seems to convey the idea, that Paul at that time had no expectation that any of his Christian readers would ever die. Those who were living after the flesh, and minding the things of the flesh, he pronounces appointed unto death; for the mere Adamic life can inherit nought but death. But to such as, through the Spirit, do mortify the deeds of the body, he says: "Ye shall live." This promise may legitimately cover the resurrection also; but it is put as if the thing uppermost, and filling the Apostle's mind, was, that such should not die at all.

And thus, in Philippians 3: 20, 21, it is given, as the then common Christian belief and expectation, that Christ was likely to come while most of them should be yet living, and that those who should then be alive, and looking for the Saviour, should be miraculously transfigured and transferred into the likeness and presence of Christ without dying. Paul says: "Our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall *change our vile body*, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself." Just as he says in the passage already referred to: "We shall not all sleep—not all *die;* but we shall all be *changed* in a moment, in the twinkling of an eye, at the last trump"—not by sudden death and resurrection, but so changed as to be saved from dying; thus fulfilling the words: "*We shall not all sleep*"—*not all die.*

Call it nonsense, heresy, and madness, then, to say that there shall be people who will never die, but in place thereof be mysteriously and miraculously transferred to immortality, without tasting of death; we have the satisfaction of knowing, from these infallible records, that it is the nonsense of inspiration—the heresy of sacred Scripture—the madness of the only authoritative teachers of our holy religion.

IV. Nor is it different with regard to the further point, that those who thus mysteriously escape death are to be taken, whilst others are yet left dwelling in the flesh, and concerned with the affairs of this life. What saith the Saviour himself? "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in one field; the one shall be taken, and the other left." (Luke 17: 34–36.) What does this repeated representation mean but that, while men are busy with the common pursuits and cares of life, and everything is rolling on in its accustomed course, unheralded, unbelieved, and unknown to the gay world, here one, and there another, shall secretly disappear, "*caught up*," like Enoch, who "was not, because God had translated him?" Does not the Saviour here set forth most distinctly, that some shall vanish from the company and fellowship of those about them, and ascend to their returning Lord, while others remain in the world, as before? If this is not the import of the sacred words, which we think unmistakable, we demand of those who dispute it, in the name of truth, to show what else they do mean. And until that is done, our statement must stand as the truth of God, despite the jocularity of our friends.

Again, in Luke 21: 36, in connection with

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the great woes which are to fall upon the world in the last years of this dispensation, the Saviour gives this solemn injunction: "Watch ye, therefore, and pray always, that ye may be accounted worthy *to escape* all these things that shall come to pass, and to stand before the Son of man." It is here implied that there will be persons living in the flesh when these troubles are about to be experienced, who, by peculiar earnestness in their expectancy of the Lord's coming as a thief, shall obtain entire exemption from them, and that this exemption will be effected through some mysterious transfer into the presence of the Saviour, which can be nothing else than what is elsewhere explained by the words, "caught up in the clouds to meet the Lord in the air." The same is referred to in Is. 26 : 20, where the saints are represented as called up into some peaceful pavilion, where they are secure, while the rest of mankind are left to encounter the indignation which is then let loose upon the guilty earth.

In Rev. 4th and 5th, we also find a vision of certain saints in heaven, singing before the throne, and already crowned as the victorious subjects of final redemption; and yet the chapters chronologically subsequent to these describe earthly scenes—wars, plagues, pestilences, wickednesses of men and nations, and administrations of judgment on the earth, extending through a period, on no system of interpretation, less than seven years in duration. And as we thus have men already redeemed and crowned in heaven (which crowning can only be in the glorified and post-resurrection state), and kings, nations, peoples, and orders of men, living, sinning, warring, and dying on the earth at the same time, it must needs be that at least some of the saints are taken, while yet the mass of mortals are for a time still left. And as there is no resurrection of dead saints without a corresponding rapture of living saints, it is impossible for these sacred pictures to be realized without just such a separation and experience as that described in the ridiculed quotation.

We might argue the point from other Scriptures; but we are willing to rest the matter on these texts, by which we consider it fairly proven, that certain of God's elect shall be mysteriously and miraculously removed from the world, while yet the great body of its population is left living in it. And if there are any to be left to suffer for their impieties and unbelief, we know of none more likely to be among them than those connected with the corruption, skepticism, and licentiousness characteristic of so large a portion of the journalism of our times, not excepting that baptized with the name of religion. We assure our jeering friends, in advance, that, with their present views and feelings, they need have no fears of the summary interruption of their business by the translation of the saints.

V. The only remaining point in the case is that which relates to the proximity of this marvellous event. It appears to be regarded as particularly out of the way of sobriety that we should say, that any one of these days or nights, and certainly before many more years have passed, the call of God will reach His waiting ones, and transfer them bodily to the skies. We are told that this is presumptuous, fanatical, and impious—that the times and the seasons the Father hath reserved to Himself—that of that day and hour knoweth no man, no, not the angels of heaven—that, for aught we know, it will yet be hundreds and thousands of years before these scenes of the last days shall occur. But, suppose we admit that it is not for any mortal to know when Christ will come, and that it is utterly beyond human power to say when it will be; we would ask our recusants, upon their own premises, what security they have that Christ will not come to gather His elect this very night? If the time is such a secret that we may not know anything about it, who can tell how near it is? If no one knows the day, how can he know that Christ will not come before another year or month is past? We hold that we *can* know something proximately about the time. The Scriptures abound in instructions bearing upon that point. And we are satisfied that the signs have appeared on the manifestation of which Christ has commanded us to conclude and believe that the day is at hand. But if these firm convictions should even exceed what it is allowed

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to know with certainty, the alleged ignorance on which men comfort themselves, and laugh at us, is enough to prove that we may, after all, be right. If we cannot know that it is near, neither can they know that it is far off. Christ and his Apostles have, at any rate, commanded us to *watch*, and that command carries with it the inevitable implication, that any one of these days or nights, and certainly before many more years have passed, the Son of man *may* come; and we are repeatedly assured, that it is just "when men think not," and precisely when the unbelieving are most confidently saying, peace, peace, that the day of doom shall break in upon the godless world.

With these facts before us, then, we envy not the man who can find it in his heart to make sport of the idea that Christ's coming is near at hand, or who believes that he is serving God and truth by holding up to vulgar ridicule the solemn, blessed, holy Scriptural doctrine of the impending deathless rapture of the saints.

THE THREATENING RUIN.

THE revised and enlarged edition of our discourse bearing this title, furnishes a survey of the present condition of the world, and contains the best we have to say on the subject. The symptoms, however, are multiplying on all sides in confirmation of what is there stated.

The eye of the world is now upon Europe—restless, oppressed, fitful, unbelieving Europe, —shaking once more with revolutionary outbreaks, national collisions, bloody battles, and a doubtful future. The demons of war have again been let loose. Venetia and Bohemia are reeking with the fresh blood of thousands, shed in a strange, inexplicable conflict. Numbers of the Germanic States have been overrun with hostile armies. In a campaign of ten days, thirty dynasties have been quite unsettled, and the fate of twenty millions of people has been permanently affected.

A new map of Europe is being made. What the changes will be, no mere human intelligence can foresee; but they will be great as they have been rapid. Austria has been humiliated, and her position as a great power endangered, if not doomed. The temporal dominion of the Pope is in its last throes. Venetia has been ceded to Napoleon, as a bid for his help, by the house of Hapsburg. Italy promises unity and concentred nationality. England is seriously agitated from within and threatened from without. Russia is not a quiet spectator, and will have a hand in matters. The Sublime Porte is implicated, and will be forced to yield more and more. Spain is disturbed at home and has quarrels abroad. And Napoleon, in wonted subtlety, is shuffling his cards for the decision of the destinies of peoples—"the custodée of lapsed possessions, and the indispensable guarantor of new distributions of territory."

We are disposed to think that Austria will fall and be dismembered, by the time this contest has wrought itself out; that Italy will be extended to the Danube; that France will advance her frontier to the Rhine, from its mouth to its Alpine sources; that the Germanic Confederation will be destroyed; that the present European governments on the territory of the old Roman Empire will all become elective monarchies, united under a general Protectorate, which shall presently, in like manner, also extend over the East; and that the Papacy will lose its States, but increase its power by absorbing and turning to its own purposes the new elements of Spiritualism, and operating in subserviency to this general Protectorate, the occupant of which shall be the veritable Antichrist.

Much of this may appear improbable as yet, nor do we undertake to say that we have rightly caught the details of the prophetic intimations on the subject, or of the course of events; but such seems to be the coming outline of things, of which the present disturbances are the commencement. One thing is certain, that the Alliance on which the existing governments and divisions of Europe have been sustained for the past fifty years, is now completely at an end. The old regime is gone. And the whole political face of the Old World is changed, and being changed with a suddenness and depth which must cause thinking men to stand in awe of what is to be.

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But, while these things are going on in the Old World, new dangers have been maturing among ourselves. The war of sections, so fierce and terrible, is ended; but a more horrible war of parties is threatening. Congress has passed a resolution calling on the States to organize, discipline, and equip their militia, and directing that two-thirds of the arms, ordnance, and ammunition now under custody of the general government be distributed among the States—the distribution among the loyal States to take place immediately, and that among the States lately in rebellion to be postponed until further orders. The resolution came up from the Committee on Military Affairs, and was pushed to a vote, without debate or delay, under the previous question. It attracted as little attention in Congress as it has in the country; and the public will doubtless receive with incredulity the assurance that it was intended by those who secured its passage, as the first step towards preparation for another civil war. Although no debate was had upon it, members were urged to vote for it by direct conversational appeals on the floor, on the part of the few who were privy to its introduction. Some were told that it was necessary to enable the Southern loyalists to protect themselves; others that it was simply a matter of detail in the War Department; others that the arms must be taken out of the hands of the President; and others that it was proposed at the instance of the Secretary of War. An appeal was made to allow debate upon it, as it seemed to be a matter of importance—but this was refused.

The state of parties is represented, by those who claim to know, as such that if the fall elections result in the choice of Northern Democrats enough to constitute, when added to the members from the Southern States, a majority of the House, this majority, thus constituted, will claim to be the Congress, and will act accordingly; and that they will be recognized by the President as the body to which he will send his message, and whose sessions he will, if the necessity should arise, protect by military force. They assert, on the other hand, that the Union members from the loyal States—if they constitute a majority from those States—will claim to be the only legal Congress, and will, if necessary, invoke an insurrection of the people to maintain them in that position. They do not in the least conceal their purpose, in the event of such a collision, to appeal to force, and to "drive the rival Congress, with the President and his Cabinet and supporters, into the Potomac," as it is expressed.

There certainly has sprung up a very exciting feud between parties in power, which is extending itself through the community, and from which there is real danger of a new outbreak, more to be dreaded than that which so nearly overwhelmed the country a few years ago. That was a war of sections; but if the present disagreement should be pressed to the extremity that seems to be contemplated, it will be a war of neighbors, and general anarchy and ruin must be the result. May the Lord protect us, and hasten His coming to deliver His people!

SCRIPTURE PERVERTED.

In a late number of a religious periodical of this city, the following passage occurs:

"Dr. Wadsworth, following the ancient fathers, and older Protestant commentators, sees a providential and prophetic adaptation in the names of Scripture localities generally, and of Gethsemane in particular, to the events which occurred there. In this 'oil-press,' in which the olives were pressed and bruised, Christ was bruised for our sins, that oil might flow from His wounds to heal our souls. 'There He trod the wine-press of his Father's wrath, and trod it alone.'"

This is a common, but most extraordinary perversion of the meaning of Scripture. Treading a wine-press, and being crushed in an olive-press, here placed side by side, as if they had the same signification, differ as widely as crushing and being crushed. A more striking contrast could hardly be imagined than that exhibited by these two metaphors, which refer to entirely different events. Christ was, indeed, bruised for our iniquities in Gethsemane and on Calvary, as Isaiah had predicted in chapter fifty-three: but when He shall hereafter tread the wine-press of his Father's wrath alone, ac-

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cording to Isaiah's subsequent prophecy, in chapter sixty-three, His enemies, and those of his Father, will be crushed. The first prediction relates to His first advent in humiliation; the last to His second advent in glory and power.

Dr. J. Addison Alexander was not a millenarian; but, in regard to this passage, he says: "The treading of the wine-press alone, is an expression often applied in sermons, and in religious books and conversation, to our Saviour's sufferings. *While the impossibility of such a sense in the original passage cannot be too strongly stated*, there is no need of denying that the figure may be happily accommodated in the way suggested, as many expressions of the Old Testament may be applied to different objects with good effect, provided we are careful to avoid confounding such *accommodations* with the strict and primary import of the passage."

In regard to Dr. Alexander's remarks about accommodation of Old Testament texts, it would be well for our clergy to put some limitation on a custom more honored in the breach than the observance. Such an accommodation as that in question may possibly be considered a *happy one* here, where people are not accustomed to see the process of treading the grapes; but in Palestine, or anywhere in the south of Europe, a more *unhappy* accommodation could hardly be devised. We have heard this identical passage quoted very many times in the pulpit without the slightest intimation that it could refer to anything except the sufferings of our blessed Lord, to which no competent Biblical scholar will pretend that it has the most remote relation. Indeed, it is difficult to imagine that any person reading consecutively the fifty-third and sixty-third chapters of Isaiah can for a moment suppose that the bruising of the first, and treading the wine-press of the last, refer to the same transaction. E. M.

CURIOUS RELICS—ANCIENT ISRAELITES IN AMERICA.

We are all more or less acquainted with the so-called "Indian Mounds," found in various parts of our country. There are hundreds of them in Ohio alone—several near Newark, Licking County. Pipes, copper beads strung upon a vegetable fibre, human skeletons, skulls, bones of animals and birds, some charred by fire, as if they had been sacrificed upon a burning pile, have been obtained from them. For centuries it has been a most interesting subject of inquiry, Who built these mounds? whence came their builders? Within the past few years some relics have been discovered, which are thought to throw light on the subject:

The first is a little coarse sandstone, not quite an inch and a half high by about two inches long. It was found in the "Wilson Mound," and bears the face of a human being. On the forehead are five distinct Hebrew characters, which are interpreted to mean: "May the Lord have mercy on him (or me) an untimely birth," evidently an expression of humiliation.

The second relic from the same mound is stone closely resembling limestone. It is rather triangular than square in its form, and yet it differs widely from both. It represents an animal, and contains four human faces and three inscriptions in Hebrew, signifying devotion, reverence, and natural depravity.

The third stone was found in 1860, about three miles from Newark. It has a shape like a wedge, and is about six inches long, tapering at the end. On one end is a handle, and at the top are four Hebrew inscriptions.

The last relic is an object of much interest. It was found in 1860, and has engraved upon it a figure of Moses, and the Ten Commandments. One side is depressed, and the reverse protrudes. Over the figure is a Hebrew word signifying "Moses." The other inscriptions are almost literally the words found in some parts of the Bible, and the Ten Commandments are given in part and entirely—the longest being abbreviated. The alphabet used, it is thought, is the original Hebrew one, as there are letters not known in the Hebrew alphabet now in use, but bearing a resemblance to them. All things on this stone point to the time before Ezra, to the lost tribes of Israel; and the theory is that some one of these tribes found their way into this continent and settled where the State of Ohio now exists.

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The Prophetic Times.

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Special Contributions.

THE SIGNS OF CHRIST'S COMING.

TRANSLATED FROM LUTHER.

"And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory."—LUKE 21: 25-27.

LET it be understood, first of all, that these signs of the great day, though manifold and striking, nobody, or very few, when they come to pass, will heed or receive as such signs; for these two things, as Christ and Apostles have foretold, must both occur together, namely, that many and great signs shall be given, and yet that the day of judgment will come as unexpectedly to the world as it ever could have come at any time since the beginning. Though men shall see and hear tokens of the end, and be told that they are the heralds of the impending judgment, they will nevertheless not believe, but laugh at the idea, and in their false security call others fools for being afraid that the heavens are about to fall, and that we shall live to see that day.

It is certain, however, that some will live to see it, and some who least of all concern themselves about it; and that such self-security and heedlessness shall possess men as the time approaches, we will show from the words of Christ and His Apostles.

In immediate connection with the text (verses 34, 35), Jesus says: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth." From these words, it is clear, that men shall give themselves to gluttony, inordinate drinking, and general worldliness—that in all places they shall be so engrossed and steeped in these things as to be no more awake to what is about to transpire than if that day were never so far off; for where there is no feeling of security, and no heedlessness, that day cannot overtake with such unexpected suddenness. In that, He says, it shall come "as a snare," by which birds or beasts are caught just when most earnest in pursuit of food, and least aware of the presence of the fatal cord, he gives us amply to understand that the world shall carouse, eat and drink, build and plant, and have the whole heart set on earthly good, and look upon the day of judgment as yet a thousand years off and more, and so be hurried, in the twinkling of an eye, to the fearful judgment-bar of God.

To the same effect is Luke 17: 24, "For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so also shall the Son of man be in His day." Behold here, also, that that day shall come upon all the world with the utmost suddenness. The same further appears in what follows in verses 26-29: "And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot,

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they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." These words abundantly show how self-secure the people shall be, and how they will be immersed in the cares of the present life, refusing to believe that the day has come.

Now, without doubt, Christ has not foretold these signs that no one should regard or understand them when they appear, else He has in vain exhorted and said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand;" also, "Lift up your heads, for your redemption draweth nigh." There must, therefore, certainly be some to obey the admonition, understand the signs, lift up their heads, and wait for their redemption, although they may not know the particular day in which it is to occur. Hence, we have need to note well whether, perhaps, these signs are not now being manifested, or already past, or about speedily to appear.

I do not wish to force or constrain any one to believe as I do; but neither will I permit any one, on the other hand, to take from me my belief that the day of judgment is not far off. Christ's words and these signs move me so to believe; for whatever chronicles we may read, from the time of Christ until now, we shall not find a parallel to what the world has shown itself within the present century. Such building and planting has never been so common—so universal; such expensive and varied food and drinks have also never been so usual as in our day. To such an extravagance of expense have people also gone for clothing as to make it impossible to go any further; and who has ever read of such commercial operations as are now encircling and swallowing up the world? whilst all descriptions of art and science are coming up, and have come up, the like of which has never been since Christ was born.

Besides, there are now people so acute and knowing as to leave nothing hidden; and boys of twenty years of age know more than twenty doctors previously knew. The knowledge of languages, and all sorts of wisdom, flourishes to a degree compelling us to confess that the world has reached its very culmination in what relates to temporal interests, or what Christ calls, "the cares of this life," eating, drinking, building, planting, buying, selling, marrying, doing for children, and such like, which, whosoever considers, must acknowledge that it cannot hold much longer. Nor is it for us to resolve how things may be improved and reformed. There is a light breaking upon the world, and a day coming, be it what it may, which shall work wonderful changes. There has not been in Christendom hitherto such intelligence, such penetration, such mental activity in and about things of this life, to say nothing of the new discoveries of printing, firearms, and other implements of war.

And not in worldly affairs alone have things come to the full, but also in spiritual matters. Great errors, sins, and falsehoods have never so prevailed upon earth since the beginning as in the present century. Behold the Gospel of Christ publicly condemned, the Pope's lies everywhere accepted as laws, and he set to oppress and flay all the world, even to the market-places. Behold the daily multiplication of masses a thousandfold everywhere, than which sins there cannot be any other of equal turpitude. Behold how, by confessions, sacraments, absolutions, and commandments, unnumbered souls are being sent to perdition, till it would seem as if God had surrendered the whole world to the power of hell. In short, it is not possible for greater falsehoods, more horrible heresies, more alarming blindnesses, more daring blasphemies, to come and increase upon those which now bear sway in Christendom by means of bishops, cloisters, and boasted schools, in which the dead, blind, heathen Aristotle teaches and governs more than Christ himself.

The Pope, furthermore, has supplanted Christ, and become His viceregent. It is only too true that he does, indeed, sit in Christ's place, though, would God, he were in the devil's place. Nor will I here speak of those coarse transgressions, such as unchastity, murder, unfaithfulness, covetousness, which abound to the greatest extent, and for which all shame and fear has departed.

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Be it as it may with reference to other signs, I am certain about those of which Christ says, that eating and drinking, building and planting, marrying and giving in marriage, and other cares of this life, shall govern until His coming; and I am also equally sure that what He says in Matt. 24 : 15, concerning the Antichrist, that under his rule the greatest errors, blindness, and sins shall prevail, even such as now have fullest sway in all tyranny and shame under the papacy. And this, above all, constrains me firmly to believe that Christ will soon come; for such sins are too great for Heaven to look upon much longer, and provoke and defy the judgment of God to an extent which must speedily bring it upon them. If it were mere uncleanness, like that before the flood, or only the common sins of the world, as those of Sodom, I would not hold so strongly that the day of judgment must be near; but when God's service, God's Word, God's sacrament, God's children, and everything appertaining to God, is disturbed, borne down, condemned, blasphemed, and the devil put in His place, worshipped and honored, and Satan's lies held for God's truths, this must make an end of things. As I look around me, I have not the slightest misgiving upon this point. Amen.

But the Apostles, also, have prophesied of this self-security of men as the day of judgment approaches. St. Paul (1 Thess. 5 : 2, 3) says: "The day of the Lord so cometh as a thief in the night, for when they shall say, Peace and safety, then sudden destruction cometh upon them." Now, we know full well that a thief never comes but when one is most confident, and least expecting him. And (2 Pet. 3 : 3, 4, 10) we read: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation; but the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise," &c. Who are they that thus walk after their own lusts but ecclesiastics—Papists? who will obey neither God nor man, but seek to bind all men, to be themselves free to live and do as they like. These are they who also ask: "Where is His coming? Dost thou believe the judgment to be near? Indeed! things will nevertheless continue as they have been.

We read, also, in the history of Jerusalem's destruction, that many signs were wrought, but that they were not believed to be tokens of the end until judgment was executed; and so, from the beginning of the world, has it ever been, that the unbelieving would not believe the day of their calamity to be so near as it was until it was accomplished upon them. To this end is the saying (Ps. 55 : 23): "Bloody and deceitful men shall not live out half their days," for they are continually presuming, and never fear, so that their doom must overtake them unawares. Thus, also, is it in this case; people are putting off the day of judgment for yet a thousand years, when another night may bring it. So much for the first class of signs. We will now look, also, at others.

"*And there shall be signs in the sun.*" The sign to be given in the sun is, that it will lose its brightness, after the style of what has oft occurred, as Matt. 24 : 29 says: "The sun shall be darkened." Here, again, I will not trifle, but declare my understanding of the matter. It is the opinion of some that the sun is to be so darkened as never to shine again; but this cannot be the meaning, for day and night must continue unto the end, as God fortells in Gen. 8 : 22, where He says: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." This sign must, therefore, be accomplished without hindrance to the succession of day or night, and it must occur before the judgment day, for the reason that it is a token of its nearness and coming. It cannot, therefore, be more than a mere darkening of the sun in its accustomed course.

And such a sign in the sun has always been taken as betokening disaster, which has usually followed it, as history shows. We have, of late years, had so many such eclipses of the sun, that I am not aware that ever there has been so large a number so close together before. God has kept silence, and no special misfortune has followed, and hence they have been disregarded, and lightly passed over. The astronomers, moreover, tell us what is indeed true, that

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such things occur in the natural course of the heavenly bodies, and thus strengthen heedlessness, and increase the feeling of security; but none the less does God, after this manner, order His administrations, keep silence, permit us to think ourselves safe, and still pursue His purposes. Be it the natural course of the heavens as much as it may, such signs are always indications of wrath, and certain disaster will come after them. Is God, on that account, to make other sun, moon, and stars, or give other signs in them, if before it come some additional ones are to be seen?

The motions of the heavens are from all eternity ordained to furnish such signs before the great day shall come. The heathen write, that the comet also is a product of nature; but God creates none which is not a herald of adversity. Thus, also, Aristotle, that blind guide, has written a book concerning signs in the heavens, in which he refers them all to nature, and makes them anything but signs. Him have our philosophers followed, and one fool has filled the world with fools; but know thou what shows itself in the heavens, in and beyond the common course of things, that therein the wrath of God certainly lets its tokens be seen.

"*And in the moon.*" This sign is, as written in Matt. 24: 29, that "the moon shall not give her light," that is, shall have her brightness taken from her. And the same is to be said of this that has just been said concerning signs in the sun, be they as natural as they may; and it has also often occurred in recent years. It has, indeed, been long since there has been a year in which either the sun or moon have not lost its brightness, sometimes both in the same year, sometimes the one twice. If these are not tokens, what are tokens? Admit that more have occurred in former times, they were still not so numerous, so close together, and with each other. When Jerusalem was to be destroyed, there were some signs given which had often before occurred, but they were new signs nevertheless.

"*And in the stars.*" That is, as Matt. 24: 29, says: "The stars shall fall from heaven." This is now daily to be seen, and I know not whether it formerly so often occurred. Aristotle, in his folly makes this also to be an insignificant phenomenon of nature; but the Gospel, which is the word and wisdom of God, pronounces the falling of the stars a sign—and there let the matter rest. Hence, if the stars fall, or the sun and moon fail to give their light, be assured that these are signs; the Gospel cannot utter falsehood. But since in these years so much has occurred, and so close together, and still nothing special follows, you are to conclude that these are the signs of the nearing judgment of which the Saviour speaks; for the same must largely and oft occur, abundantly to betoken and announce the great and terrible day. These signs are being given, and have for a long time been displaying themselves; but no one is concerned about them. Thus, also, shall it be that people shall wait for other signs, as the Jews for another Christ.

"*And there shall be upon the earth distress of nations, with perplexity.*" It is not to be understood that all people, or the greater portion of them, shall suffer these distresses, for it must be observed that they are to be signs. The stars do not continually fall from heaven; the sun shall, also, not withhold its light for an entire year or month, but only for a very short period, a few hours, more or less. The moon shall also not be darkened for an entire week, or an entire night, but as the sun, for a few hours only, merely for the purpose of signs, and not for the bringing of everything to destruction. In like manner, shall not many people suffer these distresses and perplexities, but comparatively few, and also not continuously, that they may be signs to others, who shall disregard them, and, under the physician's teaching, shall say, it is owing to their color, or their sad disposition, or to the planets in the sky, or to some other natural cause. Meanwhile, for all that, these predicted signs shall pass unnoticed before the blind, and so transpire that we, with open eyes, may look upon them, and still not understand them, as happened to the Jews respecting Christ, as Matt. (13: 14) writes.

"*And upon earth distress of nations.*" Not bodily distress, for, as we have heard, there shall be plenty of joy and good things left, that

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they may eat and drink, build and plant, buy and sell, woo and be wooed, dance and leap, and wrap themselves in things of this life, as if they were to continue here forever. I take this distress to be the great agonies of a remorseful conscience; for inasmuch as the Gospel is suppressed, in which alone the conscience can be truly comforted, and the teachings of men are put in its place, which direct us to free ourselves from sin by our own works, and to merit heaven by our endeavors, there properly follows an oppressed, straitened, and beclouded conscience, which cannot rest, which fain would be pious and acceptable to God, and torments itself with anxiety, and still cannot find the way of peace. Its sins and self-condemnation weigh it down, and cause it perplexity. Do what it will, it still finds no rest; and this is its distress, that it knows not what or how to do. . . And if there formerly and always have been such people, still the trouble was never so common and widespread as now. . It has, therefore, never been a sign of approaching judgment until now. The *signs* are great and many, and still the mass of mankind will not give heed.

"*The sea and the waves roaring.*" This shall occur by means of the wind, for all noises of the water are produced by the wind; hence, the Lord here predicts that there shall be many and great tempests. But by the sea we are not to understand the outside ocean only, but all standing waters, as the Scriptural use of the word signifies, as where it is said, "God called the gathering together of the waters seas" (Gen. 1:10), whether they were oceans, seas, or lakes; streams, however, are moving flowing waters.

Now it is not to be supposed that all waters, streams, lakes, seas, oceans, and whatever other sorts there may be, shall, at the same time, and in like manner, rush and roar with tempestuous agitation. It is to be a sign that some seas shall thus be moved, and that this shall happen frequently, and in close succession; for as not all the stars shall fall, nor all men be distressed, in like manner not every water shall roar, nor yet the same at all places.

But here will our learned people put in and say, have we never seen such winds than these, or heard water roar? Does not the famous Aristotle teach how naturally all this takes place? Let such talk on, knowing full well that God's Word and signs must needs be disregarded by such sage divines; but keep thou to the Gospel, which teaches thee to believe that all great storms and noisy agitations of the sea are tokens. And however many times such signals have been given in other days, they shall nevertheless become more numerous and terrible as the day of doom approaches.

It appears to me, however, that for the last ten or twelve years we have had and heard such storms, such roaring and commotion, to say nothing of what is yet to come, that I can scarce believe the like has ever been heard for many ages; and it is also to be remarked, that although some of these *signs* have here and there shown themselves, they must still be multiplied along with the general multiplication of tokens. For the last times shall behold the sun and moon losing their brightness, the stars falling, the winds and waters in fearful commotion, and whatever else is predicted, simultaneously occurring; everything comes together upon one heap.

In like manner have we also beheld many comets and crosses in the sky, and unheard of diseases coming up; and how many signs and wonders, in the few past years, have we seen in the heavens? suns, moons, stars, shining bows, and many other rare appearances! Beloved, let these be taken for signs, and for great signs, betokening something great, which your astronomers and learned women cannot say have originated in the ordinary course of nature, for formerly nothing of the sort was ever known or predicted. . . Such congregations of signs will bring after them more than all natural reason can think.

"*Men's hearts failing them for fear, and for looking after those things which are coming on the earth.*" This shall be realized not so much by the profligate mass, who disregard God's tokens, and refer everything to natural causes, but in the case of the best and most distinguished, whose hearts these things affect, and who are given to reflection; and this fainting or failing means that they shall be fright-

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ened to death, or the next thing to death, and that their fear shall consume them, and wring out of them all strength and hopefulness. But what is it that they shall await with such overwhelming dread? Christ's answer is: "Those things which are coming on the earth;" that is, the day of doom, the dreadful judgment, the fires of hell, eternal death, and all that accompanies these things. But why are they in such terror and dismay, and not the entire world, upon which these things shall fall, perhaps not reaching them at all? Answer: because this is to be God's sign, which must needs be disregarded by the world at large. . . . . "*For the powers of heaven shall be shaken.*" By the powers of heaven some understand the holy angels; but as Christ is speaking of signs, and says that we shall see them, and thence know that the day of judgment is at hand, they must certainly be open and visible, and perceptible to the bodily senses, for even though the people to be distressed with perplexity, and made faint with fear, have the seat of their trouble in their souls, it is still manifested by their bodies in words and conduct externally visible. In like manner must also these powers of heaven be something that can be corporeally and outwardly moved and understood.

The Scriptures, however, speak of heaven in a twofold way. First, concerning which so much is said, "the powers of heaven are spoken of in the sense of the strength of heaven, or of the heavens, which are, of all created things, the most influential, as written in Gen. 1: 8, "God called the firmament"—that is, the place of strength or invigoration—"heaven:" for all created things under heaven are controlled and invigorated by means of the light, heat, and motions of the heavens. What would the world be without heaven but a waste, dark wilderness? It is after this manner, also, the Scriptures designate the rulers and authorities in the world as "powers," for the reason that they govern and rule their subjects.

In the second place, "the powers of heaven" are spoken of in a sense equivalent to "the hosts of heaven," as in Ps. 33: 6, and in Gen. 2: 1, which is also the most common way in which the Scriptures speak of heavenly powers; and it is clear, from these passages, that the hosts or powers of the heavens and the earth are everything which they contain, such as the sun, moon, and stars above, and men, beasts, birds, fishes, trees, &c., below.

The reference, therefore, may be to both these kinds of heavenly powers, but especially to their hosts. Thus, Christ's words come to mean, that all created things shall be influenced to give signs of the great day, the sun and moon to give signals of darkness, the stars by falling, nations with wars, men with fearful anxieties, the earth with quaking, waters and winds with commotion, the atmosphere with pestilence and poison, and thus, also, the heavens, with their hosts, and shaking.

But what this shaking of the hosts of heaven is, I do not yet know; it may be some great and peculiar combinations of the heavenly bodies, the wonderful gathering together of which is an infallible sign to the world. Christ does not, indeed, say that all the hosts or powers of heaven shall be moved, but some of them only; for not all the stars shall be moved from their places, as was said above, nor shall all men be overcome with fear, nor all waters at the same time be in noisy commotion, nor sun and moon be every day darkened, for these are to be but signs, which can only occur at particular times, and in few places, that they may be something special, and singled out as tokens to the great mass, who will not so regard them. . . Let the unbelieving doubt and disregard God's signals, and say, it is all the work of nature in her ordinary course; but keep thou thyself to the Gospel.

There are yet other signs spoken of in other passages, such as "earthquakes," "pestilences," "famines," and "wars." (Luke 17: 20 *et seq.*; Matt. 24: 7.) Of these, we have also seen much, although they have existed at other times likewise; but they are not on that account the less signs, but are specially such, as they accompany the others, and fall in the same period. Every one also knows that at present the business of war is so vigorously prosecuted that, as it was in former times, the children are conscripted, and that things in this line have been brought to the highest and most fearful

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pitch of perfection in instruments of destruction, arms, and engines of warfare. . . Beloved, let these things be taken for signs which foretell something momentous; but they are already forgotten and disregarded.

"*And then shall they see the Son of Man coming in a cloud, with power and great glory.*" Here you may again refer the "power" to the host of angels, the saints, and all the creatures who are to accompany Christ in His coming to judge the world, which I take to be the true meaning, or you may refer it to the might and strength in which this coming of Christ is to exceed the feebleness and infirmity which encompassed His first coming. He does not only say here that *He will come*, but that they shall *see Him come;* for in the way of corporeal birth He also came, but no one saw Him coming. He also comes daily in a spiritual way, through the Gospel, into believing hearts, in which, also, He is seen by no one; but the coming which is here described shall occur openly, in such a manner that every one must needs see Him, as in Rev. 1:7 is said: "And every eye shall see Him, and they also that pierced Him," and so perceive that it is none other than the man, Christ Jesus, in corporeal form, as he was born of Mary, and lived upon earth. For otherwise, He might well have said, "They shall see me," without clearly involving His appearance in human form. But, as He says, it is "the Son of Man" whom they shall see, it is clearly expressed that it is a bodily coming, and a bodily seeing, in a bodily form, though it shall be in great power, with great hosts of angels, and with all glory. He shall sit upon a cloud of light, and all His saints with Him.

Of that day the Scriptures say much, and with reference to it, also, everything is ordered. So much for the "signs."

NEGLECT NOT THE PROPHETS.

It is worthy of notice, because of the unwillingness that many even of God's professed people feel to study or to walk by prophecy, that Daniel, when pouring out his soul before the Lord, in confession of his own sin and the sins of the people, used the following language: "Neither have we hearkened unto Thy servants, the prophets, which spake in Thy name to our kings, to our fathers, and to *all the people* of the land." This was a confession of sin. Is there, then, any portion of the law or Gospel which exonerates us, who come after Daniel, from the duty of taking heed to the prophets? Many Christians think, all they have to do with prophecy is with that which relates to its fulfilment in the birth and sufferings of Christ—that there their interest ends. But *should* it end there? That allegiance to which we profess to be restored implies not merely knowledge of the door of entrance into the kingdom, but an interest in that kingdom, and in all that relates to the great King. Shall we be satisfied, then, to know we have a crucified Christ? Shall we be arrested before the countenance that was marred more than that of any man, and sit down unconcerned to learn further of the glorious return in robes of light, in the thunder of power, and with the Conqueror's insignia? How *can* it be so if the *heart* is the Lord's? When we give our affections to an object on earth, does our interest cease at that moment? Ah, no! it only then begins. Need I follow it in its daily increase? We all know how that a very trifle associated with our heart's chosen object interests and occupies. Is it not then a fair inference that Christians are too much in love with this world, with the things that are seen, else there would be a more earnest search for the Master's purpose? The Bible tells much of Christ's will towards this world, His inheritance, more than those who do not study it imagine—aye, more than those who do study it ever expected to find; and, with the prophets' utterances in our hands, shall we be guiltless if we forfeit, through ignorance, through indolence, through fear, or through indisposition, that fruit of the Spirit knowledge which the world covets as the end of its own wisdom, and which it is striving for with a restless fever, not knowing, alas! how fatally its perceptions are blurred, using, as it does, the medium of human passions? Awake, then, O ye Christians! and, like Daniel from the books, learn from your hand-book, the Bible, what the King says of His coming. L.

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Selections.

WARNINGS AGAINST WORLDLINESS.

These are times that call for particular watchfulness on the part of Christians. We have had a great upheaving of the evil passions of men. The worst powers of humanity have had almost unbridled liberty to subvert and ruin, and mightily have they done their work. I speak not of physical ruin and overthrow—this is sad enough—but of the subversion or perversion of the moral forces of society. We have come to worship *power*. We ask no longer what is right, but what has the power of popularity in it. We bow down before organizations, and because there is strength in them, we huzza with the crowd, fall into rank, and march as they march, do as they do, and feel easy because we are with the multitude, and quite up to the march of the world. Conscience sometimes suggests a feeble question—occasionally wakes us with an awful dream—comes while we pause and pant for breath, and makes repose troublesome—disturbs the quiet hours in which we sit down to count our gains by challenging us also to count the cost: "What shall it profit a man if he gain the whole world, and lose his own soul?" But we rally again. The whirling force of power catches us up in its resistless gyrations, and soon we are carried far from the quiet haven, where truth whispered in dreams, to the boisterous waters of warring commerce.

Is it strange that we lose our reckoning? What course have we to go but the course of the power to which we commit ourselves! We have no individuality. We do not hold ourselves personally responsible; our company, our party, our brotherhood—they take the responsibility. I rest under their eyes, lose myself in the vast multitude, and shoot blindly out according to orders, and look not to what I do. Do we not see that this is slavery! worse than the voluntary physical bondage of the Jew, who gave his ear to be bored, and took the badge of servitude without shame before his brethren! It is the voluntary bondage of the soul; it is idolatry. It is rendering the homage which is due to God alone to a mere aggregation of frailty and imperfection like our own. O, man, better worship thyself than the many-headed monster we call popularity! True self-reverence may lead to God, because it is homage to that which is divine in the soul; but devotion to the wild whim of the multitude—what is it but the old story of the Israelites in the wilderness and their calf of gold!

We hear men counting the number of churches destroyed by the recent war, and note the sad countenance with which the desolated picture is conceived. This is all very well so far as it goes; but were it not better to mourn over the religion that lies buried beneath these ruins? The desolated heart-sanctuaries that have been made all over the land, North and South—the blotting-out of the handwriting of God from the fleshly tablets of the heart—the paralysis of the spirit-power that made the soul a temple of peace—what think we of this? Is not this a sadder work than the material desolation of war? Men say it is a *necessary* evil. Does this make it any the less frightful and ugly to behold? Necessary! How necessary? Shall we go into that deep question? By no means. We are for a practical view of the true, the beautiful, and the good, and we will not lose ourself in speculations, that stretch up into the outer darknesss. This much, however, let us say in passing: If there be necessary evil, it is a necessity of which man is the author, and for which he, therefore, is responsible. It is a poor refuge, therefore, to fly to for our defence. Let us return to God, and to his righteousness, and we shall no longer share in the responsibility of this necessary evil, nor feel obliged to take part in its terrible infliction. The Church is appointed for a higher work; it is her's to restore, to bring back, to grow up into a glorious bride adorned for the marriage of the Lamb. Let the world do the work of the world; as the evil is hers, let her take care of it in her own way when it becomes necessary. But let

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the Church also mind *her* own work. Is she doing so? Has the Church nothing to do with the evil that is in the world? Is she not appointed to fight against it? Certainly. But the weapons of her warfare are not carnal; they are mighty to the pulling down of strongholds, but they are spiritual. We fight not with flesh and blood, but with evil in its higher essence and organizations. When we take part with the world in her contests with evil, we necessarily adopt her weapons, and with these, perhaps, her spirit also, and so far precisely become recreant to the kingdom to which, supremely in this strife, our services belong. We must fight against evil, but under Christ, not, as many suppose, under the world. The world fights evil with evil; the Church fights it with the good. The world governs by force—the Church, by love; the world kills—the Church makes alive; the world seeks her own glory—the Church the glory of God. Do we say that the world-power is not ordained of God? We say it is, but for the restraining of evil by punishment, that the Church may save the sinner by offered mercy. God has a government for the evil in this world, and he will have one for it in the world to come; but that government is not given to the Church in either case. Let us not confound things that differ; this is the weakness that too often ruins our religion. We cannot serve two masters, and yet how many of us are trying to do so.

Association with the world in the work of any great passion introduces us almost invariably into practical intimacy with many of its vices. These at first disgust us; but by degrees we grow familiar with them—"then we pity, then embrace" them. It is the nature of all great passions to absorb into themselves almost all the other powers of the soul; everything is made subsidiary to the great interest, and virtue, religion, the culture of the Divine life, will be generally neglected. Instead of these, lower cravings of the nature will begin to plead for gratification, and a stifled conscience will raise but feeble resistance to the invitations of fashionable and gay society. If it speak at all, it will soon be silenced by the jeer of the rationalist, or the coarser mockery of the sensualist. Soon, like an old and faithful friend with whom we have madly quarrelled, we will come to despise her voice altogether, and marvel, with the most reckless and giddy, that we could have ever been so silly as to consult her at all.

This is the process of ruin through which myriads have passed in the last few years, and in which the Church now finds many that once bade fair to become burning and shining lights in the Master's kingdom. How sad the picture, and how solemn the responsibility of the Church in this crisis of her fortunes! Will she not consider what she can do to recall these wanderers to the right paths? If, through her own rash participation in the causes of their ruin, she has led them into straying, will she not repent of her sin, and turn again to God with renewed zeal for his name?

We do not speak in the temper of an alarmist; but there is evil in the land—evil in the Church, and we would have the Lord's people foresee the coming worse, and provide for it and against it, that it may be turned into better. Every congregation should set about to put itself in more perfect order for its work. Let each provide the things that are wanting to her. Let her prayerfully consider the life of her members, and earnestly seek to develop it unto holiness. We hear of general complaint against many carnal indulgences, which need to be specially corrected.

Fashionable amusements are carrying away the young; they usurp the place of prayer. The music of praise is hushed, and the music of revelry swells out in the festivals of Bacchus. We eat, and drink, and dance, and die. What a glorious career for man! But it is all that the world can give. Our young people are blinded with the folly. We have been paying a great price for this world in the last half decade—at least, we have entered into promise to pay—and no wonder that the world seems very valuable, and grand, and delightful. Why should we not enjoy it? Let us eat and drink, for to-morrow we die, and the day of festivity must close in darkness. Having paid, or promised to pay, so much for thee, bright, sweet, beautiful world, shall we now lay thee by as a

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too dearly bought whistle, and have no sweet music out of thee? No, on with the dance! We will chase the hours with garlanded heads, and on tripping toe, to the music of our own hearts. Why should we deny ourselves these innocent pleasures? Because they are a gilded lie. They glitter to deceive; they charm with a tumultuous joy, only to deafen the soul to the higher strains of celestial music. They are the sirens that allure the seekers after better lands; they stop us in our grand voyage in search of the true Eden—our return to our long lost home—and allure us to anchor to their ocean isle, and sip with them the sweets of its flowery mead. Better, like Ulysses and his crew, to stop our ears, and bind our bodies to the mast, than listen to the clear voice and magic speech of these enchantresses of the sea.

Carnal pleasures soon cloy. The appetite of the senses is strong, voracious even; but it is easily overfed, and then we grow sick. It is not like the appetite of the soul. The thirst of this is infinite, and its capacity boundless; it knows no satiety, but invigorated by every fresh draught of the waters of life, it expands for fuller and larger measures of the heavenly nectar. We rise by the rarity of the ethereal nourishment on which we feed, and are wafted higher in our celestial soarings in proportion to the inspiration we breathe; but the appetite of the senses soon burdens itself with indulgence—soon deadens itself with gratification. We listen to sensuous music, and delight soon softens into sadness; the sense grows weary under its own ecstacy. We cry for some stronger stimulus. We wind through the mazy dance, and feast ourselves on the luxury of motion attuned to music. We feel the pleasure, the rapture of the mazy movement in every muscle and nerve of our bodies; it is the very elysium of the senses. We could wish ourselves immortal dancers—priests and priestesses of Terpsichore forever; but, alas, the limbs grow weary—the blood, hurried unhealthfully through its channels, oppresses us with lassitude—appetite sickens under excessive indulgence, and we must yield. Depression calls for still further stimulus, and we thirst for the sparkling bowl; we fly to the intoxicating cup. The senses, already overcome with excessive excitement, can bear but little more; and soon we lie down, exhausted with excess of pleasure, to troubled dreams, and wake again to a stupid sense of our folly and our shame. Vacuity, ennui, restlessness, and returning appetite, now morbid by excess, drive us to a repetition of what we know must bring, in increased degree, the same bitterness of remorse; but we do not pause to think. The lust of the hour triumphs over the eternal good of the soul; and thus we go from excess to excess, in the giddy whirl of passion, till debauchery fills her bowl of poison with the wreck of the soul, and hell plucks from the very arms of the Church one of her little ones.

Young and old, think of these perils. O, guard your hearts against the invading power of the world! Hear how the Scriptures warn you against its friendships, its fascinations, its wiles! You cannot serve God and mammon; you cannot walk after the Spirit and after the flesh. You cannot labor for sin, and have your fruit unto holiness. You cannot frequent, as a votary, the shrine of Bacchus, and minister with clean hands about the altar of God. You must choose whom you will serve—God or Baal—and the choice must be made now. O, be wise and make it right!

THE COMING TRIBULATION.

(Luke 21: 36; 1 Thess. 4: 16, 17.)

It is a generally acknowledged fact—acknowledged not only by those who compare the signs of the times with the Word of God, but even by those who are inattentive to the prophetic truth—that we have entered upon critical times. Some of God's servants hesitate not to declare that we have entered upon the crisis which will bring on the revelation of the Beast, or the Antichrist in his last form, and usher in the coming of our blessed Lord. Certainly, looking at the lamentable state of religion in the so-called Christian countries all over Christendom, and in our own country, we cannot be wrong in asserting, that "the falling away" (Gr. ἀποστασία, 2 Thess. 2: 3) has *not only begun*, but *has far advanced*. When we read of a hundred and ninety-eight clergymen

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of the Church of England (calling themselves the Anglo-Catholic Church) making an earnest application to the idolatrous Church of Rome to be united with her—yea, and when some of the dignitaries and influential laymen of the Church supplicate the Greek Church—little differing from Popery—to extend the hand of brotherly fellowship to them, what shall we call this but "a falling away from the faith once delivered to the saints"? Living members of Christ's Church *are united* in Him, be they now attached to whatever section of the Christian Church, and the endeavor to unite dead bodies must be futile in the extreme. Then what shall we say of the infidelity of Bishop Colenso, and his supporters of various shades of unbelief and scepticism, and the masses of unbelievers in the inspiration of the holy Scriptures, both high and low, scattered throughout our land and British dependencies? We know the Apostle, Paul, distinctly told the Thessalonians when they should see this apostasy making its appearance in the Christian Church, then they might look for the revelation of the "Man of Sin—the Son of Perdition." With the revelation—rise from the bottomless pit—of this monster of iniquity, persecution against the saints will commence, for he will demand *exclusive* worship, as "he will deny the Father and the Son." (1 John 2 : 22.) If, therefore, the saints are to be exempted from this persecution, they must either *be taken up* by the Lord, or in some way *protected and saved.* For this, there is ground to believe in the Word of God.

It is a truth, observed both in the Old and New Testaments, that whenever great calamities were denounced by the prophets of the Lord against His people, on account of their sins or departure from him, there is generally pointed out either a refuge, or a specification of the exact length of time of the tribulation, for the comfort and encouragement of the godly remnant. Thus, the prophet, Malachi, speaking of the last days of this present dispensation (chap. 4 : 1, 2), says: "For, behold! the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble. . . It shall leave them neither root nor branch." "But unto you that fear My name shall the Son of Righteousness arise, with healing in His wings," &c. In Rev. 2 : 10, the very days are stated during which the time of tribulation should continue.

In order to corroborate this consoling fact, let us state some further proofs:

1. Let us refer *to God's dealings with His own in times of old.* Noah, for instance, and those who, by God's appointment, were to be saved with him in the ark, had all to be safely housed before the destructive flood could come upon the earth. Therefore, it is reasonably inferred that those who are in Christ—the antitype of the ark—will be preserved from the great tribulation occasioned by the Beast, or the last great Antichrist. Lot, likewise, and his family, had to be out of Sodom before the angels could execute their work of destruction. (Gen. 19 : 15–22.)

2. *God's positive promises.* For instance, Is. 26 : 20, 21, we read: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity; the earth, also, shall disclose her blood, and no more cover her slain." Rev. 3 : 10, it is also stated: "Because thou hast kept the word of my patience—endurance—I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth."

3. *Inferential proofs.* In Jude, ver. 14, and Rev. 19 : 14, we meet with direct statements that the saints will come with Christ at His premillennial advent. If they, therefore, are to come with Him, it is most reasonable to conclude that they must have been taken up some time previous.

The exact time, however, of this rapture is nowhere stated in Scripture. Luke 21 : 36 and Rev. 12 : 5, are the only passages which lead us to infer that *it will be before the reign of terror of the Beast.* This is not to be wondered at when we recollect that the Christian's duty is to be in a state of *constant preparedness* to welcome His blessed Lord and Saviour. This actually seems to have been the happy state of

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the Christians at Thessalonica, of "whose work of faith, and labor of love, and patience of hope in our Lord Jesus Christ," the Apostle, Paul, bears such noble testimony.

The passage (Luke 21: 36) implies that "watchfulness and prayerfulness" are two special requisites for those who would share in this rapture, and thereby escape the calamities which are alluded to in verses 25 and 26, with their parallels, and which will precede and attend the coming of our Lord. Those who are not "watching and praying always" will neither be in a fit state "*to stand* before the Son of Man," nor *enter with Him* to the marriage of the Lamb." St. Paul says: "Unto them that look for Him shall He appear the second time without sin (sin offering) unto salvation." (Heb. 9: 28.) And those who look for Him "will love His appearing." Watchfulness is constantly enjoined with reference to this great event; the foolish virgins have this duty enjoined upon them. St. Paul enforced the same on the Thessalonians: "Let us not sleep, as do others; but let us watch and be sober." Again: "Let us, who are of the day, be sober," &c. (1 Thess., ver. 8; comp. Luke 17: 34–36.)

In reference to our Lord's coming *with* His saints, there will be no great need of watchfulness. The awfully solemn signs accompanying it will rouse the sleeping world; but His coming *for* His saints requires great vigilance and constant prayer. St. John says (chap. 2: 28, first epistle): "Little children, abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." There are no special premonitory signs recorded regarding this event.

The expression, "that ye may be accounted worthy to escape all these things," &c., occurs but three times in the New Testament. It enforces upon us a high degree of fellowship with our absent Lord, which can only be insured by a state of watchful and prayerful looking out for His coming.

Some eminent students of the prophetic word believe that all the saints will have to pass through *the preliminary troubles* occasioned by the Beast *before the three years and a half* —his assigned reign (Rev. 13: 5)—commences. This may be quite probable, as we have no Scripture text which assures us *how long before* the Beast's rising from the bottomless pit, and his being endowed with Satanic power (Rev. 13: 2), the rapture of the saints will take place. From what has been stated, however, it appears that *the first great event* we have to look for will be the taking up of the saints: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." J. A. J.

COMING!

"*What I say unto you, I say unto all, Watch.*"

"It may be in the evening,
When the work of the day is done,
And you have time to sit in the twilight,
And watch the sinking sun,
While the long bright day dies slowly
Over the sea,
And the hour grows quiet and holy
With thoughts of me,
While you hear the village children
Passing along the street,
Among those thronging footsteps
May come the sound of MY FEET;
Therefore, I tell you, Watch!
By the light of the evening star,
When the room is growing dusky,
As the clouds afar;
Let the door be on the latch
In your home,
For it may be through the gloaming
I will come.

"It may be when the midnight
Is heavy upon the land,
And the black waves lying dumbly
Along the sand;
When the moonless night draws close,
And the lights are out in the house;
When the fires burn low and red,
And the watch is ticking loudly
Beside the bed;
Though you sleep, tired out, on your couch,
Still your heart must wake and watch
In the dark room,
For it may be that at midnight
I will come.

"It may be at the cock-crow,
When the night is dying slowly
In the sky,
And the sea looks calm and holy,
Waiting for the dawn of the golden sun
Which draweth nigh;
When the mists are on the valleys, shading
The rivers chill,
And my morning star is fading, fading
Over the hill:
Behold, I say unto you, Watch!
Let the door be on the latch
In your home;

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In the chill before the dawning,
Between the night and morning,
I may come.

"It may be in the morning,
When the sun is bright and strong,
And the dew is glittering sharply
Over the little lawn;
When the waves are laughing loudly
Along the shore,
And the little birds are singing sweetly
About the door.
With the long day's work before you,
You rise up with the sun,
And the neighbors come in to talk a little
Of all that must be done;
But remember that I may be the next
To come in at the door,
To call you from all your busy work
For evermore;
As you work your heart must watch,
For the door is on the latch
In your room,
And it may be in the morning
I will come."

So He passed down my cottage garden,
By the path that leads to the sea,
Till He came to the turn of the little road,
Where the birch and laburnum tree
Lean over and arch the way;
There I saw Him a moment stay,
And turn once more to me,
As I wept at the cottage door,
And lifted up His hands in blessing—
Then I saw His face no more;
And I stood still in the door-way,
Leaning against the wall,
Not heeding the fair white roses,
Though I crushed them and let them fall,
Only looking down the pathway,
And looking towards the sea,
And wondering, and wondering
When He would come back for me,
Till I was aware of an angel
Who was going swiftly by,
With the gladness of one who goeth
In the light of God most High.
He passed the end of the cottage
Towards the garden gate
(I suppose he was come down,
At the setting of the sun,
To comfort some one in the village
Whose dwelling was desolate),
And he passed before the door
Beside my place,
And the likeness of a smile
Was on his face.
"Weep not," he said, "for unto you is given
To watch for the coming of His feet,
Who is the glory of our blessed heaven;
The work and watching will be very sweet,
Even in an earthly home,
And in such an hour as ye think not
He will come."

So I am watching quietly
Every day;
Whenever the sun shines brightly
I rise and say,
Surely, it is the shining of His face!
And look unto the gates of His high place
Beyond the sea,
For I know He is coming shortly
To summon me;
And when a shadow falls across the window
Of my room,
Where I am working my appointed task,
I lift my head to watch the door and ask
If He is come;
And the angel answers sweetly,
In my home:
"Only a few more shadows,
And He will come." B. M.

Editorial.

PREACHING THE ADVENT.

I DO preach the premillennial advent; necessity is laid upon me—yea, woe is me if I preach not this gospel. It is our wisdom, privilege, duty, to receive with unreserved confidence all that God has said by His servants, the prophets, on this, as on every other subject on which they have spoken.

Ours is a solemn responsibility, as Christ's ambassadors. We live in perilous times, when there is everywhere a form of godliness, without the power of it; when men heap to themselves accommodating teachers; when the kingdom of which *all* the holy prophets have spoken since the world began—only six or seven speak of the first advent, but forty-six speak of the second—is ignored and mocked at; when men will not have "this Man, who has gone to receive a kingdom and to return, to reign over them." The pressure brought to bear to go with what is popular is immense, under the plea of a proper and harmless expediency.

The only true inquiry for us is: "Lord, what wilt *Thou* have me to do?" To the law, and to the testimony. Is our teaching according to the Inspired Word? Do we make those things prominent that the Holy Ghost does, or do we, to please a depraved popular taste, allow a large portion of the Word of God to be virtually a dead letter, thus keeping back a part, becoming

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one-sided, and not declaring the whole counsel of God?

All Scripture is profitable; and should we deceive ourselves in refusing, if need be, to take risks, the result would be fearful. Following the popular belief, that the Lord delayeth His coming, we shall be cut asunder, and have our portion with unbelievers, not to speak of the other similar, but yet more fearful contingency (Luke 12).

"The temple of the Lord are we." Thus spake the Jews, who, in their way, magnified the Word; thus, too, did the Church in Luther's time, that neglected it. Now, what if the result should prove that it was in this very thing of not declaring the whole counsel of God, nor rightly dividing the word of truth, that the mistake lay of those who show so strange and bitter an opposition to what Jesus and His Apostles preached, viz., *the kingdom of God?*

"Every scribe instructed unto the kingdom of God bringeth forth things NEW," says Jesus, "as well as things *old*." "Jesus preached the Gospel of the kingdom." (Matt. 4:23; Mark 1:14.) "Paul preached the kingdom of God." (Acts 20:25.) The Apostles preached the eclectic resurrection in the very beginning, freshly anointed with the Holy Ghost; for this they were apprehended, because they preached through Jesus the resurrection τον εκ νεκρων (Acts 4:2). Peter's way of enforcing, in the Pentecostal season, the necessity of repentance and faith may seem strange now; but it was by presenting the consideration of the sending again of Jesus, and the restitution of all things (Acts 3:19–21). Is the Holy Ghost one-sided? May we not safely follow His lead? And what is His method? It is to make the second coming of Jesus prominent everywhere, and to connect it with every Christian duty and doctrine.

Would we speak of *the great hope of the Church?* The Holy Ghost says, it is the Second Advent (Titus 2:13; 1 Pet. 1:13; Job 19:25–27; Is. 25:9; Col. 3:4; 2 Tim. 4:8).

Would the Holy Ghost exhort us to *take up testimony for Christ?* He mentions the Second Advent (Luke 9:26).

Would He exhort to *heavenly-mindedness?* He presents the Second Advent again (Phil. 3:20).

Would He mention *Christian moderation?* He holds up the Second Advent (Phil. 4:5). May not we servants err if we follow another method?

Would He insist on *the mortification of the flesh?* He points to the Second Advent (Col. 3:4, 5).

Is He earnest about *faithfulness in God's service? Five times* He fetches in the Second Advent (1 Tim. 6:14; 2 Tim. 4:1, 2, 8; 1 Pet. 5:4). Is He one-sided?

Does He exhort to *soberness and godly living?* He points to the Second Advent (Titus 2:13).

Does He speak of *perseverance?* He fetches in the Second Advent (Heb. 9:37).

Does He inculcate *patience?* He points to the Second Advent (James 5:7, 8).

When speaking of the great matters of *holy conversation and godliness*, His argument is the Second Advent (2 Pet. 3:10, 11).

Would He earnestly exhort to *diligence and activity?* He finds the motives on which to base His appeal in the Second Advent. With pertinacity, so to speak, He returns to it three times (Matt. 25:14–30; Luke 19:13; 2 Pet. 3:14).

How would He secure us against *new-fangled notions?* He points twice to the Second Advent (Rev. 2:25; Rev. 3:11).

It seems as though, in presenting doctrine according to what He conceives to be the right method of dividing the truth, His propensity were irresistible to hold up the Second Advent.

Would He speak of *carefulness in intercourse with the world?* He brings in the Second Advent (Rev. 16:15).

Would He speak of *fraternal affection?* He makes prominent the Second Advent (1 Thess. 3:12, 13).

Would He speak of *abiding in Christ?* He brings in the Second Advent (1 John 2:28).

Do we, or others, need *comfort? Four times* the Holy Ghost brings in the Second Advent, making it prominent (1 Thess. 4:18; 2 Thess. 1:5, 7; 2 Tim. 2:12; Is. 30:18).

And, most remarkable to observe, when speaking of *laboring for souls*, and when *making a solemn charge to ministers*, He

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brings it in again, and speaks of the Second Advent (1 Cor. 1 : 4–7; 1 Thess. 2 : 19, 20; 2 Tim. 4 : 1).

Would He supply a corrective for, or a support under, *censoriousness and judging of others?* He brings in the Second Advent again (1 Cor. 4 : 3–5).

In short, *His* estimate of the Second Advent is such that He speaks of it as a thing which should possess absorbing importance and interest to all who desire to be prepared for the eternal kingdom (Matt. 24 : 42–51; Matt. 25 : 13; Mark 13 : 33–37; Luke : 21, 34–36; 1 Thess. 5 : 4–6).

How is this? Does the Holy Ghost declare the whole counsel of God? Does He rightly divide the word of truth, or does He "give undue prominence to this peculiar view?" Is He "one-sided" in interweaving the Second Advent into all exhortation? Is He open to the allegation that He insists too constantly on this one article? Does He appear to deem it "non-essential, and capable of various interpretations?"

And what is the τροφὴ ἐν καιρῷ—"nourishment in season?" or the similar, but not identical σιτομετριον—"portion of meat?" Just this: seasonable conduct on the part of ministers in connection with the coming of Jesus, in so preaching it as to declare the whole counsel of God, and especially that part of it more urgently needed at that particular crisis. And does this most impressive warning to ministers respecting proper teaching, in connection with the personal appearing of Jesus, look like a danger of their having, through prophetic study, their minds overcharged with "vague and visionary notions about prophecy?" and with "secondary and non-essential speculations," to the "exclusion of the weightier matters of the law and the testimony"?

This warning about teaching, and giving the (ιην) meat—that special meat then seasonable—is a sword of double edge, before which objectors to prophetic study, and the presentation of prophetic truth, cannot stand. Can a more solemn warning be found, or a higher promise to faithfulness, than in this particular? God grant *we* may not be found with the ease-seeking, eating, and drinking ministers against whom such woes are pronounced!

And what is "having confidence, and not being ashamed"? Is it not abiding in Him? And this presupposes His word abiding in us, as we find it in Holy Writ, apart from the prejudice or apostasy of the day; and our not ignoring either His method, nor any part of His truth, but ever keeping in view *His appearing*, lest, having broken one of the least of His commandments, and teaching men so, we should be called the least in the kingdom of heaven.

We need not, then, be disturbed by the outcry against diving into prophecy, nor shall we be influenced thereby if we set over against it God's own declarations: "Blessed is he that readeth, and they that hear, the words of this prophecy. Blessed is he that keepeth the sayings of the prophecy of this book." (Rev. 1 and 22.) E. E. R.

EDITORIAL CORRESPONDENCE.

PROGRESS OF THE TRUTH.

We take the liberty to insert for public view a few extracts from some recent letters addressed to us, which may serve to encourage our colaborers in this cause, as they have encouraged ourselves, and, at the same time, to illustrate the importance of personal exertion and fidelity in bearing testimony for Christ and His truth, especially upon the subject of the nearing Advent.

"I think it will gratify you," writes a gifted lady, "to mention that I recently met a clergyman from W——, who has been giving some attention to prophetical reading of late, and is anxious to procure your serial. He is properly cautious, but, at the same time, candid, unprejudiced, honorable, and determined to investigate the doctrine. [A noble determination; in such characters always sure to result in entire conviction of the truth.] Another clergyman, with whom I was accidentally brought into contact at the same time, could scarcely find words sufficient to express his rancor against millenarians. Unavoidably, I was drawn into an argument with him on the subject, in spite of my instinctive shrinking from

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discussion with those who differ from me in opinion; but he evidently wished to converse on the subject. At first, he was really and insultingly bitter in his remarks, but when pressed to produce proofs to support his accusations, he greatly moderated his tone; and when I presented such arguments and Scriptural testimony as the Lord enabled me, he became entirely silent. I saw enough of him in a week to discover that he is a Christian of a superior grade, and greatly my superior; yet he was not at all informed upon this subject, although it was manifest that he thought he was. Grace triumphed, however, and he made many noble admissions—an apology eventually—and before he left the vicinity, he made the voluntary concession, that these solemn subjects *should* be investigated, and that he had only now learned that there are fresh developments needing to be pondered devoutly. Rev. Mr. B —— is firmly convinced that he will examine the whole subject now."

A prominent clergyman writes: "I have been calling, and frequently, for nearly two years, on the glorious news of the nearness of our Saviour's triumphant descent from heaven. Few, alas! heed the call. Some few believe; others are inquiring, and eagerly read on the prophecies what they can procure, but the vast majority are re-enacting the scenes of Noah's day. Last spring I visited a place, and delivered two discourses on prophecy. Among the hearers was a noted infidel, whose brother had died a Methodist minister. After his return home, he concluded to look into the Bible, to test the truth of what he had just heard. In a few days, he called on me to inquire more particularly into the things which had arrested his attention. 'That book,' said he, pointing to the Bible, 'certainly is the Word of God. I see that things foretold hundreds of years before have been the most exactly fulfilled. All the men in the world could never have anticipated things in this way. God only could have thus foreseen what has come to pass, and I am now satisfied, from what you have showed, that the Bible is the Word of God. I am now searching to know the whole truth.' I have since seen Mr. J——, and find him remarkably clear upon the prophecies, and diligently inquiring into these precious things of God. *A correct knowledge of the prophecies is death to infidelity.*"

A physician writes: "Nearly one year ago, I was confined for a few weeks to my room by illness. Having read several numbers of 'The Prophetic Times,' I was induced to send for your 'Last Times.' With much trepidation, I read, re-read, and read again, trembling over the dangers incident to embracing errors upon these momentous themes; but your evangelical spirit, and your arguments, melted down my prejudices, little by little, until I find myself now essentially embracing your views. I am satisfied that all that is wanting to reach and embrace the great body of earnest Christians, clerical as well as lay, is to perseveringly force these awful, yet glorious truths upon their attention. To this end, I am endeavoring to induce others to subscribe for 'The Times;' for, judging from my own case, something must be done to arrest attention before any progress can be made. Tracts, as such, are so common that Christians generally pass them over. Unacquainted with, and uninstructed in, millenarian views, the *titles* fail to secure a reading, and, if read, they embrace but a single thought or two, and hence do not fasten the attention to the great subject as a whole. Your 'Last Times' covers all the ground in the case of the more intelligent, who do not shrink from close investigation; but even they must first be aroused by *personal conversation.* May God sustain, guide, and defend you in your awfully solemn work!"

Still another sends us these encouraging words: "I have seen a few numbers of 'The Prophetic Times,' the perusal of which has caused me to feel deep gratitude to God for raising up and consecrating such talents to the dissemination of a knowledge of the kingdom of God at hand. These subjects have lain near my heart for twenty years, and I cannot but look on with deep interest at the faithful servants of the Lord's household 'giving meat in due season.' I wish you, and the able brethren associated with you, God-speed, with all my heart."

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Special Contributions.

ACCOMPANIMENTS OF THE ADVENT.

(Transcribed from a Sermon.)

BY REV. A. BOYD, A. M.

We wish to ascertain something of those events that are intended to be to us, not precursors but accompaniments of the second advent of our Master. And upon a question so large as this, it is necessary for us to make as much of judicious selection as we can; nevertheless, that selection shall be so conducted as that we shall gather together the principal events, and let them serve as hints and as demonstrations of others.

We turn our attention, in the first place, to what we may call the distinction of the house of Israel. There is standing amongst us as it were every day in social, political, and commercial life, a member of the strangest nation that this world has ever witnessed. Make what you will of this world's political history, whether it be its history religious or its history political, there is no nation that has ever trawersed over the soil of this world, for interest, for peculiarity, and for importance, to be compared with the nation of Israel. You shall find a strange being, as it were an isolated man, passing before you and coming near to you day by day, touching skirts with you, a member of that strange nation. You look back upon this country, and you are bound to confess that that Jew is a living, walking prophecy. There have been things said respecting him which are being fulfilled day by day in his person. He is one of those that "dwell alone and will not be numbered amongst the nations." Let them be ever so degraded and ever so contemptible in the eyes of the world, there is something strange, grand, and peculiar in the bygone history of this nation. You may place before you the bright and startling page that speaks of Grecian art and civilization, or of Persian and Chaldaic magnificence, and we are bold to say that they will all fall into insignificance compared with the properly read history of the house of Israel. For what nation for a moment can present such a history as this? Called by the voice of God himself when they were afar off, out of the far regions of the East; brought home to a country not their own, established there, taken down to Egypt, brought out by a deliverance to which no nation yet has ever presented a parallel; guided by God through the wilderness to the chartered land in a way that God has never led any nation, placed down in their own soil able to fight battles against ten times their number, "one of them chasing a thousand," nothing almost being impossible to them; a tribe, if you like, of slaves just escaped from the house of their captivity, but nevertheless establishing themselves in that small country called Palestine, bidding defiance to all the world—we say, "bidding defiance to all the world;" for Egypt measured strength with them, and Egypt became crushed like a potter's vessel; Assyria measured strength with them, and the proud king of Assyria saw his army melted away before Hezekiah's prayer—the petition of a Jew; in all the bygone history of Israel we see God coming forth for them in a way that he has not come forth in regard to other people, and if you turn to the national history of Israel, we say that there is nothing

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for a moment to be compared to it. That strange solitary pilgrim man, that dwells amongst you, and at the same time will not be of you, apparently friendless,—who looks like a being dropped down from some distant star, his true home, though he chooses for a while to have a certain pilgrimage home here; walking about with the marks of sorrow and degradation stamped upon him, debased, crushed, cringing, and at the same time mighty in the midst of his degradation; a soldier he is not, and yet few nations could have soldiers without him; popular and powerful they have not been, and yet no nation has been powerful without them; why, the time has been in England's history that she could not fight for her liberty without the assistance of the money of the Jew; making himself everywhere felt, not only in matters commercial, but in matters political, and all the while, so to speak, refusing amalgamation with the nations; surely, surely there is something strange in all this, that where other people have been mixed up and lost with the tide of mixing population, Israel still remains an isolated and a separate people, as though the decree of God was upon her: "She shall dwell alone, and shall not be numbered amongst the nations," living as it were a nation necessarily expatriated, without priest, without sacrifice, without the ephod, without anything that we should say would keep a nation religiously together; and yet bound together by religious ties that make almost Christendom ashamed of its traditions. And this is the people that move in and out amongst us, and this is the bygone history of this people. Surely we may come to this conclusion, that a people so wonderful from the beginning, and a people so marked by the evident tokens of God's preserving care, must be reserved for some great future in the world's history.

Now there is another point connected with this people I pray you to give your attention to, and that is this, that prophecies have clustered thick upon the house of Israel, and every one of them have been literally fulfilled. It is not the case, to say that spiritually or typically these prophecies have had their fulfiment; but they have had their fulfilment literally. God gave a promise to Abraham, "To thee will I give the land on which thou standest." It was kept to the letter with him. "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." It was kept to the letter and to the day with them. "One of you shall chase a thousand, and ten of you shall chase ten thousand." With all their wars with the Canaanites and the Amorites the word of prophecy was kept with them to the very uttermost. "Of whom as concerning the flesh Christ came, God over all blessed forever," and that prophecy was literally kept to them; all telling us this, that every one of those ten thousand prophecies that God uttered with regard to Israel was kept, not spiritually or by the language of imagination, but kept with strict literality.

Now in all this we have surely good ground of expectation, that whenever other prophecies come to be fulfilled they will be kept with equal literality. If not, I pause to ask the question, Why not? If we find in the past history of Israel that every prophecy has been literally fulfilled, why should not the outstanding prophecies be still literally fulfilled? In other words, why, at this time of day, should God step in and adopt a different system of fulfilment from that which He has adopted in times past? I say not that all this amounts to a proof; but I say it is a fair ground of expectation, that as God has acted so God will act.

If all this be, let us ask ourselves for a moment, what has prophecy said or stated with regard to this people in the nature of unfulfilled prediction? "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." Again we find it written, that "even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away." "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days." These are some of the outstanding prophecies relating to the house of Israel. We are bold to affirm that we have a

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right to expect a literal fulfilment for them as there has been a literal fulfilment for the others. All we have to do is this, to ask ourselves with what events stand these other predictions linked? Again we shall find that they are linked with the second advent of our Lord. "When these things begin to take place lift up your eyes, for your redemption draweth nigh." It is written, "There shall come the Deliverer out of Zion, and turn away ungodliness from Jacob. Jerusalem shall be trodden down, and there shall be signs in the sun, and in the moon, and in the stars, and then shall appear the sign of the Son of Man in heaven." I ask you to draw the deduction, and say if these prophecies are to be fulfilled literally; so it follows again, that these prophecies being literally fulfilled, shall be fulfilled at the second advent of our Master.

I pass to the consideration of a second event that is to be the accompaniment of the second advent of our Lord, and that is the resurrection of his own people. We stop not at this part of our subject to consider the subject of the resurrection generally. We have all given in our adhesion this day to the fact that it will be a resurrection of the dead, both of the just and the unjust; we have said it in our creed, and for that reason we have expressed our belief in it. But the point to which we wish to draw your attention is this, that there appear to be traces in the Word of God respecting a double resurrection. Let us take these passages for proof of the matter, "As in Adam all die, so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits, afterward they that are Christ's at his coming." "They that are Christ's." Again we find this passage in the word of God parallel with it, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." We intend to pause for a moment on the expression "first," because we have two different relations. It may have a relation first in respect to the rest of the dead rising, or it may have a relation just with regard to the rapture of the saints that are found then living. But what we call your attention to is this, the specialty and the particularity of the phrase itself, "The dead in Christ shall rise first." If it was the intention of the apostle simply to say that the dead shall arise, why that qualification? why, "the dead in Christ"? A part is this plainly of the same parallel, and harmonious to the one quoted just before. We shall find more light thrown upon that point in the Book of Revelation. There we find a sublime description of the rising of the dead, those who are beheaded for the witness of Jesus, and we are told that these "lived and reigned with Christ a thousand years; this is the first resurrection." "But," adds the passage, "the rest of the dead lived not until the thousand years were ended." I know not what to make of these expressions if they do not prove this point, a priority of resurrection; if they do not establish this, that whereas the general body of the dead are to rise after the thousand years are ended, a particular body, called those who are "sleeping in Jesus," are to rise when Christ himself comes. And again, we shall find that this accompanies the advent; for we have the expression in Scripture, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." We hold therefore that this part of the resurrection, not the resurrection of the general dead, but the resurrection of the particular dead, those that are *in* Christ, that this resurrection shall be another concomitant of the second advent of our Master.

We turn from this to the consideration of a third event which evidently stands connected with the second advent of Christ. We shall call it by way of distinction, the rapture of the saints. What I mean by that expression is this, that at Christ's second coming there will come a time of trouble, and distress, and judgment, and perplexity upon all those that dwell upon the face of the earth: and in order to prevent God's own people from being as it were absorbed in that general calamity, there are tokens in the Word of God that tell us this,

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there shall be a special provision for them. This is what we understand by the expression "rapture," or the taking away out of that calamity all those that are God's people. Now let us pause for a single moment upon the analogy of all this, gathered from former times. We shall find that the old bygone history of the Bible contains accounts of gigantic wickedness, which produced desolating judgments, the necessary consequence of God being Judge of the earth, "who will by no means clear the guilty." Let us see how God's people are dealt with in these particular calamities and judgments. We find, for example, that wickedness spread over the whole earth in the days of Noah; but there was an exception made in Noah; he and his family were found righteous and sheltered in the ark. There was a desolation that came upon the cities of the plain; but although Sodom and Gomorrah, Admah and Zeboim were crushed under that flood of fire, Lot and his family were made exceptions. So in the days of Moses, the destroying angel went round the land of Egypt; but there was one exception made,—wherever the red cross was stamped upon a door the destroying angel had no power to enter there. Israel was safe at the time that that widespread desolation fell upon the whole land of Egypt. So it was in the destruction of Jerusalem. The Saviour predicted desolation; but to his own disciples he says, "When you see these things come to pass, flee to the mountains, for these be the days of vengeance." In other words, not an indiscriminate judgment, but a judgment that made a distinction between some that were not God's, and some that were God's. If there is anything in an argument of analogy, we may expect that when the last great judgments come there will be a provision specially for God's people.

Now that is our anticipation; let us ask ourselves the question, how it becomes reduced to proof with regard to statements of the Word of God? We find passages in God's Word that distinctly tell us that there is to be a special procedure and a special provision made in the midst of these calamities for those who are the Lord's people. So we find it said, in the first Epistle of Paul to the Thessalonians, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Blackness and darkness and desolation below; but the Lord's people strangely gathered out of it. So we have the same statement made in the prophecies of Isaiah, telling us distinctly that there shall be a time of "desolation and trouble;" and then comes the cry, "Come, my people, and hide yourselves until this calamity be overpast." And all this we find again connected with the second advent of our Master; for the judgments come then, and this provision of mercy comes with it.

I shall allude but to one more of these concomitants of the second advent, and that is found in that which in some measure has been anticipated, the judgments that have fallen upon the earth. If we had not the statement of God's word for it, nevertheless upon the ground of equity alone we have reason to expect that judgments there must be of a terrific and a most extensive character. For after all what is it produces judgments but the overspreading of iniquity? and if we had bent our consideration to what has been brought before us in our previous expositions, we should see what vast reason we have to expect that just before the second advent gigantic wickedness shall be upon the face of the whole earth. If not, what is the meaning of these statements of the apostle: "In the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God"? What means this statement: "Because iniquity shall abound the love of many shall wax cold?" Oh! that man must read his Bible with dim eyes who does not feel that this world is destined to be worse rather than better, and that by and by the iniquity of earth shall culminate to that degree of monstrosity and of hideous wickedness, as to call for the intervention of a

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judgment; for where would be God's equity upon earth, if there was not a reward, both for the righteous and also for the ungodly? Where would equity be if we found that wickedness was rampant upon the earth, and that God stepped not forward to crush it? Equity alone would dictate the necessity of the intervention of judgments and of a God of judgment.

We come to the positive argument of Scripture, and there we find in ten thousand passages the same thing stated, that just before the coming of the Lord there will be gigantic wickedness upon earth, and a time of trouble such as never was from the creation of the world. Passages like these we might accumulate in scores, telling us this, that the world is destined to become very wicked, and that God has promised to be very strict and very severe in his judgments. Surely when we read such passages as these, that "the sickle of the earth shall be put in, for the harvest of the earth is ripe;" surely when we read this, that He shall, "thoroughly purge His floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire;" surely when we read these things, we are justified in expecting judgments, and if we ask for the time of these judgments, again and again we shall find them to centralize in the second advent of our Lord. In other words, Christ waits till the storm of iniquity rages highest, and then steps in to purify the earth again by the removal of ungodliness and wickedness.

My brethren, let us ask ourselves the question, when these days of trial and tribulation come, where shall each one of us be found? There is a double destiny coming to the earth. The first is this, that Christ returns with ten thousand of his saints, and we who are his people shall be caught up to meet him in the air, and be forever with the Lord. That is one destiny. There is another destiny, which consigns people as not worth gathering, leaving them on earth to be dealt with by desolation and judgments as they may, because as reprobate sinners, they are not worth gathering into the treasury. Oh, let us ask ourselves, in justice to ourselves, when that time of tribulation comes, on whose side are we? On the side of the wicked, destined to destruction, or upon the side of Christ, destined to salvation? The answer to that question lies in our present state. What we are now, that we shall be then. Followers of Christ now, we shall be claimed by Christ as followers then; enemies of Christ now, discarded as enemies to Christ then. There is but one conclusion to the whole matter. In the day of eternal allotments, no man is safe *out* of Christ; in the day of eternal allotments every man is safe *in* Christ. As surely as God shut the door of the ark against the guilty population, and as surely as he forbade the escape of none but Lot and his family from Sodom and Gomorrah, in the days of his judgments as surely will God deal out, for he has promised it, tribulation and anguish upon every soul that doeth evil, "to the Jew first, and also to the Greek; for there is no respect of persons with God."

"THE DEATHLESS RAPTURE."

THE article in the September number, under this title, I have read with a great deal of interest, as it is upon a subject which has occupied my *mind* very much of late. I wish to ask of the writer a few questions, hoping to have an answer in the next number.

1st. After the saints are "caught up," and the unbelieving left upon the earth, is not this the time spoken of by the prophet Amos, 8: 11, 12—"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it."—No doubt there will be Bibles, and some may attempt to preach, but the Spirit of God is withdrawn from the earth, and so the true work of the Lord will not be found, because the mere word without the Spirit of God is of no use to any sinner.

2d. Is it not the time predicted in Amos 8:3, when "the songs of the temple shall be howlings in that day," &c., when (see Isa. 33:14), "the sinners in Zion are afraid," "when fearfulness hath surprised the hypo-

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crites," and they shall say, "Who among us shall dwell with the devouring fire? Who among us, shall dwell with everlasting burnings?" It would seem that false professors would be seized with consternation on finding the saints gone from the earth, and would fly to the places of worship, and endeavor to hold prayer meetings and sing praises, but alas, it is too late, their songs are turned into howlings, and there shall be many dead bodies in every place; they shall cast them forth with silence.

3d. Is it not the time spoken of by Jeremiah 25 : 34–36: "Howl, ye shepherds, and wallow yourselves in ashes, ye principal of the flock;" and again, "The shepherds shall have no way to flee, nor the principal of the flock to escape;" again, "A voice of the cry of the shepherds, and a howling of the principal of the flock," &c. These seem to be the unfaithful shepherds.

4th. Does not the descending of the Lord in 1st Thess. 4 : 16, and the revelation of the Lord Jesus in flaming fire, in the 2d Thess. 1 : 7, designate two events? And is not the interval between (how long I know not), the time when the famine of the word of God, the howlings in the temples, &c., shall take place?

I should like to have from the Prophetic Times, some elucidation of these texts. Have I got hold of the true application? J. B.

ANSWER TO THE ABOVE.

We would simply say to our friend, that all the texts referred to in the first three inquiries, seem to refer to "the time of the end." That time will continue at least seven years. Its commencement will be most signally marked by the fulfilment of Luke, 17 : 34–37; and its close by the fulfilment of Rev. 19.

1 Thess. 4 : 16, is a general statement, and covers events of the same class, extending from the commencement of the time of the end to its close. See editorial, "The stealing away of the Saints." The same may be said of 2 Thess. 1 : 7, with the difference that the latter refers more to the wicked, and to Christ's final manifestation in visible glory to take vengeance upon His foes.—*Ed.*

CLIPPINGS.

THE PROGRESS OF MILLENARIANISM.

In a letter published last week, from a correspondent in Liverpool, our attention is called to the subject of prophecy, and especially to the tendency to Chiliasm, as being a prominent feature of religious interest in England, at the present time.

The London correspondent of the *American Presbyterian* says: "A general expectation prevails among the clergy of the Established Church that the personal advent of the Lord Jesus is near at hand, and that all things must grow worse and worse till He comes, and, therefore, they acquiesce in 'things as they are,' almost without a murmur."

In this country there is a widespread and growing interest in the study of prophecy, as is evident from the number of books and pamphlets, constantly issuing from the press. Although there is diversity of opinion as to the nature of the events to transpire, among those who are in agreement as to the date, it is apparent that the prevalent tendency at present is to what is called Chiliasm,—the premillennial advent of the Messiah and his personal reign of a thousand years on the earth.

THE JEWS IN JERUSALEM.

Rev. E. B Frankel writes to the *Jewish Intelligencer* that the missionaries' recent intercourse with the Jews has been most friendly. Many have called upon them; many have been visited in their homes, and there is ground for hope that the seed scattered on all sides, amongst young and old, will eventually yield an abundant harvest. Nor are there wanting signs that the time to favor Zion draweth nigh, and that the thoughts of Jews throughout the world are directed towards Jerusalem. The Greek Christians are buying up every available plot of ground in the neighborhood of the Holy City, where they are planting olive and fruit trees, and gathering luxuriant crops. The whole city is now paved. The water from the Pools of Solomon is now flowing in different parts of the city, and, through the liberality of Sir Moses Montefiore, the underground work for draining the city has been commenced.

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These improvements may appear trifles in Europe, but they are of great significance in the East. On the other hand, our missionaries feel, in common with many of the Jews, that Jerusalem is a great stronghold of Satan; that the great enemy is very busy there, that the contest between light and darkness is gaining daily in intensity, and that a crisis is at hand.

EUROPE NOT QUIET YET.

Russia does not seem to be in a very pacific mood in view of the recent changes in Europe. The Paris correspondent of the London Times, who is generally well informed, states that the Czar will soon announce, in a diplomatic circular to the various European nations, his future policy. The correspondent also states that this circular will be very decided in tone, and will declare that "there is no reason why Russia should be bound by the Treaty of Paris of 1856; that the Black Sea must be free to her again; and that the injurious obligations imposed on her by a coalition of the Western Powers are no longer binding." It is also intimated that Russia will fight sooner than give up her projects, and that a war is therefore imminent against Prussia and France. Already Russia is preparing for hostilities, for the Czar is gathering an enormous army at Kharkov, which the Times' correspondent describes as a "good central position, convenient for a start in various directions." We feel confident that the present lull cannot last many months.

Selections.

REMEMBER CHRIST'S COMING.

The Church, in the primitive times, did remember the coming of her Lord to judge the nations, especially pagan Rome, which had slain her children; and accordingly, under the fifth seal, the souls of them that had been slain for the Word of God, and for the testimony which they held, cried with a loud voice, and said, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?" But that same Church, which had glorified God in the fires of persecution, through the strength of her hope in a coming Lord, who had reserved judgment unto himself,—that same Church, could not bear the prosperity of being established over the Roman Empire. She then forgot that she was a widow; she forgot that her Husband was in the heavens, and was about to appear again for her justification; she made love to the kings of the earth, and gave herself to them, even unto that beast who had slain her children, and which was possessed by Satan, that old serpent, the devil. But still God raised up witnesses to witness against this fornication; and he drew out this nation with a high hand, to protest against it, and to pray for judgment upon the mother of harlots, which rideth upon the beast. And this destruction our fathers expected at the coming of Christ. I say the reformers and fathers of the British Church did not more certainly expect and believe in a personal advent of Christ, than they expected that to destroy the Antichristian Papacy He was to come; so that, until these days, these high and palmy days as they dream, there ever was lifted up by the Widow a prayer unto the great Judge to be righted and redressed of all her wrongs upon that Papal destroyer, in whom is found the blood of prophets, and of saints, and of all that were slain upon the earth. But now behold England and Scotland—Church Presbyterian and Church Episcopalian, Churchman and Dissenter—have altogether ceased from putting up this prayer for justice upon the adversary. Indeed, they have ceased to regard her as an adversary at all. They have forgotten her deeds of darkness and her words of blasphemy, and they desire to bring to her succor and help. I say again, except it be from those who have faith in the coming of the Son of man to judge the quick, there be hardly any members of any Church in Christendom who are heartily lifting up the prayer for judgment

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upon the adversary. There is no faith of such a judgment. They look for a conversion, and not for judgment. They have stricken a league with her upon the ground of political rights, as they are pleased to term them. Meanwhile, the rights of God's Church have been forgotten; the rights of the Son of Man to the only allegiance and affection of His Church have been forgotten. Would that the parable of the poor widow, which our Lord constructed with such wisdom and applied with such earnestness, had been remembered; then would there neither have been an apostasy nor now would there have been proposals of a league with that apostasy. For is she not judged in terms of this very parable? as it is written (Rev. 18: 7), "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her."

They talk most idly who speak of a spiritual coming of the kingdom as yet future, for we have now His spiritual kingdom hidden within us: that is to say, He reigneth in the hearts of His believing people. The souls of believers are the only existences upon earth where Christ reigns. Through the soul, indeed, reclaimed by the Holy Ghost, Christ doth enforce the body unto obedience; and the worldly tools likewise; but Satan is natural master, both of the flesh and of the world, succumbing truly to the soul Christ possessed, but unwillingly, with diabolical reluctancy. Here we have no question with those Spiritualists, but hold much higher and distincter doctrine than they do. But when they, in their ignorance and blindness, will go about to say that this is all which God's Word hath promised and Christ hath purchased, we totally abjure and abhor their narrow-mindedness and indifference to God's verity and to Christ's glory. And we hold that the Son of Man is to come, like the lightning, and that He is to judge the quick, as the furnace judgeth between the gold and the dross; and He is to separate bosom friends and closest united companions: the one unto destruction, like the deluge, or like Sodom; the other unto honor and to glory, according to no other principle of judgment than this: whether they are expecting Him and ready to receive Him or not. We say He is to come to destroy the careless Church, all indifferent to His coming; to slay the great enemy of the Chosen One, which is Antichrist in all his forms, and to deliver His elect ones, who have cried day and night for vengeance upon the adversary, from his oppression, whether that oppression be the oppression of the Church upon the living or the oppression of the grave upon the dead. And I say, moreover, that it is His elect who cry to Him day and night for vengeance, and they only who have the promise of this deliverance, and those only who are on tiptoe readiness to obey the summons, who receive the escape from the fiery deluge. What say you, are not these things in the warning of our Lord? Is not this, and this only, the substance of His warning? Shall I be ashamed to echo the words which my Lord hath spoken? Shall you be unwilling to hear the words which He hath commanded us to speak? God forbid. Let the gainsayer gainsay, and let the deniers to the uttermost deny that the Lord is coming in person to judge the Antichristian Church; it is the voice of God's Word, and it cannot be broken. And if they would quench, in death, every living voice which declareth it, then the thunders from the heaven above, and the lightnings flashing from pole to pole, and the earthquake's shock from beneath, will make men hear it: ay, and believe it too; but, like the devils, to believe and tremble. Therefore, O men, give heed how ye hear!

I observe, finally, that it is the duty, the safety, and the glory of every believer, to pray for the coming of the Lord in judgment upon the adversary of His Church, to pray always, and not to faint; and those who have so little discernment as not to dare pray for the downfall of the oppressor, the casting out of Satan, the destruction of Babylon, have neither lot nor part in this matter. Those who will not pray for Christ to come, who feel shocked at the thought of the rending bolt which bears Him, and the arrowy shower of lightning which goes before Him; those who have not their

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peace made with Him, and are hanging in doubt, whether He be their Saviour or not; those who love father, mother, brother, sister, life, more than Him; those who love traffic, wealth, goods, estate, more than Him; those who are not ready to take wing and flee from the storm, like doves unto their windows; those who are not, like old Simeon, waiting for His salvation; those who have a divided heart, like Lot's wife; what shall I say of such? That they shall not enter into His kingdom. Do these words strike to the quick? do they prick your heart? I mean it so: in love I mean it so, that ye may instantly shake loose the fetters, as Samson did, in the might of the Holy Ghost given unto you, and join yourselves to the Saviour, whom I preach unto every sinner, for instant peace, for instant blessedness: so that I can say to every one who heareth these words and believeth them, If Christ were this night to appear, this night shalt thou be with Him in paradise!—*Irving.*

KEEP TO THE TRUTH.

It is of course the faith of all Christendom, that, at the day of judgment, Jesus Christ will appear in glory, and visibly perform the functions of the great Judge. No one, accordingly, whether critically acquainted or no with the writings of the New Testament, will deny that there is sufficient authority for interpreting the words, "coming of Christ," "the Lord cometh," and so on, as literally descriptive of the Redeemer's second advent, and as continually so used in Scripture. But it is just as certain that some theologians, and many ordinary Christians, are in the habit of using these terms in a different sense. How often have the words of Matth. 24:44, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh," been quoted as an admonition to be ready for death! How commonly are the words, "Come, Lord Jesus, come quickly," which, in the hour of dissolution, have been uttered by saints and martyrs, regarded as nothing more than a prayer for a speedy separation of soul and body! It is with some a matter of conviction, that a "coming of Christ" took place at the destruction of Jerusalem; and there are others who anticipate similar comings in striking providences of the future, such as national calamities or mundane convulsions and events, whose general tendency is to advance the cause of the Gospel.

It is surely a matter of fair inquiry whether these latter interpretations are conformable to the rules of strict criticism. Does the use of language, or the practice of the sacred writers, justify such a latitude of meaning? And to this question we are constrained to return a negative answer. Uniformly, we believe, the expressions before us are employed in Scripture to describe the personal and literal advent of the Redeemer; and the whole territory of inspired truth will be scrutinized in vain for even so much as a single instance in which they are used in that meaning, which in process of time has come to be, occasionally at least, imposed upon them.

In addition to the verb ἔρχομαι, there are three substantives which are employed, in the New Testament, in those texts where the idea before us is suggested. These are, παρουσία, ἐπιφανεια, and ἀποκαλυψις; the first denoting presence in contrast with absence; the second, outward show as contrasted with obscurity: the third, revelation as opposed to concealment. In accordance with this, their abstract signification, the sacred writers uniformly use them with reference to what is outward and visible. This is very plain with respect to the two latter words; but it is no less so with the first. When Paul, in Phil. 1:26, speaks of their joy on His "coming to them again;" in chap. 2:12, contrasts His former "presence" with His present "absence;" and in 1 Cor. 16:17, adverts to his gladness for the "coming of Stephanas, and Fortunatus, and Achaicus." On all these occasions the word employed is παρουσία. When, also, we find the Apostle Paul, in 1 Cor. 15:23, speaking of those who are "Christ's at His coming;" and again, in 1 Thess. 13:13, of "the coming of our Lord Jesus Christ with all His saints;" when we hear Peter, in his Second Epistle, 3:4, referring to the scoffers who say, "Where is the promise of His coming?" and, 3:12, adverting to the "coming of the day of God,"

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the word in the original is παρουσία, and used in a sense as distinct and tangible. There is no room, therefore, for doubting the scriptural import of such terms.* There is nothing spiritual or metaphorical about them. They are, without a single exception, employed to denote the literal and personal manifestation of the Son of God.

It may be thought by some, that in this matter we are exercising too great an amount of fastidiousness. But let it be remembered, that we are contending for what is undeniably the correct, and in opposition to what is just as undeniably a loose and unwarrantable method of employing a most important Scripture phrase. To call either natural death, or the destruction of Jerusalem, or any other great providence, "the coming of Christ," is a practice unwarranted by a single text of Scripture. Some may consider the practice innocent, and, being capable of explanation, to be borne with; but when we consider that its tendency has been to invest, in the minds of many sincere Christians, a number of texts with a meaning they do not really contain, and, at the same time, to deaden and obscure their true and most important significancy, we cannot help thinking that the practice is an unfortunate one, and ought as much as possible to be avoided.

REV. J. COCHRANE, A.M.

THE UNMISTAKABLE PROMISE.

UNQUESTIONABLY the New Testament teaches most explicitly the personal return of the Lord Jesus to the earth, with the sublimest accompaniments, and the grandest of all consummations. Only by the most arbitrary principles of interpretation—principles which would require as supernatural confirmations for their acceptance as did the original revelations—is it possible to destroy the clear import of the passages in which this is announced. We quote a few of them:

"And if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also" (John 14 : 3).

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1 : 11).

"And he shall send Jesus Christ, who before was preached unto you; whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3 : 20, 21).

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4 : 16, 17).

"I charge thee before God, and the Lord Jesus Christ, who will judge the quick and the dead at His appearing and His kingdom" (2 Tim. 4 : 1).

This great truth has been the cherished faith of the Church in all ages. When the texts announcing it can be explained to mean something else than the personal return of the Saviour, there will be an end to all sober interpretation, and that which professes to be a revelation will be shown to be a book of tantalizing mysteries. Unlike much of the language of prophecy which locks up the awful secrets of the future in mysterious symbol, which only the events of fulfilment can satisfactorily interpret; the texts which we have quoted, in the soberest and most natural style of expression, announce a great event of the future as the hope of the Church, and the comfort of all saints. We are taught to look to it as the consummation of all our hopes—the closing act of the great drama of time—the end of controversy and of warfare—and the inauguration of the era of immortal perfection of the saints. The resurrection of the dead—the final judgment—the regeneration of the present heavens and earth by fire—the consignment of the ungodly to their everlasting doom—and the entrance of the righteous on their eternal inheritance—are all associated with the second advent of the Son of God.

* As παρουσια του υιου ανθρωπου ἡ παρουσια του κυριου επιφανεια χριστου επιφανεια της παρουσιας αυτου αποκαλυψις του κυριου, and the like.

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Editorial.

"THE EUROPEAN SPHYNX."*

"NEVER, since the ascension of Jesus to His Father's throne, has an obligation so pressing and imperative rested on the Church to possess a *right understanding* of prophecy, and its fulfilment in events of stupendous magnitude, within the observation of every vigilant and enlightened mind. The coming of Jesus draws near; the day of the Lord *hasteth greatly*. To possess a correct apprehension of the import of events infallibly indicative of the *great proximity* of Messiah's advent, *candor*, *vigilance*, *prayerfulness*, are incontrovertibly requisite; neither is there a month, or a week, or a day, to be lost! The current period yet allotted for the acquisition of most important prophetic knowledge is rapidly passing, and time is precious!"

It is with these impressive words that the Rev. Mr. Colegrove, the author of this interesting pamphlet of seventy-two pages, introduces it to the reader. We recognize in them most important practical truths, whatever hesitation may be felt as to the convincing character of the subsequent discussions.

Mr. Colegrove is fully satisfied that Napoleon III is the veritable Man of Prophecy, known as the Wilful King, the Man of Sin, the Antichrist, who is to be miraculously destroyed by the personal revelation of the Lord Jesus. With Faber, Baxter, Shimeall, and others, he takes the Napoleonic Empire as the continuation, under a new headship, of the old Roman Beast. He regards the overthrow of Napoleon I at Waterloo as the deadly wounding of the Beast with the sword, and the coming of Napoleon III to power, as the revival of the Beast that had been slain with the sword and yet did live; and he finds in Napoleon's name, in so many ways, the fatal number, 666—the number of the Beast and of his name—that he thinks he has, "with unerring certainty," arrived at a final solution of the question of the personal identity of the Antichrist.

The issues involved in this conclusion are so vast, and the mischiefs that must come to the cause of truth, and to the faith of men in prophetic doctrines in general, from its positive affirmation, should it eventually fail to be sustained by facts, are so alarming, that, with all the strength and plausibility of the argument, and with all our inclination to believe it, and desire to have people examine it, and know all the facts that bear upon it, we cannot regard it as established beyond the possibility of mistake, and therefore cannot give it a place among the settled articles of our faith. We know that there will be an Antichrist; that he will have in his name the letters which together make 666, as the name of Christ makes 888; that we are close on the times when that Wicked One will be revealed; that there is no other man now in the world who thus far so accurately fills out the prophetic delineation of the Antichrist as Louis Napoleon; and that the facts which have been brought out, in a high degree, entitle the subject to the serious consideration of every one who would know in what times he is living, and be prepared for what is about to come to pass.

Napoleon may be that Antichrist; *the probabilities are* that he is the very man. Quite a number of respectable and serious-minded writers are entirely persuaded and confident that he it is, and none else. If so, the end is here, and wonders of judgment and salvation shall mark the next ten years, such as have not been from the days of Noah and the foundation of the world. Let us be duly awake to the momentousness of even such a possibility. And if it should turn out that some other than Napoleon III is the Man of Sin, and the French Emperor, and all his dominion and pretensions fail, it can in no way discredit the great foundation truths of sacred prophecy, or the system of faith founded upon them. In this we may rest, that either he, or some one greatly like

* The European Sphynx; or, Satan's Masterpiece. Louis Napoleon, the Personal Antichrist and the Man of Sin. The Coming of the Lord at hand. Buffalo: 1866. Price, 25 cents.

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him, must fulfil the inspired portraiture, and that very speedily. In either case, we may any day expect the arrival of our Saviour to take away His waiting and watching ones, that they may escape the dreadful sorrows which shall attend the revelation and reign of Antichrist. Apart from his belief concerning Louis Napoleon, the following remarks of Mr. Colegrove are quite in place, and to the point. We commend them, and his pamphlet in general, to the attention of our readers:

"An event believed by earnest Christians to be imminent is a *translation of saints*—an event of unspeakable interest to every believer in Jesus. This is a matter of intelligent faith, and far removed from the region of idle speculation; and it behooves every pious mind to be suitably pervaded with that settled expectation, most becoming as the mental and moral attitude of such as Christ shall, with the instant interposition of His power, bear upward to their rest. Yet the slumber of Christendom on the subject is, on the whole, awfully profound. The suggestion of such a stupendous incident in the world's routine of events will be almost universally dismissed as irrational and fanatical; and so persistent and inflexible is the general incredulity that only the *event itself* will overcome it. Suddenly, silently, and mysteriously, here and there, a saint will have vanished! A first fruits will be caught into paradise. By this event, doubtless, the scoffing and skeptical will only be *hardened*, and the secular journalism of village and metropolis outdo all precedent in the varied ingenuities of derision. But the Church! what an electric shock will she feel at this testimony of a living God, about to effect a change of dispensations! Her whole organism will be thrilled with an emotion of surprise. It is quite possible, to say the least, that this preliminary and partial abreption will be the signal for that mighty cry resounding through Christendom, 'Behold, the Bridegroom cometh!' Wars, famines, pestilences, political commotions, with augmenting uneasiness on account of the rapid and unparalleled vicissitudes of the time, will perhaps scarcely arouse more than a small minority to a state of *actual and lively expectation of Christ;* but a translation of saints may move the Church, and mightily startle her from her apathy respecting the Lord's advent, as nothing else had done before. Far be it from us to merely *guess* or *theorize* on these stupendous themes. Let us search the subject diligently. In such an hour as *ye think not* the SON OF MAN COMETH! Amen, Lord Jesus! Come quickly!

"And what a blessed anticipation, if cherished in earnest! What an exhilarating hope! What an electrifying prospect! Only that we can feel it is authentically guaranteed in God's Word, and not hidden in the labyrinths of some remote future, but actually at hand! How greatly more to be desired a rest with Jesus than any possible triumph of earthly ambition! than any rest or refreshment in this mortal state! This is *not* our rest; it is a season of trial. All things are full of labor. Creation groans under the incubus of sin. Nature sighs amid her manifold oppressions. Who shall administer a perfect and permanent relief? Only Jesus can do it. It is the will of God that His anointed Son shall perfectly achieve the predestined restitution. Reader, fix your heart on *Christ* and His coming if you will escape the evils that will shortly menace and environ earth!"

THE STEALING AWAY OF THE SAINTS.

A CORRESPONDENT'S DIFFICULTIES.

A VALUED friend writes us: "We have no other difficulty with your excellent monthly but this one point, the silent stealing away of the righteous at the end of this dispensation. Is it a mere inference from a misunderstanding of a few texts, or clearly proved, and in harmony with the general teachings of the sacred Scriptures?"

We answer, it is an inference from rightly understood texts, in harmony with the general teachings of the Scriptures, and clearly proved. From considerations, which to us are solid and irrefragable, we take the seven churches and seven epistles of the Apocalypse, as giving us, not only Christ's judgment of the seven local churches of Asia Minor, but His judgment

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of the whole Church of Christ, from its commencement to the time of the end, and its whole career as it will finally appear viewed from the judgment-seat. This was maintained by the first expositors of this marvellous book, and must be admitted before there can be any consistent interpretation of the Apocalypse. And with this settled, the points objected to by our correspondent follow with all the certainty of demonstration.

As soon as the dictation of these seven epistles was finished, John saw a door open in heaven, and the trumpet-voice, which addressed him at the beginning, bade him "*come up.*" Immediately he is caught up to heaven, and is in heaven before a single seal of judgment is opened, or the throne is set. This rapture of John we take as indicative of the translation of such saints as may be then living, and waiting for the Lord's coming. At any rate, when he opens his eyes in heaven, he finds there four and twenty elders, crowned as none are crowned till the period of the resurrection, and in their song of adoration describing themselves as saints from earth—not Jewish saints only, but persons "redeemed unto God by Christ's blood out of every kindred, and tongue, and people, and nation." (Rev. 5: 9.) Here, then, are some of the saints already resurrected, translated, and in their royal priesthood, ere yet the judgments upon the nations have begun, and before a single seal of God's retributive visitations upon the world is broken. These are they that are "accounted worthy to escape those things that shall come to pass" (Luke 21: 36), even those patient Philadelphian keepers of the word of Christ's patience, whom He promises to "keep from the hour of temptation —the time of great tribulation—which shall come on all the world." (Rev. 3: 10.) Now, with the affairs of the world going on in their accustomed course, how did these people get to this heaven of glorious reward, except by some secret rapture, the type of which we find in Enoch in the ancient dispensation?

And then, again, in the seventh chapter, we have a multitude innumerable, distinct from the elders, but now gathered into the same heaven, and standing with their awarded palms in hand, and worshipping in company with the elders. The question is started, "Whence came they?" and the answer is given, "These are they which came out of THE (τῆς) great tribulation." They must, therefore, be the subjects of a translation subsequent to those who have been "accounted worthy to *escape* all these things." So far from escaping the great tribulation, they are specifically described as having suffered it. They come out of it, and therefore must have been *in it.* They have "palms" and "white robes," but no crowns. The evidence is invincible that they are not of the first class saints, and that their exaltation to heaven was preceded by the translation of some kept out of the tribulation through which these palm-bearers passed, and kept out by being transferred to heaven before a trumpet is sounded, or a vial is poured out, and while the wicked are still on the earth in the flesh, awaiting their doom.

Again, in the eleventh chapter, before the last trumpet sounds, two prophets are sent from God, who testify, and work miracles of judgment, and are slain, and rise again, and visibly ascend to heaven, perhaps with their disciples with them; which is a third rapture of saints, subsequent in order of time to the preceding, and yet anterior to the war with the Dragon and his angels in the heavenly regions, and his casting down to the earth.

Then, in the fourteenth chapter, we have the 144,000 "redeemed from the earth" and "from among men," who are distinct again from either of the classes mentioned before. They have a peculiar character. They sing a song which is then for the first time sung—"a *new* song" —and "the elders" are specified as present, but not of their company. They are "the first fruits" of another harvest, reaped perhaps from the Jewish field, as corresponding with the previous "sealing" of the seventh chapter. Here, then, is still another translation, taken in advance as the first fruits of a still subsequent reaping, mentioned in verse 16, immediately before the vintage of wrath is trodden, the vials of the wrath of God poured out, and the final battle fought.

Nay, even up to the last vial itself, there is

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notice of some who, at that late moment, shall be taken; for in connection with the battle of the great day of God Almighty itself, the announcement of blessedness is made, which is to inure to such as then shall lift up their hearts in expectation of the coming, and keep their garments; and that blessedness imparted by a coming "*as a thief*," and hence, also a secret coming to steal them away.

As the result of these several stages and sections of the seizing away of God's people from among the wicked, we have depictured to us apostles, prophets, and saints in heaven, rejoicing over Babylon judged (18:20), and a great multitude, with a voice like mighty thunders, thanking God for His vengeance (19:1–6), and the army of Christ collected, and on high, coming forth *with Him* at the time when first He is visibly revealed to the godless hosts of the Antichrist to whose slaughter all the fowls of the air are called (19:11–21), whilst there is not one word written about their gathering together unto Him after that appearing.

These are not inferences at all, much less "mere inferences from a misunderstanding of a few texts," but full, plain, and literal records of what John saw as, in mysterious vision, he was transported into the Day of the Lord, and beheld things as if already transpiring in his presence. We find the same in the Psalms, in Isaiah, in the great prophetic discourse on Olivet, and in the typical occurrences in the days of Noah.

Matt. 13:49, to which our correspondent refers in confutation of the doctrine of the secret rapture, is only a general statement of results, which gives nothing as to the order of events. The severing of the wicked from among the just in verse 49, is in the preceding verse explained to be the gathering of the good into vessels, and the refusal of the bad. We see in it nothing contradictory to what we hold on the subject.

Matt. 24:31, speaks of a gathering of an elect, most likely of the Jewish people, which is subsequent to the tribulation and the personal appearance of Christ (see verse 30), whilst in verse 28 we have a gathering of eagles, which, when viewed in connection with Luke 17:34–37, we must take as a gathering of saints to Christ in the clouds, whose slain body is their food and salvation. So far from its militation against our doctrine, we thus find a removal of a class of clear-visioned, watching ones, who mount up with wings as eagles *before* "the tribulation of those days," whereas this gathering, in verse 31, is *after* it.

1 Thess. 4:16, is also a general statement, in which the translations are viewed together without distinction, as the several resurrections in other places, and so decides nothing against the secret stealing away of some in advance of others; any more than the announcement of a universal resurrection in John 5:28, militates against the doctrine of two resurrections separated by a thousand years. And it is a mere assumption to argue, that there can be no "shout of the archangel," or sounding of "the trump of God," such as there described, without all the world being made to hear and understand it. The object of the shout and trumpet call, is to reach the saints; and there is not one word of intimation that any other will hear it. When Christ arose and ascended, it is said that "God went up *with a shout;*" but who of earth's godless population heard it? And so He may come again *with a shout* of power, of which the godless world is quite as unconscious, at least in the first instances. And even if the resurrection and rapture of the saints should be attended with supernatural sounds, and sudden tumultuous demonstrations in the earth and sky which will strike the senses of all men, that does not argue that the matter will be understood by all, or that the Saviour's presence at the time, or the resurrections and ascensions to be affected, will be other than invisible. The men that journeyed with Paul, and were present when the Saviour met him, heard a voice, and felt a mysterious commotion; but they saw nothing of the heavenly Speaker, and "heard not the voice of Him that spake," much less comprehended what was transpiring.

We thus find nothing in the references of our correspondent to interpose the slightest difficulty to the doctrine of a coming of Christ to

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steal away His saints from their graves and from their companions, or to a secret presence of the Lord with His saints "in the air," *before* His revealed and manifested presence in the final judgment of the confederates in rebellion and guilt. We neither overlook nor nullify the obvious meaning of any class of texts, large or small. Harmony throughout is what we seek, and harmony throughout really exists, but upon no theory except that which presents Christ as coming first invisibly *for* His saints, before He is openly revealed *with* His saints in the destruction of Antichrist and his hosts.

THE KINGDOM NIGH.

MANY centuries have passed since Paul wrote, "The night is far spent, the day is at hand." If the kingdom of God was near then, it is now very near. But, besides the lapse of time, there are many things that indicate that the revelation of this kingdom will not be long delayed. This will appear when we reflect what is the grand issue made between that kingdom and this present world-system, which the inspired word calls the kingdom of Satan. This issue has been strangely overlooked even by the Church, called out from the world to bear testimony to it. It may be narrowed down to this, whether it is possible for the human race, or the individual man to attain perfection through self culture and improvement, or whether this can be only through resurrection. In other words, is the ideal man, a man in the flesh, carried to the highest point of improvement, or is he a resurrected man? And is the ideal kingdom of the future possible through human progress and achievement, or must resurrected man, in the person of Christ and His risen saints, assume the reins of power, and, as a new race of kings and priests, lift up the human race out of the depths of religious torture and governmental failure, in which it has so long been floundering, into the light and life of God.

We know that the whole Christian scheme turns upon the doctrine of the resurrection. And this is its application to the grand problems of Church and state the world is now wearily endeavoring to solve. The doctrine of Christ holds out no substantial hope, except through resurrection. The world, and even the mass of the Church, misled by the "spirit of the age," discards all thought of such intervention. Hence, the logical consequence of modern ideas is, to make light of the doctrine of resurrection, and ultimately to deny it altogether. The Protestants of Europe are fast succumbing to the imperious and more consistent conclusions of such leaders as Renan and others, who scoff at the idea of even the resurrection of Jesus. Having lost the idea of the true issue between Christ and the world, they must at last surrender everything.

Let the issue again be stated:

From the time that man was drawn away from God by Satan's lying promise, "Ye shall be as God," it has been his vain boast and expectation, that he will realize the dream of his destiny through his own improvement and expansion. God's thought, from all eternity, has been that mankind can be emancipated from the sin and sorrow of its fall, only through resurrection. He has it in mind to bless the world with an infinitely better kingdom than was ever dreamed of by the wisest statesman of the world, and a king who can grapple with all the evils of our condition, and even with death, the highest form of evil, because raised superior to them all. And, therefore, His word writes "failure" upon the proudest efforts of the self-sufficient strength and wisdom of this world. Although it is in His plan to allow this experiment to be conducted to its highest pitch, as the preparatory discipline of the race, and to give it scope for its last and most conspicuous failure, that convinced of its own need, and, rescued by Him alone, it may not glory in His presence.

If this then be the issue, does it not seem as if the crisis is at hand? The world is fast filling out into its grandest proportions. It is fast becoming, in the words of the leading journal of the age, "one vast city." Oceans no longer divide it. An emperor of Europe, the other day, sitting in a private room in his palace, with no one present but his telegrapher, talked all day with his fellow sovereigns in their capitals, and rearranged the map of the conti-

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nent. And what is all this war and diplomacy about? And what the aim of these unrivalled achievements in the arts of peace, such as the one that has just linked together two continents? They are all the struggles of the race toward the goal of its destiny. Ah! but the giant curse of sin and death keeps pace with it in all its strides. And that the world may have free scope for the final experiment, and not be troubled and fettered by any thought of such a divine intervention as the advent of a judge and king from heaven, our modern interpreters come in to help it with the theory that the kingdom of God is nothing more than this world civilized and Christianized. Professed Christian writers, such as the author of "Ecce Homo," betray the Son of Man with a kiss, and fill the minds of men with the popular doctrine that this is the kingdom the Saviour promised, and that the divine spirit needed to raise them up to its level, is a mere "enthusiasm of humanity," thus misconceiving and keeping out of view that true doctrine of the kingdom which proceeds upon the insufficiency of man, as now constituted, and proclaims the prime necessity of his regeneration and resurrection by that mighty power which wrought in Christ, and raised Him from the dead.

So that the issue of which we speak, is fast being made up. Man, the natural man, is fast being exalted into the place of God, the place which only man, in resurrection, can attain. All the might, and wisdom, and genius of the world, is concentrated on the effort. Its educated mind, quickened and refined by contact with Chrstianity, and wearing its garb, leads the van. And the world kingdom is being made ready for its king, in which man by nature, man "as God made him," to use the world's phrase, will be crowned as its Messiah, and all thought of looking for the coming of the Risen Man, the Lord from heaven, will be crowded out, except in the hearts of the faithful few.

The kingdom of Christ is thus overshadowed and kept out of sight, by the towering proportions of the coming kingdom of Antichrist. And this very fact proves it nigh. For we know, that when the world seems grandest and most stable, when it shall have reached the proud climax of its efforts, when it seemingly shall have crowded out all necessity for Christ and His salvation, and His holy doctrine shall have been spiritualized into an empty dream; when, not resurrected man, but the first man of the world, not Christ but Antichrist, shall command the homage and satisfy the hopes of the nations, then, are we told that the Lord shall come to expose the falsehood upon which the great lie is based, and throw down the proud Babylon on whose towers men are vainly trying to scale the heavens, and bring to sight His own heavenly city and commonwealth, in whose light alone the nations shall find eternal joy and rest. L. C. B.

WAITING.

We clip these beautiful lines as a fitting close to the contents of this number:

I am waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows
That surround my lonely way.
For a day of light and gladness,
Such as earth has never known,
When in equity and justice,
Christ shall reign on David's throne.

All the prophets of past ages
Saw its brightness from afar,
And in words sublime have spoken
Of the peace and glory there;
Now they sleep in those green valleys
Which in weariness they trod,
But they'll come with songs of triumph
To the holy mount of God.

Now the world is full of suffering,
Sounds of woe fall on my ears;
Sights of wretchedness and sorrow
Fill my eyes with pitying tears:
'Tis the earth's dark night of weeping,
Wrong and evil triumph now;
I can wait—for just before me
Beams the morning's roseate glow.

I am waiting, hoping, praying
For Messiah's glorious reign,
For I know He'll rule in justice,
Right and truth will triumph then.
Worldly pleasures cannot win me
While I wait for that bright day;
Worldly splendor cannot charm me
While its light beams on my way.

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PROPHETIC TIMES EXTRA.

THE JEWS AND THE HOLY LAND.

Important Movement for the Rejuvenation of the East—Organization of the International Society of the Orient—Project to Re-establish the Jewish Nation in Palestine—Important Confidential Circular Sent to all European Powers.

"The things that are coming, and shall come, let them show unto them."—Is. 44 : 7.

Since our issue for November was made up, we have had plcaed in our possession the following letter from a special European correspondent of the "New York World," which is so remarkable, and so important in its bearings on the signs of the times, and on the doctrines which we have been insisting on from the sacred prophecies, that we hasten to give it to our readers entire, without delaying for another month.

We had learned something of the same facts through a published communication from Mr. David Gray, an American now in Europe, and a gentleman whose truthfulness and reliableness are considered worthy of entire confidence. Having given a translation of Mr. H. Dunant's explanations of the "Project," which were issued in Geneva some months since, Mr. Gray adds:

"I am not permitted to state what has already transpired in connection with this important subject; let it suffice to say, that while this written 'Project' has been thrown out in a few quarters as a sort of feeler, the thing itself has moved forward with wonderful celerity and success. Some of the leading names of the Jewish world are at its head, and some of the propositions of the paper have become accomplished facts. Behold, then, a scheme apparently on the way to achieve itself, having for its object nothing less than the reconstruction of the Jewish nationality in its ancient territory! Politically and, I may add, religiously, a more startling idea could scarcely be mooted. That mighty 'Eastern Question,' which incessantly looms up to trouble the world's dream, how would that stand affected should such a movement begin and march to completion? Again, I need not dilate on the well-known fact that the faith of a large part of Christendom points to the restoration of the Jews as a thing incontestably foretold in prophecy, and, above all, as being imminent at this very time. The same faith has been held by the Jews themselves through all the ages of their dispersion. Perhaps these beliefs would not be worthy of notice if it were not true that at this moment the most powerful influences are at work throughout Europe to accomplish, on far other than religious grounds, the identical thing which Holy Writ is alleged to predict. For be it observed, the project for the Renovation of the Orient is not a religious one; it is commercial, financial, political—anything rather than religious."

Who the author of the letter to which we direct more particular attention is, we have not had the means of informing ourselves; but as the "World" acknowledges him as its "special correspondent," we take it for granted that the facts are authentic, if, indeed, Mr. Gray himself is not the writer who communicates them. The letter is as follows:

Basle, Switzerland, Sept. 8, 1866.

In this ancient historic town—seat, in the fifteenth century, of the famous council that dethroned and made a Pope; where Erasmus lived and wrote, and has his monument; where some of the most active among the old reformers flourished and lie buried; and where the bones of the Empress Anne, of Austria, and those of several kings and queens beside, have slept for many centuries beneath the pavement of the venerable cathedral—in this quaint sepulchre and dwelling-place of learning and a traditional aristocracy, it has oddly come about for me, a passing traveller, to be informed of the inception and progress of a new and important political movement, thoroughly European in its devices, but broader than Europe as regards the field in which it is sought to operate.

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THE THEORY OF DISTINCT NATIONALITIES.

The minds of statesmen in Europe have long been engaged, partly in accord with a growing popular sentiment, in an endeavor to resolve and confirm the theory of distinct nationalities, whose chief apostle is the second Napoleon, without, at the same time, destroying that "equilibrium of Europe" which never had a more jealous and watchful defender than he. The war in the Crimea for the protection of Turkey—one of the most important, if one of the weakest, securities of the balance of dominion maintained by the great powers—against the dangerous ambition of the Czar, and the war waged by Louis Napoleon against Austrian encroachment in Italy, were wars practically in behalf of separate nationalities endangered, as well as in behalf of the superior Continental powers engaged. The late war between Austria and Prussia was the result, directed by a remarkable statesman, of that long desire for a single, cohesive nationality which the majority of the German people coincided in, along with its foremost supporters.

DANGERS TO THE PEACE OF EUROPE.

The agitations that preceded this war had in them suggestions of danger to other great national interests in Europe—to those of France in particular—which were not overlooked at the time. It is yet only partially known by what a series of intricate diplomatic manœuvres Napoleon II sought either to prevent the impending strife, or to usher it to a beginning, with a view of having a hand in its settlement under auspices favorable to the safety, and even to the profit of his Imperial interests.

There were, in fact, at that time apprehensions of a rupture of peaceful relations throughout the Continent, founded not alone upon these, but upon other ticklish conditions, and which, it is easily seen, are not yet allayed. The possible conquering tread of Russia over and past an insurrection along her own border toward English possessions in the East, and the Eastern question—the "sick man" whose existence was imperilled more than ever by financial weakness, and the imminence of a rising among his discontented subjects—began to loom up threateningly in the sight of Western Powers.

AN EXTRAORDINARY REMEDY.

It was at this ripe period that a very remarkable project, which had been revolved in the brain of one ingenious man for several months, and which had been more recently discussed and sanctioned by many eminent and responsible persons in Europe, was quietly communicated to distinguished men, societies, &c., in various countries in the following note:

THE NOTE.

"The disturbing circumstances in which Europe is at present placed ought not to render the fact forgotten that the Eastern question, which has already agitated its governments and peoples, has the strongest tendency to rise anew, perhaps at no distant date, to complicate a situation already sufficiently grave.

The day when this question will demand a definitive solution will, in all probability, see the whole of Europe plunged in inextricable difficulties.

The efforts of diplomacy can lead to but sterile expedients. The present epoch, however, whose spirit of justice and of humanity tends to reject the system of violent conquests by fire and sword, holds at its disposal another and more powerful agency, that of pacific conquest by means of civilization.

What is there, then, to do in order that grave complications be prevented, and that the East may be regenerated by the infusion therein of the spirit of the civilization of the West?

One of the most powerful means would be the creation of a great society, which should have a character eminently international, and which should propose for itself the task of conciliating the specific interests of the various European powers with those of civilization. This society would open to the Occident sources of wealth both new and abundant; it would become for the East an efficacious means of moral regeneration. Finally, it would operate to the great honor and profit of all the nations associated therein.

This association may present itself to the universal public in the manner as follows:

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The International Society of the Orient has for its object:

To favor the development of agriculture, of industry, of commerce, and of public works in the East, and, above all, in Palestine.

To obtain from the Turkish government certain privileges and monopolies, either at Constantinople or in other parts of the empire, chief of which shall be the concession and gradual advancement of the lands of Palestine.

To distribute at cash prices such of those lands as the company will have acquired or received in concession, and to effect the colonization of the more fertile valleys of the Holy Land.

The Turkish Empire contains resources of all kinds, which need but to be developed by a powerful company to yield large results. But the Porte possesses neither the means nor the energy necessary to originate and lead to a successful conclusion these works of public utility which are imperiously demanded for the internal development of the Ottoman Empire; restricted to its own resources it can neither augment its revenues nor create new; it is incapable of giving an energetic support to agriculture or to trade, from which alone can proceed wealth and public prosperity.

It remains, then, to the West, where the creative forces superabound, and which possesses the requisite capital, to profit by the advantages which Turkey presents, and to take in hand a work capable of so immense results. Operations conducted with ability in this undeveloped country are naturally in the highest degree productive. But success in such an enterprise demands the formation of combinations which will have, at the same time, the approbation of the great powers and the support of the Sublime Porte. Thus, and that the society may be enabled to concentrate its energies, it will be proper to utilize certain special circumstances in which Turkey at the present moment finds itself situated, and at the very threshold Palestine offers itself to the mind as eminently fitted to become the next field of operations.

It is known that Palestine needs only labor in order to produce abundantly. It is a country one of the most remarkable and most fertile of the globe. In it one meets the products of all the latitudes, and the emigrant of Europe finds these in the climate of his own country. Commerce and private industry, which will come to complete the work of agriculture, must attract thither, in great numbers, merchants, colonists, and capitalists, both Christian and Israelite.

The resurrection of the Orient, seconded by an awakened religious sentiment, will be aided by the co-operation of the Jews themselves, of which the valuable qualities and remarkable aptitudes cannot but be in the highest degree advantageous to Palestine.

The society, after having established its commercial bureau at Constantinople and in other cities of the Turkish empire, will construct a port at Jappa, and a good road or railroad from that city to Jerusalem. Upon the route of this railroad the lands would be conceded by Turkey to the society, which would be enabled to sell them to Israelitish families. These, in their turn, would create and foster new colonies, aided by their Oriental coreligionists, whose love for their ancient nation is still as ardent as in times long past. Special committees would send hither at their expense, Jews of Morocco, of Poland, of Moldavia, of Wallachia, of the East, of Africa, &c.

The results sought for and achieved by the society by means of a sincere *intente nationale*, the co-operation of Turkey and the establishment of Western populations in Palestine, will be beyond a possibility of failure, and that, too, in a future less distant than we can think as follows:

The reconstruction of the Holy Places at Jerusalem, which would be accomplished as an international work, and in a manner worthy of Christianity.

The end of the conflict, which incessantly renews itself between the great powers, in regard to the Holy Places.

The transformation of the ancient Jerusalem into a new city, which will rival in importance the finest cities of the West.

The creation of European colonies, which will become in time the centres whence Occi-

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dental civilization will spread in Turkey and penetrate to the remote Orient.

Under the nominal sovereignty of the Sultan, the society will administer with intelligence and equity the territories which will be transferred to it. In the same manner, for a long epoch, an English company administered and governed the Indies.

There is ground for believing that the Sultan, recognizing the financial support which will be lent him by the enterprise, will accord to the Holy Land a special administration. Under the able direction of the Porte, this administration would offer a genuine security to the population emigrating thither, and full guarantees for the capital there invested. Thanks to the combination which will open to her so valuable resources, Turkey will not be obliged to contract new loans in order to pay the interest of its antecedent debts.

The infant colonies will be rendered neutral, diplomatically, as has been done with the Swiss confederation, and by a treaty somewhat analogous to the convention signed at Geneva in behalf of ambulances, hospital corps, and the wounded of armies. It is less difficult than might be supposed thus to neutralize Palestine by an agreement of the great powers. There even exists a remarkable precedent in the neutralization of the Lower Danube, obtained officially from the seven powers signing the Treaty of Paris. Moreover, the commission of the Lower Danube has originated a flag and a small fleet; it possesses revenues and a numerous personnel; it seeks at present to control a loan of three millions, all in the manner of an independent state.

To prepare the organization of the International Society of the Orient, it is important that many minds be led to preoccupy themselves with these great and noble questions. To this end it is indispensable to institute a committee comprised of men of influence and honor; of diverse nations, having at heart the advancement of the same views in the interest of all.

The elements of that committee are at present fully prepared.

Its programme, at once economic, financial, benevolent, scientific, &c., is at the same time international; it can wound the susceptibilities of no nation. Influential names in France, England, and elsewhere are ready to connect themselves therewith.

HENRY DUNANT,
Founder of the International Convention, in behalf of the wounded in time of war.
GENEVA, March, 1866."

The author of this paper, M. Dunant, who is a resident of Geneva, Switzerland, was in fact, as he writes himself, originator of the admirable scheme of a neutralized army-hospital association, which obtained the consent of all the powers, and an adhesion to which was signed by Austria, just before the late war. The success of the plan—the humane achievements of the association thus created upon the most sanguinary of the German battle-fields were sufficient to encourage M. Dunant to recommend another and more extraordinary scheme to the consideration of the powerful allies.

AIM OF THE PROJECT—RESURRECTION OF THE JEWISH EMPIRE.

Even the most casual reader of the paper just printed can scarcely fail to distinguish the surpassing idea and aim of the project. This is nothing else, to be sure, than the re-establishment of the nationality and prestige of the Jews in Palestine. It has, moreover, a practical business and commercial, as well as religious motive; and no one at all acquainted with the average character and pursuits of the Jewish people could doubt the enthusiasm with which such a suggestion as this would be likely to be hailed among them. *It has already been hailed with abundant joy and promises of support.*

PROGRESS OF THE SOCIETY—ITS ENORMOUS INFLUENCE.

The Society is being rapidly formed, with the strongest influences, financial and political, at its back. The Rothschilds, Sir Moses Montefiore, and other great capitalists among the Jews, are actively in sympathy with the undertaking. *The plan has the favor of more* than one crowned head in Europe, among them *the*

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Emperor Napoleon, of whose especial theory of nationalities it is a welcome development. Several prominent noblemen of England, and the leading names of the Faubourg St. Germain, are also among its friends. As soon as the organization is completed, the society will obtain concessions from Turkey, and proceed to establish the bureau, and build the road spoken of in the paper.

From all quarters, news is to the effect that the Jews are ready to emigrate, believing that the day of their restoration is at hand. The stately words of prophecy have a peculiar significance to them in the present connection.

PROPHECIES.

Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee.

Lift up thine eyes about thee, and see; all they gather themselves together, they come to see, thy sons come from far, and thy daughters shall be nursed at thy side.

Surely the isles shall wait for me, and the ships of Tarshish first; to bring thy sons from far, their silver and gold with them, unto the name of the Lord thy God; and to the Holy One of Israel, because He hath glorified thee.

And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor I have had mercy on thee.

For the nation and kingdom that will not serve thee; yea, those nations shall be utterly wasted.

The sons, also, of those that afflicted thee shall come bending unto thee; and all they that despised thee shall . . call thee the City of the Lord, the Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee; I will make thee an eternal excellency—a joy of many generations.

A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in His time.—Isaiah, chap. lx.

Thus saith the Lord the Redeemer of Israel and His Holy One, to him whom man despiseth, to him whom the nation abhoreth, to a servant of rulers; Kings shall see and arise, princes shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee.

Sing O heavens, and be joyful O earth, and break forth into singing O mountains, for the Lord hath comforted His people, and will have mercy upon His afflicted.

But Zion said, the Lord hath forsaken me, and my God hath forgotten me.

Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, she may forget, but I will not forget thee.

For thy waste and desolate places . . . shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

Then shalt thou say in thy heart, Who hath begotten me these, seeing that I have lost my children, and am desolate, a captive, and removing to and *fro*? . . . Behold, I was left alone—these; where had they been?

Then saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people; and they *shall* bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

And kings shall be thy nursing fathers, and their queens thy nursing mothers. . . . Isaiah, xlix.

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem.

And in that day I will make Jerusalem a burdensome stone for all the people. All that burden themselves with it shall be cut in pieces, though all the people on the earth be gathered together against it.

And the governors of Judah shall say in their hearts, The inhabitants of Jerusalem shall be my own strength. . . . .

In that day I will make the governors of Judah like an hearth of fire among wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be

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inhabited again in her old place, even in Jerusalem.

In that day the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them in that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.—Zechariah: chap. xii.

All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up and inhabited in her place.

And men shall dwell in it, and there shall be no more utter destruction, but Jerusalem shall be safely inhabited.

And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: . . . . it shall come to pass in that day that a great tumult shall be among them, and they shall lay hold every one on the hand of his neighbor; and his hands shall rise up against the hand of his neighbor.

And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King the Lord of Hosts. . . . Zechariah: chap. xiv.

NUMBERS OF THE JEWS.

The number of Jews in Europe and the East is estimated at 7,000,000; their wealth to be almost fabulous. Turkey, always rather friendly to the race, contains 800,000 Israelites. The American continent, too, may yet, if the undertaking is pushed heartily forward, be forced to yield back to the old hemisphere a part of that considerable element of its population which is represented in Chatham Street, and which wanders singly, laden with jewelry and goods, among the villages of the inner land. Although the press, usually the chief engine of a great movement of this kind, has not yet, for certain reasons, been put in possession of the facts now first communicated to THE WORLD, I am enabled by the best authority to presume that these statements are not at all exaggerated, and that the realization of the long cherished dream of Jewish empire in the world again may be preluded by the success of this adventurous scheme.

RESULTS OF SUCCESS.

What would be the result? To Europe surely an added assurance of tranquillity now menaced by the temptations offered by the weakness of Turkey, and the rival pretensions to the holy shrines. A government and an enterprising population for Palestine, one of the most capable and productive countries on the globe. The (to the Jews) visible confirmation of a religious faith, which, however inimical in theory to Christianity, has never been sought to be imposed upon any people in the wide world, save the Israelites themselves, and probably never will be.

WHY THE GREAT POWERS WILL AID THE MOVEMENT.

Among the first European nations, FRANCE has abundant reason to encourage a movement so wholesome; for the signs of the times—rather too vividly indicated, perhaps, in the recent pamphlet of the Marquis de Larochejacquelin—are that she needs no other *casus belli* than one which is likely soon to occur as a sequel to the late German difficulties. Germany and Austria are both interested in maintaining some separate government in the East; and England, which fought for a similar interest before, to her great cost in men and means, will scarcely be backward (and her influential men are not) in putting her ounce of prevention into a scale, the timely turning of which is so likely to prevent the recurrence of former difficulties. The last-named power, too, safe and securely removed from all likelihood of disturbance, as she appears to think herself, does not seem to be secured from broil by reason of the rather rapid march—estimated at the rate of fifty miles per day—which Russian troops in Bucharest, having captured some most important points, including one of the largest cities, of some fifty thousand inhabitants, have recently been making in the direction of its Indian frontier. The exigencies of the period are favorable; and a glance at the present financial condition of Turkey, and the added embarrassment to the Sultan caused by the insurrection in Candia, show that the concessions desired from that power will not be hard to obtain. J. B. S.

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OUR FAITH.

WE BELIEVE,

1. That we are living in the last periods of the present dispensation.

2. That Christ will soon reappear upon earth, to avenge His elect, and fulfil His covenant to them.

3. That the expectation of a Millennium of universal righteousness and peace before the return of the Saviour, is an unchristian delusion.

4. That the Church will remain under the cross until Christ comes; and that the present dispensation is only preparatory to another.

5. That the personal return of the Lord Jesus is the great hope of the Church, to which, and not to the triumph of present institutions, we are to look for the fulfilment of the great promises of the world's ultimate blessedness.

6. That when Christ comes, it will not be to depopulate, annihilate, or destroy the earth, but to renovate it by judicial administrations, and to bless it with a new and heavenly rule.

7. That the saints shall rise first, and together with such of the living as shall be accounted worthy of such honor, be received up in the glorified state, to share with Christ in His subsequent dealings with our world, and its inhabitants.

8. That Christ is to reign in glorious empire over all the earth, sending forth His law from Jerusalem; an earnest of the glory of which was furnished on the Mount of Transfiguration.

9. That great judgments are pending over Christendom, and that all present systems in Church and State shall be revolutionized by them, if not quite destroyed.

10. That in the new order of things to come, the house of Israel, or Jewish race, shall again occupy their own land, and hold the first place among the nations, under their proper King, the Son of David, forever.

11. That the earth, and the heavens enveloping it, are to be renovated by Him who is to have the dominion; and that the heavens and earth which are now, shall be made into new heavens and earth, as the natural man by regeneration is made into the new man.

12. That only those who are properly awake to these truths, and watchful, and waiting, and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful.

EVEN SO, COME, LORD JESUS.

"The Spirit invites in the Bride,
Her heavenly Lord to descend;
And place her enthroned at His side,
In glory that never shall end."

C. WESLEY.

Our desires pant after the end of this age, the passing away of the world at the great day of God.—TERTULLIAN.

Let us every hour expect the kingdom of God in love and righteousness, because we know not the day of God's appearing.—CLEMENT.

It were a self-contradictory thing for us who pray that the kingdom of God may quickly come, to be looking for long life here below.—CYPRIAN.

This (the advent) is what we wish and pray for when we say, "Thy kingdom come."—AUGUSTINE.

At the fall of Babylon, will begin that kingdom for which we continually pray, "Thy kingdom come." O how good it will be for us to be there.—JOACHIM ABBAS.

They—the first Christians—deemed it a kind of apostasy not to sigh after the day of the Lord.—MASSILLON.

Let us therefore have a desire that this day may come quickly; let us hasten God forward; let us cry unto him day and night, Thy kingdom come.—LATIMER.

There is but one trumpet remaining; therefore let us lift up our heads because our redemption draweth nigh.—BULLINGER.

The Scripture uniformly commands us to look forward with eager expectation to the

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coming of Christ, and defers the crown of glory that awaits till that period.—CALVIN.

O God, grant that it may come without delay; I would readily eat up this necklace—of agates—to-day, for the judgment to come to-morrow.—LUTHER.

Come forth out of Thy royal chambers, O Prince of all the kings of the earth. Put on the invisible robes of Thy imperial majesty. Take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee. For now the voice of Thy bride calls Thee, and all creatures sigh to be renewed.—MILTON.

The thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead should arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world. O that I might see His kingdom come!—BAXTER.

This is the day I look for, and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone.—ALLEINE.

Persuade yourself that the King is coming. Read his letter sent before him, Rev. 22: 20. Behold, I come quickly. Wait with the wearied night-watch for the breaking of the eastern sky, and think that ye have not a morrow.—RUTHERFORD.

Come, Lord Jesus! thus beats the pulse of the Church, thus breathes that gracious spirit which actuates and informs the mystical body of Christ, and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.—M. HENRY.

We should pray for the coming of that day. Thus Christ has taught us to pray, Thy kingdom come. We must therefore pray for the day of judgment: for the kingdom of Christ will not come in all the glory of it before that blessed day.—INCREASE MATHER.

He comes quickly; and I trust you can answer with a glad Amen that the warning is not troublesome or unpleasant to your ears, but rather that His coming, His certain, His speedy coming, is the object of your delightful hope, and of your longing expectation.—DODDRIDGE.

Guilt is incurred by all those who lay hindrances in the way of the faithful, which prevent them from hearing their Lord's *I come!* and answering, Come, Lord Jesus.—J. WESLEY.

Hasten, O Lord, that blessed time. O let thy kingdom come!—WHITEFIELD.

The Lord cometh! The heart of many an one thrills at this call. O were he already here!—KRUMMACHER.

Tell the Church to hold on till Christ comes.—J. K. LORD.

There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that *love his appearing*.—PAUL.

Gentle reader, do *you* love Christ's appearing?

THE GENERAL SHAKING.

Terrible war in South America—Revolution pressing vigorously in Mexico—Candia in successful rebellion against the Sublime Porte—The Empire of China dismembered—Russia pressing her conquests rapidly into the heart of Asia—The old European Alliance broken, and Germany in process of disturbed and revolutionary reconstruction—Italy reorganizing with vastly enlarged borders, and ready to vomit from her the infirm and denuded Pope—France augmenting her army one-third, and astir with arrangements for an Exposition such as has not been since the world was—The overthrow of the last of the reigning Bourbons in Spain foreshadowed—Another and more general war of all Europe imminent—Famine raging in dreadful fatality in India—Earthquakes and upheavals from the disturbed sea in both hemispheres—A sad failure of crops in Great Britain and on the Continent, and in portions of America—Multiplying and fearful disasters by inundations on land—Dreadful conflagrations of towns and cities—Terrible losses of life and property on sea.

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The Prophetic Times.

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Special Contributions.

MASSACHUSETTS GENERAL CONFERENCE.

ON THE MILLENNIUM.

A RECENT number of the "Congregationalist," published in Boston, contains an account of the doings of the Massachusetts General Conference at its session held in Northampton, at the First Congregational Church. It appears that, at this meeting, Rev. Dr. Hopkins read an essay on "The Outpouring of the Spirit in the Latter Days," in which he remarked, in regard to the dispensation in which we are now living, that under it the world is to be converted by the powerful outpouring of the Holy Spirit, and that the result is to be that before the second coming of Christ universal peace and righteousness are to prevail. He stated that the idea that Christ is coming personally to be the chief agent in the restoration of the world; that the Jews are to be converted, and restored unto Him as a separate, favored people; that the world is to grow worse instead of better till the coming of Christ in suddenness, preceded and accompanied with great convulsions and great destruction of human life; and the personal reign of Christ to commence at Jerusalem;—that all this involves a system incompatible with the conversion of the world by truth and prayer, and the augmented influences of the Spirit, and with the *spiritual reign* of Christ for a thousand years. These objections, he affirms, cut short and supersede the work of the Spirit, offer a premium to the Jews for unbelief, seem to be unjust to the descendants of converted Jews, and necessitate the opening of the Millennium with the day of judgment, as it would be incongruous for Christ to reign personally on the earth while it should yet bear the marks of the curse.

And yet, after all, the Doctor acknowledged, "with all the objections to the millenarian views, it is still difficult to see how many passages of Scripture can be otherwise explained." He also remarked that he had not given the subject of Christ's second coming that critical study which it demanded, but he was content to leave it in a general way, knowing that Christ will come in His own time and manner. He confessed his inability to answer some of the arguments advanced by the millenarians.

Now, the Doctor ought not to be content to leave this subject in a general way; he ought to make it a critical study. That a minister of the Gospel, and a president of a college, has no settled belief in regard to the second personal coming of the Lord Jesus Christ, when the New Testament is so clear and decided in regard to the subject, is indeed to be deplored. But here is the difficulty not only with him, but with thousands of other ministers; they have not made the great and glorious doctrine of the second personal coming of Christ a critical study. They have not searched the Scriptures to ascertain whether His coming will be pre-millennial or post-millennial. They have adopted the opinion that the world is to be converted before Christ's coming, and that without evidence from the Scriptures. They avow and preach a doctrine entirely opposed to the teachings of Christ and His Apostles, and the belief of the primitive Christians for several centuries after the Apostles.

Had Dr. Hopkins and others truly and prayerfully searched the Scriptures for more light,

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they would have found that it is not the design of God to convert all men under this dispensation. The Holy Spirit is sent to *reprove* the world of sin, righteousness, and judgment, but not to *convert* the world during this dispensation. They would have learned that the purpose of God is to *take out of the Gentiles* a people for His name, not to *take all of them.* They would have ascertained that Christ's coming is to be a *personal*, not a spiritual coming; that His reign is to be a *personal*, not a *spiritual reign of a thousand years*, as Dr. Hopkins expresses it. If they had studied millenarian writings, they would have learned that we do expect a conversion of the world after the coming of Christ, and that these views do not supersede the work of the Spirit. They would have ascertained that the Millennium is after the coming of Christ; that the curse will be removed from the earth, and that the Lord Jesus will reign gloriously on Mount Zion. But if they are determined to ignore the doctrine of Christ's personal and pre-millennial coming, and shut their eyes and close their ears to all the teachings and instructions of the Word of God in reference to this important doctrine, they must remain in their ignorance and blindness. It is sad to contemplate such a state, and it is ardently to be desired that they may be induced to give this truth of the second coming of Christ a critical, careful, and prayerful study.

After the reading of the essay by Dr. Hopkins, a discussion followed. Dr. Marvin said "the literal interpretation of the test passages of the Bible seemed to him to produce unhappy effects on the mind." Dr. Eddy remarked that "he had held up for years the coming of Christ as the hope of the Church. He did not claim to know of *what kind* this coming was to be. He could not explain this second coming of our Lord, but he felt that it was something to be prayed for and hoped for."

It may look to some very inconsistent for a minister of the Gospel to hold up for years, as the hope of the Church, something which he confesses he does not understand. How can he pray and hope for a thing when he does not know what it is, and of which he has no intelligent idea? It is also very surprising that he should not know what it is when the New Testament is so clear in regard to the matter.

President Stearns "believed in the coming of Christ, not physically, perhaps, but by the Holy Ghost, in the power of the Holy Ghost exerted without measure; there may be a spiritual manifestation in the hearts of men, and a physical manifestation in the overturnings of society. There need be no difficulty in praying both for the second coming of Christ, and for the outpouring of the Holy Spirit, *for they are one and the same thing.*"

Then, according to this doctrine, Christ came eighteen hundred years since, when the Spirit was poured out on the day of Pentecost; and if these views of President Stearns are correct, then there is no certainty that Jesus Christ will ever again personally appear. But such views are in direct opposition to the Word of God, and the creeds of all evangelical denominations.

Is it not astonishing and surprising that a body of clergymen of the Congregational denomination should advance such views as they did at this meeting? They do not seem to know what Christ's coming is—have no settled opinion whether it will be personal and corporeal, or spiritual. They are rather inclined to believe it will be spiritual; and one, distinguished among them, declares the coming of the Holy Spirit to be Christ's coming, although Christ says himself, "If I depart, I will send the Comforter unto you." Did Christ mean to say He would send Himself? Do these learned divines remember what the Scriptures teach in regard to the coming of Christ? Jesus himself said, "If I go away, I will come again and receive you unto Myself, that where I am there ye may be also." "For the Son of Man shall come in the glory of His Father with His angels, and *then* shall He reward every man according to his works." (Matt. 16: 27.) Again, "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and *they shall see the Son of Man* coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four

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winds, from one end of heaven to the other." (Matt. 24: 30, 31.) Again, Jesus said to the High Priest: "Hereafter shall ye *see the Son of Man* sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26: 64.) When Jesus ascended from Mount Olivet, two angels appeared to the Apostles and said, "*This same Jesus* who is taken up from you into heaven shall *so come in like manner* as ye have seen Him go into heaven." (Acts 1: 11.)

The Apostle Paul thus wrote: "The *Lord himself* shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, who are alive and remain, shall be caught up together with them in the clouds *to meet the Lord in the air;* and so shall we ever be with the Lord." (1 Thess. 4: 16, 17.) Again, Paul wrote: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. 3: 20, 21.)

The Apostle John says: "We know that when He shall appear we shall be like Him, for we *shall see Him* as He is." (1 John 3: 2.)

We read in Rev. 1: 7, "Behold, He cometh with clouds, *and every eye shall see Him*, and they also who pierced Him." And the last words that Jesus ever spake to man of which we have any record is, "Surely, I come quickly;" and well did John respond, "Amen, even so, come, Lord Jesus." (Rev. 22: 20.)

How, in the light of such passages of Holy Writ as these, and numerous others to the same purport, ministers of the Gospel and presidents of colleges can say they do not know how Christ will come, or affirm that the coming of the Holy Spirit is the same as the coming of Christ, is a most surprising and alarming sign of the times. These passages declare that the Son of Man shall *Himself come;* that He shall come in the same manner as He ascended to heaven; that *He* (not the Holy Spirit) shall descend from heaven with a shout, and that then He will raise the righteous dead, and change the living saints.

Paul declares that he and his brethren looked for the Lord Jesus Christ from heaven (not for the Holy Spirit), who should change their vile bodies, and fashion them like unto His glorious body. These Scriptures declare that the tribes of the earth shall *see Him* (not the Spirit) coming in the clouds of heaven—that every eye shall *see Him* (not the Spirit.)

How are we to account for this sad departure from the faith on the part of those who profess to preach the Gospel of the Son of God? While they set aside the great truth of Christ's second and personal coming, how can they say, like Paul, "I have not shunned to declare unto you all the counsel of God?"

When such things are seen in the clergy, let us pray God that we, who do hold fast to the blessed hope and glorious appearing of the great God, even our Saviour, Jesus Christ, may be more watchful, vigilant, and faithful in declaring the whole truth on this subject, and that the Church, ministers, and people may be led into the correct views of the coming of Christ, knowing that to those *who look for Him* he will appear the second time without sin unto salvation. S. S. W.

[Another correspondent, referring to the same transactions, adds the following]:

Dr. Hopkins, in his essay, took the common ground occupied by the school of Spiritualizers, and contended that "the present agency is adequate to the production of the foretold results of the Gospel," namely, the Millennium. He thought that if this were not the case, the Gospel would be a failure, and this seemed to be the opinion of most of the speakers who followed in the discussion. Alas! how lamentable that men so distinguished for learning and piety should yet be ignorant of the true object and end of this dispensation, which is not to convert the whole world, but to gather out of it a people to the Lord as the kings and priests of future ages. Neither is the Gospel a failure because all men are not converted. As Dr. Seiss well remarks, in his "Lectures on the Apocalypse:" "If it had been stated in the New Testament that the Gospel was never to be misapprehended or denied by its professors; that the heavenly gift could never be soiled by earthly touch; that the circle of the Church

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should be forever free from Satanic invasion; that no heresies, schisms, inconsistencies, falsehoods, frauds, hypocrisies, or crimes, should ever be found in ecclesiastical annals; and that the career of the Church should be like a pure and peaceful river, unobstructed in its flow, unpolluted in its waters, and ever expanding through the centuries until the world should be covered with the ocean of its outpoured blessings, then, indeed, such obscurations of the sunny picture would necessitate the admission that Christianity has failed. But no such things are written in the New Testament." The teachings of the Saviour and His Apostles, all the references to the course of the Church in the world, and her history for eighteen hundred years, go to show that the design of the present dispensation is not to convert all men, but to gather out of the nations "a remnant according to the election of grace."

In the discussion of these essays, the lamentable ignorance of many of our eminent ministers upon another point received a forcible illustration. In speaking upon the *first* essay, Rev. Dr. Marvin, of Boston, editor of the "Boston Recorder," spoke of the effect upon his own mind of investigating the millenarian views; the literal interpretation of the test passages of the Bible seemed to him "to produce unhappy effects upon the mind." In the same strain, another remarked, in the discussion of the second essay, by Prof. W. S. Tyler, of Amherst College, on revivals, that "of necessity millenarian views have a tendency to deaden enthusiasm." Now, if these brethren had ever studied the blessed doctrine of the Saviour's second coming, their views and feelings would be widely different on this subject.

It is the unanimous testimony of all millenarians that, of all the precious doctrines of Revelation, the second coming of our Lord, next to the Atonement, is the most elevating, sanctifying, and quickening. Thousands of the most devoted in all our churches to-day testify that Christ never was so precious, the breadth and grandeur of the Gospel scheme never appeared so luminous, as since they embraced the glad truth that Jesus will come again in His own proper person, and subdue this world to Himself. And what motive more stimulating to Christian effort than that the Lord may come soon? Throughout the world to-day, both in Christian and heathen lands, among the most laborious and self-denying in their efforts to win souls to Christ, may be found those to whom this doctrine is dearer than life itself. Alas, that prejudice and ignorance should blind men's eyes to truths which form so important a part of the Word of God! The writer has been amazed, in conversing with brethren, beloved, on this subject, to learn how distasteful to them is the discussion of this subject, and how inexcusable their ignorance in reference to the whole matter. Were this confined to the world, we would not be surprised, but to be so wide-spread in the Church is matter of the deepest sorrow. Are not the last days indeed upon us, concerning which it is said, "When the Son of Man cometh, shall He find faith in the earth?"

In closing this article, the writer cannot help rejoicing in the confession of President Hopkins, not in his essay, but in the discussion which followed, namely, "*that he was unable to answer some of the arguments advanced by millenarians.*" This from one of the most eminent theologians of New England shows that there is oftentimes a conviction in the heart concerning truth, when there is an unwillingness to follow it out to its legitimate result—profession before the world.

J. W.

NAPOLEON AND THE PROPHECIES.

SINCE many of your readers are intensely interested in every newly-acquired evidence affecting the question of the identity of Louis Napoleon as the personal Antichrist, I will venture to submit a few suggestions on the subject. The importance of the identification is, in my humble opinion, not easily to be overestimated, *first*, as an explicit and powerful evidence of the exceeding proximity of Jesus' advent to earth, and, *second*, as an admonition and barrier in the future against some of the inexpressible perils of the approaching tribulation, when Christians will be peculiarly in-

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vigorated to stand firm against their great enemy by the burden of prophetic testimony which has previously and clearly portrayed, and distinctly personated, the character of the oppressor. The "faith and patience of the saints" will be strengthened by prophecies "*going before;*" hence, let us early search, and thoroughly understand and indicate the truth.

It is very true, as some of your readers have seen, that "Napoleonism," as a *prophetic* evolution of the last days, is even now stoutly denied and diligently derided. Some of the most zealous and active "adventists" have spoken in language of total incredulity respecting Napoleon as the wounded and healed head of the *therion*. But our only basis of confidence is *God's Word;* and having planted our feet on "His testimony," we propose to *stand there unmoved*, though not without sorrow and regret that the subject should still remain so generally, and perhaps so unwisely misunderstood.

The *special test* which inspiration has given, and to which it invokes attention, as to the identification of the "Beast," is the *number of the name*, which is 666. Besides *Ludovicus*, in Latin, *Lois Napoleon*, *Napoleonti*, and *L. N. Calonmeros*, in Greek, and the *whole name in Hebrew*, we have also other verifications. There is, in Latin, *Carolus Judaeus*, or *Charles, a Jew*. There are also, in Greek, *Comnene Ellenikos*, or *Comnene, a Greek* (a Bonaparte ancestral family name), *Na Bonaparte* 3, *L. Napoleon* 3, *therion deka*, or beast (of) ten (horns), and also *Lois ek Raniolini*, or descended from Raniolini, who was the mother of Napoleon I, and of Louis, King of Holland. I am aware that God's arithmetical aid, as furnished in the verse that defines the Beast, is rather hastily passed over apparently by some who are less attentive to its argumentative value than perhaps they should be; yet how noticeable is the allusion again in the fifteenth chapter! A blessed company is descried by the revelator standing on the glassy sea, having the exalted honor and the indescribable felicity of *victors* over the Beast, and over his images, and over his mark, and over the *number of his name.*

Let any person who is inclined to be skeptical or derisive on this subject endeavor to find a fulfilment in some other living notable or infidel potentate. *Let him try the experiment*, and exercise his ingenuity in the attempted application of the test. Let him try Bismarck, or Alexander, or any one of the popes, or any royalty on earth.

There is something in the prospective grandeur of the coming world's exposition at Paris, commencing next April, in the vastness of the preparations, and in the magnitude and magnificence of the design, which seems to have special significance in the light of that prophecy in Ezekiel 28, relative to the *Prince of Tyrus.* It is said of him, "Behold, thou art wiser than Daniel! There is no secret that they can hide from thee." His "heart is lifted up; he has gotten riches; he has said, I am a God." "Thou sealest up the sum, full of wisdom and perfect in beauty." It is indeed a question of some interest and pertinence whether the projector of the gorgeous spectacle and entertainment soon to be ready for the public, does not, in some sense, correspond with this "Prince of Tyrus," who is encompassed with the most astonishing array of treasures, and the costliest productions of human enterprise and art. "Dan also, and Javan, going to and fro, occupied *in thy fairs.* Bright iron, cassia, and calamus were in thy market." Six times in the twenty-seventh chapter are the *fairs* of this luxurious city referred to.

It may also have occurred to the diligent observer of recent events whether, in a *minor* sense at least, the indignation of the wilful king, in Daniel, against the "holy covenant" may not apply to Napoleon's displeasure at the treaties of 1815, as he protested in his Auxerre speech, which so powerfully affected the finances of a part of Europe. It is at least possible that a *partial* fulfilment is found in his hostility to the "Holy Alliance," which the recent European war has so thoroughly broken up.

Again, there is something peculiarly in harmony with a repeatedly expressed expectation in that evident tendency of the Papacy toward

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Napoleon, as a refuge in these dark days at Rome. The Pope is represented as becoming impressed with the pitying consideration and flattering attentions of Napoleon, and Eugenie is reported to contemplate a tour of condolence to Rome. There can be no doubt, we think, of a deeply-laid scheme to secure the assignment of the Papal responsibility to the vigilant protection and efficient disposition of the French Emperor. How he will manage the trust we shall soon see—nay, we are already sufficiently assured! Austria, broken by a war mysteriously promoted by France, is just sufficiently powerless to suit the enormous ambition of the arbiter of Europe. Those who speak of *Bismarck* as a rival of Napoleon, we apprehend, are but very inadequately informed of the real relation of these men to each other, and to the future of Europe, and the fulfilment of prophecy.

Not last or least, among other indications, is the formation of a grand European association for the "renovation of the Orient." Ostensibly, this enterprise is managed by M. Dunant, of Geneva; *in reality*, as we shall soon see, the great prophetic achievement of the restoration of the Jews is now in process of accomplishment, at the instigation of *Napoleon!* We are reaching a period of the most thrilling interest!

But my chief object in this communication was to present some indications of the tendency of affairs from the organs of public opinion in Europe. As an index of that confederation of kingdoms denoted by the ten horns of the wild beast, as an indication of its rapid accomplishment, we quote from a correspondent, who remarks: "The liberal papers of Paris have undertaken a campaign in favor of a European Union, as a counterpoise and barrier to the American Union. The figures show that America will soon be a serious menace for Europe, and that nothing will save Europe but a close confederation of all the States."

Again, we quote from the "Opinion Nationale," of Paris: "*France must be satisfied;* that is the surest guarantee of European peace. It is necessary that these European nations, who may call themselves the depositaries of the civilization of the world, should understand each other, should unite, should dispel by wise concessions all causes of conflict that might exist between them, for *the day is not far distant when, in the interest of threatened civilization and the universal equilibrium, they will have to enrol themselves under one flag, and fix the conditions of a durable peace* between the United States and old Europe."

One thing it is of the greatest importance to understand, viz., that the beginnings of a sentiment of admiration for the man who, however sagacious, and pacific, and popular, is *Antichrist*, are dangerous, and must be watched. He who by his policy will win almost universal applause will soon become an *idol* of the unholy nations. Eulogy is already becoming startling for its enthusiasm and its elaborate expression. On the occasion of the distribution of prizes to the most successful pupils of the colleges of Paris, in the ancient hall of the Sarbonne, M. Drouyn de Lhuys (recently Minister of Foreign Affairs) spoke thus: "Need I go so far as to search for examples of those truths when we have before our eyes the living proof of them? Amid the events which threatened to convulse Europe, a tutelary genius appears, and, soaring above the tempest, restores calm:

"'Celsa sedet Aeolus arce
Sceptra tenens, mollit que animos, et temperat iras.'"

A correspondent of the "New York Times," referring to the cession of Venetia by Austria to Napoleon, says: "For the French nation it is a proud moment, and on every side we see and hear of the present glory of Franee. The scenes on 'change yesterday were beyond any ordinary power of description; if any one had predicted a few hours before the changes at the Bourse, he would have been set down as a maniac. For once, the great and little politicians were struck dumb at this stroke of high diplomacy. On other occasions, they had anticipated the height and breadth of coming events, but this one took the breath out of their body." We close by quoting from an address, by Duc de Persigny, at the inauguration of Diana Hall, at Montbrison: "The France of to-day *is about to see opened before her a whole world of development and practical liberty.* To speak, indeed, of the petty

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processes of paltry liberty at a moment *when the reign of a mighty democracy is beginning!* when the popular masses, in their mighty aspirations, say to the sovereign of their choice, *King of the people, onward!* Continue and complete your work! Finish the machinery of the country! *King of the people, onward!* Let your sword assure the peace of the world! Let the noble words of St. Helena be accomplished. Nationalities which are constituted under your auspices can only knit more closely the ties of European brotherhood. *Onward, King of the people!* March at the head of pacific victories, but retain with firm hand the sword which the people has confided to you!"

These are true and unerring hints of the advancing development, and of the inevitable eventuality. Let all Christians pray, "*Lead us not into trial.*" The trial will soon come; and may we, by prayer and premonition, by the grace and power of God, escape. C. C.

OUR COUNTRY.

"For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself."—PHIL. 3: 20, 21.

FROM our earliest youth we have been taught to sing, "My country, 'tis of thee, *sweet land of liberty*," and in later years our hearts have swelled with a patriot's emotion as we have contemplated the wonderful progress and apparent destiny of our native land, while, if we have chanced to wander in foreign lands, tremulous tears have filled our eyes at unexpected sight of the familiar flag; and wherever we have been, we have been proud to declare, "I am an American." In a country like this, too, where the people rule, every man feels that it is *his* country, and even women and children take an active interest in grave political questions.

It is not for us in any way to rudely shock these natural feelings; but it is our duty humbly to inquire *if they be of God*, and learn, if we may, the Christian's attitude to the state in these stirring times. What is our duty? Shall we preach and pray, and vote and fight, that liberty may prevail? *This is the question for the hour.* The answer to it is, "the meat in due season."

There are two classes in this country with which, in greater or less degree, all may be rated. The one, an almost numberless majority, is looking and laboring for the advance of civilization, the perfecting of the arts and sciences, the extension of commerce, the increase of political liberty, and the general amelioration of the condition of mankind. The other class a little flock, comprising only a small minority of even professing Christians, yet as true philanthropists as any others, is looking and praying for the coming of the Lord Jesus Christ as the great remedy for every evil.

Let us inquire a little who comprise the first class. We find, first, devout men and Christians of every grade, who believe in the gradual conversion of the world. With minds unenlightened by the Spirit of prophecy, they behold the rapid advance of the arts, the new and wonderful physical accomplishments of man, and, above all, the sudden political changes, and tendency to political freedom in this country and in Europe, and think they see in these things the hand of God preparing the way for the Millennium. Thus discerning the signs of the times, they judge it their duty to forward these movements with purse, and vote, and bayonet, thinking thus to aid the coming of the kingdom. They have forgotten that the "kingdom cometh not by observation." *Their* kingdom comes by observation; they can tell any time how far we have got into it.

Next, we find the leading men of the age, politicians and statesmen. Catching much of their inspiration from the nominal Church, they talk, too, of "the overruling Providence," and "the God of battles," while they labor for the "greatest good of the greatest number."

Thirdly, the so-called "liberal" religionists add strength and numbers to this first class. They believe that the history of man is one of *progress* and *education;* that God is gradually leading man up to a higher "spiritual plane;" that Christ was only a landmark in this progress, ushering in new truths, which are to

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"leaven the whole lump;" and that Swedenborg, Goethe, Rousseau, &c., are more recent landmarks of the same kind. These have much to say of the inherent dignity and manifest destiny of man, and teach it to be the highest of human virtues to labor, and vote, and fight for his political liberty.

Then come "the people." All of them who think, catch an inspiration from the "spirit of the age"—the principalities and powers with whom we wrestle (Eph. 6 : 12)—and dream of halcyon days and a golden age, to be brought about by the united efforts of divines, politicians, and soldiers, preaching, voting, and fighting for the advancement of the race, till, in the language of one of these, "nor country, nor language, nor height, nor depth, nor time, nor expanse, shall offer a single barrier to the progress of mankind."

Dearly beloved brethren of the little flock, shall we range ourselves with these? Shall we become part of that great image of Gentile power soon to be as the "chaff of the summer threshing-floors?" For the sake of contributing a little to the relief from oppression of our brother man, shall we do evil that good may come? We do all this and more when by our vote we indorse the "spirit of the age." Emulation, wrath, strife, and the "wisdom of this world," which "is foolishness with God." We become thereby a part of the miry clay of democratic power—of the very toes of the image (see Dan. 2 : 31–45). We seek to make for ourselves a country, and to take to ourselves power to rule (or "judge"), which belongs not to us in this dispensation.

Dearly beloved of the little flock, *have we then no country?* "Now, therefore, ye are no more strangers and foreigners, *but fellow-citizens with the saints and of the household of God.*" (Eph. 2 : 19.) "For our *citizenship* is in heaven, from whence also we look for the Lord Jesus Christ." We are citizens of the heavenly kingdom, dwelling for the present in a foreign land; and what should be our civil position here? Let us inquire by illustration. You are a Christian of American birth, and with an American passport, dwelling for the time in Italy. Great changes are taking place there. The nation is full of enthusiasm upon the idea of national unity, which shall free Venetia from the yoke of the oppressor, incorporate the estates of the Church, and secularize the Church property; all this is to be accomplished by the bayonet and the vote. Your judgment approves the results to be attained. You are offered the privilege of becoming an Italian citizen; you accept it, and join in the popular voice—and what have you done? You have forfeited the civil rights of your American birth, those rights which Paul prized and claimed; and, far more than that, you have become part of the ten horns, which shall indeed "hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire." (Rev. 17 : 16.) But though "God has put it into their hearts to fulfil his will" in these things, yet they "shall make war with the Lamb, and the Lamb shall overcome them; for He is King of kings and Lord of lords, *and they that are with him are called, and chosen, and faithful.*" Can you be one of the "chosen and faithful," and also a part of the ten horns which are overcome? Can you have a part with the stone cut out without hands, and with the miry clay which shall be smitten by that stone? Where, then, is our faith, without which we cannot please God?

Abraham "sojourned in the land of promise as in a *strange country*," not taking to himself any political power or ownership in it, waiting for God to give it to him, and died in the faith; and so did all the faithful of whom Paul speaks, "declaring plainly that they sought a country," and "desired a better country, that is, *an heavenly*," "*wherefore*, God is not ashamed to be called their God, for He hath prepared for them a city." "If ye be Christ's, then are *ye* Abraham's *seed* and *heirs*, according to the *promise*" (Heb. 11 : 9–16; Gal. 3 : 29), seeking the *same country* in the *same way.*

Let us then humbly accept the position of strangers and pilgrims, without political power or influence, obedient to the powers that be as ordained of God, and waiting in faith till they be overturned to give "the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, to the people of the

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saints of the Most High" (Dan. 7 : 27), and remembering the words of our Lord, "Hold fast till I come; and he that overcometh, and *keepeth My works unto the end, to Him will I give power over the nations.*" (Rev. 2 : 25, 26.)

J. B. B.

Selections.

THE FOREWARNING.

BY W. LEASK, D.D.

If the reader will turn to the twenty-fourth chapter of Matthew, he will find these most significant words uttered by our Lord: "Behold, I have told you before." It is upon these words that we found the title of this paper.

Mark 13 : 23, records the Lord's expression more fully: "But take ye heed. Behold, I have told you before." The context in both cases is the Lord's prophecy of His return. Peter, referring to the same glorious event, and replying to the scoffers of the last days, who sneeringly ask, "Where is the promise of His coming?" says, "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Peter 3 : 17.)

Now to what does this forewarning point? The answer to this question is amply given by the Lord Jesus himself. It is simply inconceivable, on the theory that the preaching of the Gospel is to subdue all nations to Christ before His return in great power and glory, that He should give such earnest notes of warning, and repeatedly urge the duty of watchfulness. Upon that theory, the twenty-fourth of Matthew is utterly unintelligible; for it describes fearful troubles, false prophets, abounding unbelief, worldliness, carelessness, evil servants, intemperance, licentiousness, great calamities, and sudden judgment, by the unexpected return of the Son of Man. The alternative left, therefore, for Christians to choose is either the abandonment of the theory, or the rejection of the chapter. The same mind cannot receive both, for they cannot by any process of logic be reconciled to each other. Had it been consistent with the Divine design that the Church should convert the world—that the world should be brought to a grateful reception of the doctrine of reconciliation through the preaching of Christ crucified—one can easily imagine what joy it would have been to Jesus to assure His disciples of the fact. Forewarning in that case would have been the farthest thing from His mind. Always full of tender care for His poor disciples, and ever anxious to comfort them, He would have placed before them, by a few of His grandly comprehensive words, the most animating picture of the results of their apostolic testimony. Their hearts would have exulted in the anticipated triumphs that awaited them. They would have seen Jew and Gentile bending before the truth, hailing it as the glad message of heaven, and yielding grateful homage to the Lord. They would have seen the stern prejudices of Judea against the Crucified One giving way before the matchless story of redeeming love, as melts the snow beneath the warm sunbeam, and the nations of the great globe, of every tongue, casting away their idols with the energy of emancipated slaves hastening to enjoy their marvellous freedom, and without exception glorying in the Lord their Saviour. What a victory theirs was to be! What a triumph! What a magnificent achievement! Instrumentally they were to recover a WORLD from the foul tyranny of a mighty usurper, who hated their Master with all the malignity of which his powerful Satanic will is capable, to the love and obedience of that Master whilst He is absent in the heavens. By the truth which they preached, every form of error was to be met, encountered, and overthrown; every strongly-rooted despotism, which stood between humanity and God, was to be shaken to its foundations; and every richly-endowed priesthood, by ministering to

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whose necessities or luxuries the chief men of many a splendid city lived, was to be convicted of imposture. All nations were to be brought into a state of spiritual loyalty to God, and the human race, restored from depravity, corruption, and the curse, was to exhibit the power of the Gospel preached in all lands by the messengers of the Cross.

Now, if this was the foreseen issue, why is there no intimation of it to cheer the Apostles when sent forth as their Lord's witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth?" Why are not these charming pictures of "the triumphs of the Gospel," with which the modern Church pleases and deludes herself, found in any of our Lord's discourses to His disciples? How is it that the New Testament is silent upon that which constitutes the burden of modern eloquence touching missionary labor? It is a suspicious circumstance, to say the least of it, that the argument for devotion to the service of Christ so earnestly urged now, namely, the probability, the certainty, of success, is not found in the only book that could stamp it as infallibly true. Nor is it enough to say that the New Testament is silent regarding this imaginary argument. If there were nothing said either way, we might speak thus; but the fact is that there is very much said which directly contradicts the argument in question. And it is just here that Christian brethren open their eyes in perfect amazement at our daring heresy, and exclaim, as if the very exclamation were enough to annihilate us: "Ah! so, then, the Gospel is a failure! the *Gospel a failure*, eh?" But this amazed exclamation does not annihilate us—does not even put us to our wit's end to find a reply which shall have the double merit of sustaining our doctrine, and affirming our gratitude for the wonderful achievements of the glorious Gospel, which is nothing less than the power of God to the salvation of them that believe. If the Gospel is accomplishing the purpose for which it was intended, it is not a failure; but on the hypothesis that it was intended to "convert" or "evangelize" the entire world, it is a failure the most complete. This is so obvious to every man that the mere statement of the fact is sufficient. It rests with our opponents, therefore, to prove that their hypothesis is scriptural. Let them show us—we do not say chapter and verse, for we can well afford far greater generosity than that—but let them show us chapter, verse, promise, prophecy, parable, doctrine, or even fair logical inference from any Scripture or cluster of Scriptures in support of their theory, and then we shall grapple with the tremendous charge brought against us that we have pronounced "the Gospel a failure."

Let us return to the positive side of the question, and we affirm that the Lord's forewarning contemplates not a converted world at the time of His advent, but a world full of disorder and wickedness, and ripe for judgment. Having spoken of the great tribulation, of the sign of the Son of Man, of the mourning of all the tribes of the earth, and of angels with a great sound of a trumpet, our Lord adds: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Nevertheless, He characterizes the time by reference to a great historical event, the most appalling hitherto in the annals of mankind. In its elements of dismay, terror, confusion, despair, and overwhelming destruction, there is nothing in the history of the race at all comparable to the flood in the days of Noah. Imagination cannot conceive the awful agonies of that awful judgment, when God "brought in the flood upon the world of the ungodly;" yet this hitherto unparalleled visitation is actually selected by Jesus to illustrate His advent! "But as the days of Noah were, so shall also the coming of the Son of Man be." The antediluvians would not believe the preacher of righteousness, but laughed at the fanatical prophet who talked about the destruction of the world by a deluge. The thing was absurd, ridiculous, impossible! The end of the world, indeed! Was it not still young and beautiful, richly stored with everything that could minister to the wants and luxuries of thousands of unborn generations—vast regions whose resources were yet untouched, and, in all probability, great continents and countless islands yet undiscovered? So, let the old man and

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his sons build their monster ship, and enjoy their gigantic hobby, although it certainly is a strange delusion for men who are otherwise sensible to fall into. And reasoning and scorning thus, "they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away." There is the dire issue of unbelief; there is the historical catastrophe from the lips of Incarnate Truth! Now mark the declared parallel: "So shall also the coming of the Son of Man be." Similar unbelief respecting the great event will prevail; similar reasoning and scorning when assured that the end of the present dispensation is very near; similar grasping worldliness and great enterprises; similar suddenness in the coming of the Lord; and similar swift destruction from His presence on them that obey not His Gospel. "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household to give them meat in due season? Blessed is that servant whom his lord, when he cometh, shall find so doing. Verily, I say unto you that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder—cut him off—and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth."

Impressively solemn are these words; they affirm a doctrine of the very utmost moment both to Church and world. The very thought entering the mind of any servant, "My lord delayeth his coming," is fraught with peril; it may not be entertained without jeopardy. The conviction that at least a thousand years—a Millennium—of spiritual light and terrestrial happiness will intervene before the return of Jesus makes His forewarning useless, and renders watchfulness for that sublime event impossible. It is the obviousness of this fact that has taxed the ingenuity of post-millennial theorists for the discovery of some harmonizing mode of interpretation; and the most notable one is that the coming of the Lord here spoken of means His coming to individuals at the time of their death. It is really a waste of precious time to examine and refute this transparent subterfuge. The Son of Man visibly coming in the heavens with great power and glory, the death of an individual! The death of an individual as tremendous a catastrophe as the deluge that destroyed the old world! That the metaphorical system—or rather mockery—of interpretation has created an enormous capacity of credulity, we know well; but that it should ever have asked its disciples to believe *this* is inconceivably marvellous! But you have only to introduce figure or metaphor, and piously call it "spiritualizing," into the Lord's plain statements, which He intended you to accept literally, to open the door to any amount of folly, and pave the way for any pestilent extravagance. The greater the absurdity the better, as it illustrates the resources of your genius, and the profundity of your thoughts. "The coming of the Lord," death! Why, the very contrary is the animating and joyful fact. His coming will be life to His people; we long for His coming that we may not die. Peter, seeing John—at that memorable interview between the risen Lord and his disciples, recorded in John's last chapter—said to Jesus, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should *not die*." Precisely! This is the meaning of the coming of the Lord. When He comes His sleeping saints shall be raised, and those who are alive shall be clothed with immortality. He is "our life," and we wait for Him that mortality may come to an end. "The brethren" were quite right in their belief that

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the coming of the Lord and death are incompatible; their simple error consisted in supposing that Jesus had affirmed that which He had only put hypothetically—"*If* I will."

To resume the argument. The forewarning of our Lord embraces the entire time of His absence, as a time of trouble, danger, sorrow, grief, disappointment, incompleteness—the moral chaos which precedes the blessed Sabbatism of promise—and therefore proves that there can be no chiliad of human happiness until the Head of humanity returns to His inheritance. Everywhere throughout His discourses, whether in the form of parable or otherwise, the thought runs that evil in many forms will continue in the world until His return. There are stony places and thorns around the sower; there are tares among the wheat, but they must not be pulled up until the time of harvest. The small mustard-seed becomes a tree, but birds of prey lodge in its branches. There is pure meal, but corrupting leaven is placed in it; and there is a drag-net gathering fish, but there are bad as well as good brought to shore. "As therefore," says the Lord, in explanation of two of these parables, "the tares are gathered and burned in the fire, so shall it be in the end of this world"—that is to say, age, the Christian dispensation. Again, with regard to the drag-net: "So shall it be at the end of the world"—the same word again, meaning the present scene and order of things—"the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire." But this end of the world, or close of the present order of things, is the time of Christ's coming; hence, another order of things, or a period of universal truth and purity effected by Church agency before He comes, is absolutely impossible. Hence, the disciples ask, "What shall be the sign of Thy coming, and the end of the world?" The return of Christ and the close of the present dispensation take place together. If, therefore, there is to be a chiliad, or thousand years, during which the knowledge of the glory of the Lord is to fill the earth as the waters cover the sea, it *must* be after His return from heaven. Paul gives the idea in a remarkably complete form in his letter to Titus: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, even the glorious appearing of the great God and our Saviour, Jesus Christ." Observe here how, through the grace of God, Christians are to comport themselves during the continuance of *this present age or dispensation;* observe, also, that ungodliness and worldly lusts will continue to its close, and that the blessed hope set before believers is not the triumph of the Gospel over surrounding iniquity, but, as it should be translated, "the glorious appearing of our great God and Saviour, Jesus Christ." The return of the Saviour, then, is the end of this age, and the introduction of another, in which the wonderful predictions of millennial felicity will be fulfilled.

Editorial.

"THE PROPHETIC TIMES."

PHILADELPHIA, DECEMBER, 1866.

THIS Serial is devoted to the promulgation and defence of the doctrines of sacred prophecy usually denominated Millenarian. It is meant as a medium of communication for those who "look for the Saviour," and who desire to assist their fellow-men to "discern the signs of the times," and to be "found of Him in peace." Its teachings are based exclusively on the Inspired Word, as contained in the Old and New Testaments, interpreted as any serious and honest writing meant for the enlightenment of mankind. It has now, by the Divine favor, been four years in existence. Its monthly visits to its subscribers have been kept up through trying and costly times by the gratuitous labors of its editors, and the donations of friends. Had it not been for these free-will

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offerings, it would long since have disappeared for want of means to pay for its printing. The enterprise, however, has been gradually growing in strength and importance, and sufficient encouragement and confidence are felt to induce its continuance, in hope that the necessities under which it still labors will not be forgotten. Politicians think nothing of giving months of time, their intensest personal exertions, and hundreds and thousands of dollars, for the securement of a few more votes to a party. "Now, they do it to obtain a corruptible crown." What ought to be the zeal and energy, then, of such as are laboring for "an incorruptible?" And when we consider what is involved in the distinctive doctrines which we are trying to bring forward, the blessedness of reward which is to come to those servants whom their Lord shall find, at His coming, giving meat in due season, the strange silence of the press and the pulpit upon these momentous themes, the ignorance and stupor of the great mass of men with regard to the times in which we live, and the great and terrible things foreordained and foreshown to come to pass in this generation, and that our little monthly is about the only orthodox periodical devoted to this subject on this whole continent, we cannot think it possible that the believers and lovers of the blessed truths to which it is devoted will for one moment consent to its suspension, or permit it to lack in the means necessary for its vigorous support.

We, therefore, feel emboldened to go on, if possible, till the Lord comes. "*Occupy till I come*," is His own command; and we propose, as far as in us lies, to observe that command in relation to this particular work, as in all other departments. We have labored in it without compensation hitherto, and we are quite willing to do the same for the future, very sure that what we invest in the cause of the Master here shall soon be recompensed to us abundantly in those glorious purchases of His grace in the kingdom to come. In the midst of multitudinous engagements belonging to our ministry, we feel ourselves very poorly prepared to do justice to what has fallen upon our hands. Compared with what ought to be done, we are sadly conscious that our best is not worth being named; but, in the absence of anything better, we are constrained to come before the community and the friends of this cause with solicitations of patronage, co-operation, and support, that even these poor endeavors may not become poorer and an utter blank.

It is, perhaps, important to state again that this publication is not at all a denominational or sectarian enterprise. Many classes of Christians are represented in its approval and in its columns. From the beginning it has been indorsed by clergymen of various branches of the Church of Christ, whose consent has been freely given to take more or less part in its editorial interest and management. Their names, as they were published at the commencement, are:

Rev. J. A. Seiss, D.D., of Philadelphia, Lutheran.

Rev. Richard Newton, D.D., of Philadelphia, Episcopalian.

Rev. George Duffield, D.D., of Detroit, New School Presbyterian.

Rev. John Forsyth, D.D., of Newburg, N. Y., Dutch Reformed.

Rev. E. E. Reinke, of Olney, Ill., Moravian.

Rev. Robert Adair, of Philadelphia, N. S. Presbyterian.

Rev. William Newton, of Gambier, Ohio, Episcopalian.

All these persons continue in the same relations to the enterprise which they had at the beginning. Others have since been added to the list, of whom we may name:

Rev. C. Colegrove, of Sardinia, N. Y., Baptist.

Rev. L. C. Baker, of Camden, N. J., O. S. Presbyterian.

Rev. B. B. Leacock, of Harrisburg, Pa., Episcopalian.

Rev. Samuel Laird, of Lancaster, Pa., Lutheran.

It is to these and others, who have all contributed more or less to this Serial, that its value and success in the past have been owing. Their names indicate the character for orthodoxy, respectability, and literary worth of our issues, and furnish sufficient guarantee of our

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pledge that nothing contrary to order or pure evangelical faith and charity shall be admitted into our columns. Not all are individually responsible for everything that has appeared, or that may appear, nor is it pretended that each is prepared to accept and defend what the other may write; but all are sufficiently at one in the grand design and main features of the publication, to give it hearty approval, and to do what circumstances will permit for its success.

During the past year we have been compelled to curtail the number of copies issued in order to bring our expenses within the reach of our means. A few hundred copies have been distributed gratuitously, but not one-fourth the amount of the preceding years. We should greatly rejoice to print and disseminate more, but can only do it in case some friends, who have the means, will furnish us with what is requisite to cover the cost. We make no appeal on the subject, but we will cheerfully appropriate in that way whatever any one may feel moved to donate for this object. Our great aim is to awaken attention to the speedy coming of our Lord, and to spread light and truth with reference to that subject, than which we know of no more important work at this time; but if those who have the truth, and love the Lord's appearing, do not consider our endeavors worth their encouragement, we are of course content, and have no further claims to urge. We will simply go on, doing the best we can, until the Lord shows us that He has nothing more for us to do in this line.

We do believe that the popular expectation of a Millennium of righteousness and peace, to be wrought by human agencies and earthly instrumentalities, is a most pernicious delusion, which has well-nigh obliterated the distinction between the Church and the world, and utterly destroyed some of the leading characteristics of true Christianity from the minds and hearts of multitudes of its ministers and professors.

We do believe that the personal coming of the Lord Jesus Christ, with power and great glory, to take vengeance on the guilty, and to be glorified in His saints, is the true, proper, and only hope of the Church, on which depends every great promise in the Word of God.

We do believe that we have reached that period in the course of time when the glorious promise of our ascended Redeemer's return may daily be expected to be fulfilled.

We do believe that most important interests to every one are involved in the right understanding, the earnest inculcation, and the practical reception of the truth in relation to these matters.

And because we so believe, and feel that this, our faith, is firmly grounded in the infallible truth of our God, we cannot consent to keep silence, or hesitate with a view to consult our own ease, convenience, or favorable repute, or give place for a moment to that counterfeit modesty which is the offspring or the cloak of spiritual cowardice, sloth, or dastard sycophancy. And whatever shrinking some may feel, and whether friends stand by us with their encouragement or not, our choice is made, our position is taken, and to it we will stand, being fully persuaded that here, the same as in relation to the whole Christian confession, *to flinch is to be lost.* And we would also suggest to all who are convinced of the truth of the doctrines which we are endeavoring to set forth, to remember the declaration of the Master: "*Whosoever will save his life shall lose it. Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when He cometh in the glory of his Father, with the holy angels.*" (Mark 8: 35–38.)

"THE CHURCH AND THE WORLD."*

THERE is a world—a vast, widespread, self-perpetuating mass of fallen humanity, which is full of ignorance, darkness, delusions, sins, and destructive passions and conceits—the end of which is utter ruin unless recovered by the re-

* "THE STATE OF THE CHURCH AND THE WORLD at the Final Outbreak of Evil, and Revelation of Antichrist; his Destruction at the Second Coming of Christ, and the ushering in of the Millennium." By the *Rev. J. G. Gregory, M.A.* With an Appendix by Mrs. A. P. Jolliffe. Reprinted from the London edition. Philadelphia: James S. Claxton, 1214 Chestnut Street. 1867. Pp. 256. Price, $1.25. Postage, 16 cents.

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demption that is in Christ Jesus. There is also a Church, an elect company called out from among the common mass of mankind, to which pertain the only promises, privileges, and sure hopes of a better life and salvation. Professedly and nominally, this Church is much larger and more numerous than it is in reality; for whilst there is a good deal of Church in the world, there is a good deal more world in the Church. The Church was, indeed, intended to be the bearer of salvation to the world; but the world, alas! has become the bearer of ruin into the Church, contrary to the Divine order and the true blessedness of man. The result is a mixed and incomplete order of things, which is only to be rectified by an intervention of power from heaven, and the introduction of new and potent forces into the whole mental, moral, physical, social, political, and ecclesiastical economy of human things. Necessarily, that intervention will involve miraculous revelations, unprecedented strifes, and terrific discomfitures, tribulations, and triumphs. What that intervention, with its accompaniments and results, is to be, the Scriptures describe, and this book proposes, to some extent, to expound, and to urge upon the attention of men.

A flippant critic, in one of the secular papers, introduces his notice of this neat and timely volume with the remark that, "From the time of the fathers, and before, to this hour, the mysteries of Scripture have always exercised a great influence on men's minds." This is true, but not to the extent which truth, and righteousness, and proper regard for the words of Almighty God, demanded, and still demand. And yet this writer thinks that that influence, confined and limited as it is, has been quite too much; that the "necessary result has been that the world has been flooded with a vast amount of pious trash—untrue [in his estimation], and worthless if true." It is thus that this age estimates the Book of Inspiration, and the labors of those who earnestly concern themselves about what it teaches. The masses of men, and of many churchmen, alas! are utterly without faith in the supernatural, and are completely saturated with rationalism, atheism, and deifications of self. One thing is patent, that if the influence of the mysteries of Scripture on men's minds has flooded the world with "*pious* trash," the throwing off of that influence has flooded it to a much greater extent with IMPIOUS *trash*, and will presently flood it with tribulations such as have not been since the world began, and with a flood of *fire*, to which all such blaspheming wiseacres, and all who follow their counsels, shall be as stubble. (See Mal. 4 : 1.)

"*Worthless if true!*" Yes, such is verily the verdict which the world, and much of the Church, is practically writing, and publishing, and enforcing with all its strength with respect to "the mysteries of Scripture," and to the utterances of those who venture to read them aloud. And this is called progress—piety—the higher illumination of the nineteenth century—the pledge and prognostic of the speedy coming of universal emancipation, glory, and peace! Truth, no more to be respected for its own sake, but to be weighed first in the balances of the utilitarianism of a godless age, and contraband until it has passed the customs of inquisitorial infidelity! When will men's eyes open to the blasphemous apostacy which is assuming the rule of the common mind, and claiming to enforce its heaven-daring decrees in all the walks of public thinking, not excepting the sanctuaries themselves!

"*Worthless if true!*" Transfer this philosophy from "the mysteries of Scripture" to the practical affairs of life, and we have the canonization of the maxim, "*Available though false.*" The writer may not have intended this; but it is the logic of his position, and the practical philosophy of the sphere he represents. Effectiveness—competency to serve the ends of ambition, avarice, or lust—this is the all-glorifying passport of things, however untrue or base. Principle, truth, Scripture, Church, equity, right—all are nothing, and everything is worthless except as it can be made to further earthly and momentary aggrandizement, and bring glory to the god, SELF. Hence, the untruthfulness which everywhere and in everything obtains. People speak lies, live lies, eat lies, drink lies, and wear lies; and turn whithersoever we will, we meet scarcely anything but

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lies, in one shape or another, for the reigning philosophy is, that *availableness* is the proper law of human action, and the success of the moment the all-hallowing incense. Let the thing be as untruthful and as base as it may, only so that it accomplishes the purpose, brings the coveted success, honors self, gratifies lust, secures the goal of ambition—that is quite enough to cover its sinfulness, exorcise its devilishness, and clothe it with the honor of godliness and divinity over against all your tame truths, and hesitating fidelities, and hindering honesties, and emasculating fears of God and judgment! And because it is the office and aim of this book to uncover these abominations, to tear away the mask of these falsities, to show to what they are leading, and to exhibit God's own estimates of them, and the judgments which He has in reserve for them, and the different portion to which the saints are appointed, therefore it must be dubbed "*pious trash*," and its author set down as one of a class of "*zealous fools*," albeit "the volume betokens great knowledge of the Bible, earnest piety, and a desire to do good!" Alas, alas! for these modern utilitarian philosophers, and for the day of wrath which they are bringing on themselves and the blinded and deluded world!

It was in the sick-room, in London, that we first became acquainted with these discourses of Dr. Gregory. They then bore the title of "*Earth's Eventide*." Extracts from them were at different times transferred to our columns, from which they have been variously republished. They are of a character to impress and instruct, and set forth most seasonable and important truths in a plain, earnest, and intelligent manner. They treat of the state of the world and the Church when the coming of the Lord draws near—Israel and the Antichrist—the Advent—the judgment of the nations—the reign of peace—the final outbreak of evil—the general resurrection of the wicked, and the New Jerusalem. The doctrines presented are deduced with great fairness and reverence direct from the sacred Scriptures themselves. The author finds abundant evidence that we are now very near the end of this dispensation; that a time of great and unprecedented trouble for the world is impending; that there is to be a resurrection and a translation of "a certain completed number of the Lord's elect" before these great tribulations come upon the guilty populations of the earth; and that it is the business of every Christian who expects to be found by the Saviour in a state of readiness to be anxiously expecting Him, now any day, to take His true people to Himself. He believes in a personal Antichrist, under whom Israel is to be restored, the Temple rebuilt, and then prostituted to the basest of idolatries, and who is to meet His overthrow by the personal revelation of Christ in flaming wrath. He expects the resurrection and translation of "the first fruits" about or before the reign of the last king, as Antichrist, and his persecutions, commence. He considers the False Prophet who accompanies the Antichrist, and works miracles before him, to be *a person*, but is uncertain whether he is to have an Episcopal or Papal title, or whether he will be an infidel necromancer; and he foresees the reign of Christ on earth as a personal reign, under which all creation shall be recovered from the curse, death die, and the eternal blessedness of endless generations be secured.

To this excellent outline, Mrs. Jolliffe adds to the American edition an appendix on the removal of the Church before the Apocalyptic judgments, in which the several stages of the translation are very clearly set forth from the Scriptures, and an additional value imparted to the book. We welcome it to a place in the list of accessible publications on a subject upon which there is yet much lamentable ignorance, and which, of all others, now demands the serious, earnest, and thorough examination of all Christians. Some decry the multiplication of books of this sort, although the same persons in the same columns make no conscience of noticing with favor works of fiction and fancy which can profit no one. One such book as this is worth hundreds of the kind that the popular taste most delights in. The publishers have done their part well, and deserve thanks for having given these discourses to the American public in so attractive a form.

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THE

PROPHETIC TIMES.

A Monthly Serial,

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS,
AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. V.

"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! . . . For of Him, and through Him, and to Him, are all things: to whom be glory forever. Amen."—ROM. 11 : 33–36.

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"Behold, I come quickly."

Rev. 22 : 12.

It is through the heavenly atmospheric medium that blessings of light and heat from the sun are gently, yet effectively diffused all over the globe, producing vegetation and covering the earth with good. How beautiful an emblem have we here of the grace of God, through which his rich, free, and unsearchable spiritual blessings are conferred on the people of His New Creation in Christ Jesus! When the sin of Adam brought death and a curse on the earth, the Lord Jesus at once stepped in and assumed a mediatorial office, preventing the immediate consuming effects of that sin, by promising satisfaction to the outraged majesty and despised love of God. From that hour up to this present time, and forward through the eternal ages, will every blessing of earth and heaven be traceable to the unmerited favor of "the God of all grace," based on the propitiatory and well-pleasing sacrifice of His incarnate Son.

"Even so, come, Lord Jesus."

Rev. 22 : 20.

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CONTENTS OF VOLUME V.

SPECIAL CONTRIBUTIONS.

	PAGE
Modern Views of the Millennium,	1
The Increase of Calamities,	5
The Coming Messiah (poetry),	6
The Non-witnessing Church,	17
Knowing the Time,	19
Calamities in 1866,	21
The Final Resurrection,	33
Christian Meekness,	36
Nahum, Chapter II,	38
Christmas Chimes (poetry),	39
A Friendly Plea,	49
Where we are,	52
Napoleon's Anti-Christianism,	54
The Healing Day,	65
Conversion of the World,	68
The Ages,	69
Spouse Elect (poetry),	71
Light of the Healing Day,	81
Note on Daniel XI,	83
Return of the Jews (poetry),	84
Objections Answered,	97
Is the Earth to be Destroyed?	100
Extract and Reply (poetry),	101
Religion in Germany,	101
The Father's House,	113
The Year 1867 (poetry),	117
The Last Times,	129
Spiritualism,	134
Translation of the Saints,	145
Advent before End of the World,	147
What is the Difficulty?	161
Preaching on the Advent,	164
War Prospects,	165
The Glorious Appearing,	177
Christocracy,	182
Do what you can,	183

SELECTIONS.

	PAGE
The Dragon Spirit,	7
Famine in India,	7
Present Troubles of Popery,	9
Downfall of Chinese Empire,	9
Nations in the Millennium,	22
Song of the Saved,	39
Be Ready,	40
Famine in Europe,	55
The Political Prospect,	56
Atheism in France,	72
Affairs in England,	72
Turkish Troubles,	73
Prophecy,	85
Duty respecting the Advent,	87
Signs,	89
The Sure Coming,	102
The Approaching Crisis,	106
The Blessed Servant,	107
Worse than Asleep,	117
The Advent Doctrine,	118
Napoleon for War,	120
Man's Theory of Progress,	135
Time to Awake,	150
Why we Wait for Christ,	152
Creation Groaneth (poetry),	154
Conditional Prophecy,	166
The Millennium,	167
The Fourfold Gospel,	184
Scarlet Sins,	187

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EDITORIAL.

	PAGE		PAGE
The Falling Stars,	11	What of the Night?	93
The Eastern Question,	14	Earthquake,	96
A Hebrew Congress,	15	"Croaking,"	108
Correspondence,	16	Signal Bells,	109
The Coming Man,	16	The Seven Seals,	121
Napoleon's Cæsar,	26	Old Testament Longings,	125
The Blessed Doctrine,	30	The Glory of a Christian,	138
The Disturbed Thessalonians,	41	Waiting for Christ,	140
Prof. Duffield's Discourse,	45	The Peace of Europe,	144
The Situation of the Pope,	47	The Regeneration, Matt. 19 : 28,	155
Sundry Items,	48	The late Dr. Marsh,	158
The End of the Age,	57	Remarkable Gatherings,	160
Confidence in the Flesh,	62	Montgomery on Prophecy,	171
St. Clement,	64	Editorial Correspondence,	175
London Meetings,	74	Millenarian Fungi,	190
The Three Resurrections,	77	The Days of Noah,	194
Millenarianism in Great Britain,	90		

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The Prophetic Times.

Vol. V. JANUARY, 1867. No. 1.

Special Contributions.

MODERN VIEWS OF THE MILLENNIUM.

THE DIFFICULTIES WHICH EMBARRASS THEM.

BY REV. R. CAMPBELL, NEWBURYPORT, MASS.

(Furnished by a friend.)

JESUS CHRIST will come again in person to our world. So far all evangelical Christians are agreed. But there is a diversity of opinion as to the time of His coming with respect to the millennium. The general opinion of Christian people in this country is, that the Saviour's second coming will be post-millennial. It is their belief that the world will be first converted, in order to the introduction of the millennial period in its fulness of glory; that then for 1000 years, or 365 times that sum, the people will be all righteous; that afterward, there will be a falling away; and that finally, after all this, will be the second coming of Christ for the resurrection of the righteous and the wicked, and the last judgment. This view of the relation of the Second Advent to the millennium, it must be confessed, whatever its claims on our belief, is at all events embarrassed by very serious difficulties.

One is, that this opinion is very modern. Standard works in Ecclesiastical History fail to give us the slightest trace of its existence in the primitive Church. On the other hand, the doctrine of Christ's personal reign on the renovated earth, with the saints of the first resurrection, was the prevailing belief of the Orthodox Church for the first three hundred years.

A second is, that we are so constantly, in the New Testament, instructed to watch and wait, to look and be ready for the second coming, and are reminded that our "redemption draweth nigh," though the times and seasons we know not; just as though each succeeding generation of the Church should contemplate the event as possible in their own age. And the precise difficulty is, to see how the Church could be thus admonished in the Scriptures, and yet confidingly receive the popular doctrine that Christ is not to come in our age, nor in many ages; no, not until a thousand years—yea, perhaps, three hundred and sixty-five times this sum had sped their course.

A third difficulty is, that this glorious state of things, this wonderful epoch, has not been put down among the precursors—the signs of the second coming.

Our Saviour gives the disciples these precursors, these signs, in one of His last earthly communings with them. But, surprising as it may seem, the world's conversion is not among them. He instructs them to expect false Christs, and wars, and rising of nation against nation, and kingdom against kingdom; and famine, and pestilence and earthquakes in divers places, and persecution and hatred of all nations for His name's sake, and the abounding of iniquity, and the waxing cold of His people's love, also the preaching of the gospel of the kingdom in all the world, not for the conversion of all the world! Strange! but so it is; not for the conversion of all the world, but for a witness unto all nations! This it might be, though a handful only were converted, or even none.

The other signs which he instructs them to expect, are the great tribulation of the covenant people, during which Jerusalem is to be trodden

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down of the Gentiles, even as to-day we see it, until "the times of the Gentiles be fulfilled," the times of their merciful visitation. Besides this, are "signs in the sun, and the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

But, be it borne in mind, that among all the signs of the second coming which our Saviour gives by the pen of either of the Evangelists, not an allusion to, or hint of the world's conversion have we among them all. So soon as they have concluded with the last sign of terrible commotions, and overturnings, and men's hearts failing them for fear, &c., the very next thing is not, *Then* shall the world be converted, and so continue righteous for a thousand years; no—no; but it is: "*Then* shall they see the Son of Man coming in a cloud, with power and great glory."

In the repeated illustrations of, and allusions to, the state of things in the last days before the second coming, whether by Christ or by His Apostles, we find nothing like a millennium, or world's conversion first. The Saviour compares the state of things in the world before his coming, with the state of things before the flood: "But as the days of Noe were, so shall the coming of the Son of Man be."

He represents the wise and foolish virgins, instead of waiting, or diligently getting ready for the coming, as He bade them, as being both asleep. That is, the Church generally would not be looking for Him. This is in keeping with what our Saviour says in another place, viz., Luke 18: 8, "And when the Son of Man cometh, shall He find faith in the earth?" Faith in Jesus as the only Saviour He will find in many persons, though comparatively inefficient; but how rarely a faith of waiting, watching, holy expectancy, as to the nearness of His coming. "Shall He find faith?"—the faith that waits, watches, looks, for Him?

While holy Scripture seems not obscurely to hint at a low state of religion, and abounding unbelief in the professing Church generally, next before the coming, we hear nothing of the world's conversion, or of the latter-day glory, of which the prophets were so full. We hear of nothing like this as preceding the coming, nothing like it from our Saviour's lips, surely. Nor do we hear of anything like it in the Acts, or the Epistles. In the Acts, third chapter and nineteenth verse, Peter alludes to the coming of the latter-day glory, millennium, or world's conversion, by using the phrase, "times of refreshing," "times of restitution." But in immediate connection he speaks of the Saviour's second coming as a synchronous event, and not as being postponed till this glorious era has gone by!

In the Epistles, repeated reference is made to the "last time," "last days," "latter times," signifying the whole period between the two comings, and especially the latter portion of it. But not a hint have we in any of them, of the blessedness of millennium glory, of the world's conversion, as filling up any part of this period. Paul tells Timothy, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, &c.," evils which, as Paul says, had begun to work in his own day. But not a syllable has he of a world's conversion, or latter-day glory, either in the course of, or immediately after these latter days, and before the second coming. No, nothing of this is there to animate the soul of Timothy in his arduous labors under this dark, and still darkening cloud. 1 Tim. 4: 1.

John, in his first Epistle, having exhorted his brethren to beware of the spirit and power of worldliness, and having admonished them that the present earthly state is passing away, proceeds to call it even then, the last time, and because the coming of Antichrist was wont to be reckoned by the Church as among the signs of the last time, he adds: "Even now, are there many Antichrists, whereby we know that it is the last time." 1 John 2: 18. Please note particularly, through all this last time, even till Christ come again, however long it continue, Antichrists are to be in the ascendant, according

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to John. But not the slightest intimation does he give that any part of this entire "last time" before the Advent, is to be filled up with the millennium, or world's conversion.

Jude writes that "there should be mockers in the last time," who should walk after their own ungodly lusts till Christ come to execute judgment. But he says not a word of the world as being converted and walking in righteousness in this "last time."

In the like manner Peter, in his second Epistle, 3: 3, writes, that "there shall come in the last days"—what? The general conversion of all scoffers and opposers? No, no. But he says, there shall then come "scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" Yes, they will not believe anything about this second coming, just as though the promises on this subject in the Bible were all nothing worth; just as though nothing of the kind was to be expected. Thus Peter speaks of these infidel scoffers of the last days. But he does not so much as make the slightest reference to that long, long period of the world's conversion which is now popularly supposed to elapse before the coming. Instead, he represents this infidel spirit as prevailing to the end of this dispensation, when, as he tells us, it is to be suddenly filled with the terror of Christ's actual appearing for judgment upon His enemies, also for the renovation of the earth and filling it with righteousness. This renewing, and this filling the earth with righteousness, we must note, however, does not *precede* the coming in Peter, but *follows* it. It is with the Apostles just as it is in the Prophets. Surely here is something very singular. It is this,—if the "new heavens and new earth" of prophecy, if the millennium, or latter-day glory, when everybody is to be righteous, if this blessed period is to be, as popularly supposed, *before the coming*, that it should by Peter, in his Epistle, *be so clearly put after it*. We find him doing here precisely as he does in the Acts. Singular this, very singular, surely. The same fact is quite as noticeable in John's Apocalypse. It is very singular that *all* the New Testament writers should agree in designating the last times before the coming, as the times of Antichrist, and not say *one word* of that glorious day when all the people are to be righteous, although according to the popular view it must come in for a very large share of these last times. Finally, supposing this to be the true view, it is very singular that our blessed Saviour should profess to give His disciples the signs of His coming, and should actually give them so many comparatively unimportant signs, and then *wholly omit the sign of the latter-day* glory, when everybody is to be righteous. The more singular is this when you remember this very subject fills a larger place in the Old Testament than any other, and by it the locality of this glory is determined to be this very earth. Tell me, therefore, why does not our Saviour or the New Testament writers put down this glory as one among the signs or precursors to the Second Advent, if the popular supposition on this subject be right—that is, if this glory is to precede this event? Is not this a very serious difficulty?

A fourth difficulty to the doctrine in question consists in the fact that Jesus Christ and the Apostles never appear to have made use of this consideration as a motive to fire the hope and increase the effort of missionaries and Christians generally. This motive is made much account of in our day by all advocates of the popular view.

Perhaps the most serious objection that has ever been urged against the doctrine of the premillennial advent is that the tendency of the doctrine is unfavorable to missionary exertion.

However, I must beg leave to demur entirely to this conclusion. I would appeal to your memory as to some of the most devoted missionary preachers, as the late Dr. Poor, of the A. B. C. F. M., and some others of modern times, especially from Britain and the neighboring continent, and would ask if their untiring labors were conducted with any other expectation than that only an election among the heathen would be given them as the reward of their toils and their prayers? Yet further, I would appeal to the teaching of those ancient most extraordinary missionaries of the primitive Church, and ask if they expected, as the fruit

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of their efforts, anything more than the ingathering of an election before the coming?

The most distinguished missionary ever given to the Church of God on earth was the Apostle Paul. And what was it that made him such a burning and shining light in the field of missions? When he went into Arabia directly after his conversion, was it his expectation that all in that region would be converted? Was it this that gave him *his* zeal there?—or when he returned to Damascus?—or when he went up to Jerusalem?—or when he was publicly sent by the churches all over Asia Minor, or into Macedonia, or into Achaia?—or when he preached the Gospel at Rome?

Was it any such expectation with reference to his own generation that so fired his spirit, or indeed with reference to any future generation, until the brightness of the coming had been revealed for the destruction of Antichrist? No, no, nothing of the kind. The reason is, he labored not from that legal spirit that gets its animating determination rather from the measure of visible success, than the gracious constraining love of Jesus. Most emphatically, the latter affection was the controlling motive with him, and it was mightily effective. Could the Church of Christ ask for a more glorious exhibition of the missionary spirit?

The difficulty, therefore, to the doctrine of the world's conversion before the Second Advent, is just this: that our blessed Saviour and His Apostles appear never to have used this stirring motive to encourage the hope and increase the effort of missionaries and Christians generally.

A fifth and last difficulty to the doctrine in question is, that there are *no* Scriptures which give it their support. There are no Scriptures which can be shown by the connection to set forth the idea that our Saviour's Second Advent will be not until after the world's conversion has gone by—not until after the latter-day glory has gone by. Indeed, for aught that appears in God's word, the latter-day glory is *really everlasting*. The millennium, or the epoch of the world's conversion, is only its first instalment. It is a mere introductory and preparatory period to an *interminable series of ages of glory*. At the close of the millennium there is to be a temporary outburst of Rebellion. This is suddenly to be destroyed by an outpouring of fiery judgments. All ungodliness shall then be swept into the lake of fire. The promised regeneration which began with the beginning of the millennial epoch, will now be perfected. The new heavens and the new earth at this crisis being delivered from the last and least remains of the curse of sin, will henceforth be the consecrated, blood-purchased home of the redeemed, and so continue forever.

But the precise difficulty under contemplation, is just here, viz., the entire want of any just Scriptural confirmation for the views generally received in our country respecting our Saviour's Second Advent and its relation to the millennium, or world's conversion, as that it will be *after* this wonderful epoch—not *before* it.

We find in the Evangelists no millennium or world's conversion before the Saviour's advent, and the "end of the world," as it is in our translation—more literally, "end of the age," or dispensation. The signs of the Second Advent are given in Matthew, Mark, and Luke. The end of the world, or age, is, as we find, also coupled with it, by which is meant, the *end* of the *old world* of *sin*, and the *beginning* of the *new world of righteousness*. The signs of this coming, and of the end, as we have them in the Gospels, agree entirely with the signs and precursors of the latter-day glory as we have them in the Prophets. In the Gospels, we have the closing up of the Jewish tribulation; the signs in the heavenly bodies, the distress of nations, the shaking of the powers of heaven. In the Prophets, these are the precursors to this world's renovation. The closing up of the Jewish tribulation is, in Daniel, put with the signs of the incoming of the glorious new epoch of righteousness and peace. The same is true in Jeremiah 30: 7. This dark day past, then in the same connection, we hear: "And Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid." What is this but millennial blessedness? and please note, it comes at what is described in the Evangelists as the end of the world, or the *aion*. Not to

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speak of other prophets, we hear in Isaiah of the various signs which in their exhaustive fulfilment are to precede the incoming glory of universal righteousness in this earth. And they agree entirely with the signs of the end, as we have them in the Gospels. In chapter 34: 4, we hear: "The host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll." In chapter 34: 8, it is added: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." In chapter 24: 17, it is written: "Fear, and the pit, and the snare are upon thee, O inhabitant of the earth: . . . . . The earth is clean dissolved, the earth is moved exceedingly."

Just such events as these our Saviour speaks of in the Evangelists as among the last things before the end of the world, or *aion*. Isaiah having got through with these, and the like terrible signs of the end of the present state of things in which "the whole creation groaneth," in immediate connection discourses of a very different state, which we all recognize as identical with the world's conversion, or this earth's regeneration. He tells us, 35th chapter, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom like the rose." In the 24th chapter, 23d verse, he speaks thus: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." In the like tenor he continues, in 25: 6, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, and of wines on the lees well refined." So it appears that our Saviour's end of the world, or *aion*, when He is to come again, means not this earth's destruction, as is by many supposed, but rather as in the Prophets, the passing away of the old state of things and the incoming of the new state of things; the passing away of the curse of sin, and the incoming of universal righteousness; the passing away of all mere earthly corrupt dominion and the incoming of the world-wide heavenly dominion, the introduction of the "new heavens and new earth," when all the people shall be righteous.

In the Acts, also, 3d chapter, we find the Saviour *personally* present at what Peter calls the "refreshing from the presence of the Lord," and the "times of the restitution of all things." Yes, at this very time, according to Peter, Jesus Christ is to be "*sent again*." But the time in question, as the connection clearly shows, and all agree, is the millennial epoch, or world's conversion,—the glorious day when the world is to be filled with righteousness, and God's "will done on earth, even as it is done in heaven." Of course, then, Christ's coming is to be at the establishment of this wonderful epoch, and not to be deferred till after it has passed away.

In the Prophets everywhere, we have the same idea. They speak of our Lord's appearing and the setting up of his glorious everlasting kingdom in its fulness at the overthrow of Antichristian governments and nations, at the conversion and rescue of the Gentile election, who had not filled their cup of sin, and at the restoration and national conversion of the Israelitish people. These are the circumstances in which old Testament prophecy sets forth our Saviour's Advent to reign in righteousness. See Daniel 2d and 7th chapters. It is at the incoming of the latter-day glory, *not after* it. Nor have we Scripture anywhere that sets forth the idea of our Saviour's Advent being deferred till after all the world are made righteous. Is not here a difficulty in the way of receiving the popular belief? Need I call your attention to any others?

Can we master these difficulties to the popular belief? Should we not fear here is a device of the adversary to lull Zion's children into deep midnight slumberings, that so the fearful day of the final Advent may burst upon all people, God's own children included, as a terrible surprise? Will it not come as a snare?

THE INCREASE OF CALAMITIES.

It is a startling truth, and one very hard to realize, that all the fearful predicted signs of the coming of Christ shall be unread and unperceived by the great bulk of mankind. Our

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instinctive feeling is, that it must be otherwise, that they will force themselves to some extent on the notice of all. Yet there is no plainer statement in the inspired Word than the warning of our Lord Himself that it shall not be so. That men will go on "eating and drinking, marrying and giving in marriage," heedless of anything strange or unusual in the world about them, until the very hour when their Lord shall come in judgment.

It may be the growth of troubles will be very gradual, and men will become used to them, and argue that it has always been so. We know this tendency exists in mankind, and have seen how, in a few months, our peaceful people became accustomed to the horrors of war, and made light of them. At the beginning, every skirmish thrilled the whole nation; at the end, daily battles scarce furnished a paragraph in the papers. However it is brought about, thus it is to be.

Whether the day of the Lord come this year or ten years hence, *when it comes* the careless world shall not recognize its forerunning signs. This truth of God's Word should teach the Christian that he must be watchful. That the signs will not necessarily be obvious, but must be searched out.

I read lately in the "Evening Post" the following statement of losses by fire, taken from the reports of the insurance companies:

"The losses during the last eighteen months in the country have been ninety millions of dollars"—sixty millions per annum! "For ten years before the war the annual losses did not exceed twenty-two millions."

That is, the loss by fire has been *almost threefold* the past year. A year or two since, the marine insurance companies of London were almost ruined by an extraordinary number of losses at sea.

I would not build much upon these facts. The thoughtful Christian may, however, do well to note them, and compare them with other facts.

We can lose nothing by being widely awake to all the striking manifestations which are developing themselves, and so strangely marking our times. B.

THE COMING OF MESSIAH.

(TRANSLATED FROM A JEWISH POEM.)

MESSIAH'S coming, and the tidings
Are rolling wide and far,
As light flows out in gladness
From yon fair morning star.
He is coming! and the tidings
Sweep through the swelling air,
With hope that ends forever
Time's ages of despair.

This old earth from dreams and slumber
Wakes up and says, Amen!
Land and ocean bid Him welcome;
Flood and forest join the strain.
He is coming! and the mountains
Of Judea ring again;
Jerusalem awakens,
And shouts her glad Amen!

He is coming! wastes of Horeb
Awaken and rejoice;
Hills of Moab, cliffs of Edom,
Lift the long silent voice.
He is coming! sea of Sodom,
To heal thy leprous brine,
To give back the palm and myrtle,
The olive and the vine.

He is coming! blighted Carmel,
To restore thine olive bowers;
He is coming! faded Sharon,
To give thee back thy flowers!
Sons of Gentiles, trodden Judah,
Awake! behold, He comes;
Landless and kingless exiles,
Re-seek your long-lost homes;

Back to your ancient valleys,
Which your fathers loved so well,
In their now crumbled cities,
Let their children's children dwell.
Drink the last drop of wormwood,
From your nation's bitter cup,—
The bitterest, but the latest,—
Make haste and drink it up;

For He, thy true Messiah,
Thine own anointed King,
He comes in love and glory
Thee endless joy to bring.
Yes, He, thy King, is coming,
To end thy woes and wrongs,
To give thee joy for mourning,
To turn thy sighs to songs!

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Selections.

THE DRAGON SPIRIT.

The Rev. Dr. Cumming, in commenting on the infidelity of the age, remarks, of the city of London: "Within a radius of eight miles of St. Paul's cathedral, there are about two millions of people, the largest population ever assembled within the limits of a city. If all the churches and chapels—Protestant, Established, Dissenting, Roman Catholic, and Socinian—were as full as they could hold, there would not be within them one-fourth of that mighty population. If I take them at a season when the weather is fine, and the public health is good, and everything is favorable, you will find the average attendance to be each only one-fourth full. If that be the average, the result will be that there are never more in church on one Sunday, in all denominations, than, if I take the largest, about 200,000 people, out of a population of two millions. And how many, do you think, of that number, are communicants? Startling fact! awful stain upon the missionary zeal—the aggressive efforts of the metropolis!—there are scarcely 60,000 who so far profess the Gospel as to avail themselves of the opportunity of commemorating the dying love, and receiving the pledges of the Second Advent of the Lord Jesus Christ. So true is this, that the steamboats and the railways alone carry from the metropolis every Sunday morning a greater population than all the churches and chapels together any one day contain."

The reverend Doctor states further, that there are in London, 200,000 Roman Catholics; 12,000 children trained to pick pockets, with the greatest tact, speed and success, or to plunder houses with the best chance of escape; 3000 receivers of stolen property; 4000 are annually committed for crimes; 10,000 gamblers; 20,000 live by begging; 30,000 regular thieves; 150,000 habitual gin drinkers; 150,000 of both sexes who lead a life of debauchery and licentiousness. "Thus there is a greater number of ostensibly depraved and abandoned characters in the service of Satan, than there are, during Sunday, in the house of prayer."

"This great city sends annually a million of money for the conversion of the ends of the earth, and rightly so; but, alas! there are millions more needed for the conversion of the population at home. And, melancholy and painful spectacle! in the midst of this scene of demoralization, ignorance, and crime, the ministers of the everlasting Gospel are found quarrelling and disputing with each other about details of discipline and forms of worship."

THE FAMINE IN INDIA.

An appalling calamity has lately befallen a portion of British India. Famine has been making fearful ravages in the Bengal Presidency, and in the Madras Presidency the distress from the same cause is described as only less terrible than that in Bengal. Residents on the spot—trustworthy witnesses—in endeavoring to give some idea of the extent of the calamity, depict scenes of the most harrowing character. When the famine was at its height, the starving poor, we are told, crowded into the streets of Calcutta, and it was estimated that no fewer than 20,000 to 25,000 starving people were wandering about the capital. At Mullick's Ghat, where the Bombay merchants raised a fund and distributed food, there was at one time 7000 famishing applicants crowded up. They were described as placed in order upon an open space waiting for the distribution. "On one side, nearly 4000 Hindoos, each with a leaf platter before him, were scattered on the wet ground, hastily partaking of the scanty dole they received. On the other side were thousands of famishing Mussulmans ranged in like manner, and watching with silent and greedy eagerness the meal of their Hindoo brethren, and counting with bitter longings the minutes till their turn should come. Under the shelter of the Ghat crowded the women, girls, and

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children. Outside the gates were hundreds and hundreds who had lost their chance till the next distribution. But over all a horrible dead silence. No chattering or converse, hardly a sound, excepting when at intervals some wretch threw up his arms with an ejaculation to Heaven, wrung from him by the unappeasable pangs of hunger." More than this, officials wrote home descriptions of meeting dead bodies in every morning's ride—bodies lying in the road, with the village dogs eating them at leisure. A Calcutta journal stated that in Balasore, having a population of 12,000, the deaths amounted to 300 a day; and on the government demanding of its officials a report against the libel, the Collector of the District replied that on the 8th August he had 245 deaths in the city, on the 9th, 151, and for the week ending the 9th, 126 a day, the bodies sometimes remaining unburied for three days. The province of Orissa suffered the most severely, one paper declaring that 400,000 souls have perished in Maritime Orissa alone. Indeed, a telegram from India announces that half the population of Orissa have perished in the famine —that is, fully two millions and a half of people! An English journal remarks: "It is impossible, inconceivable, incredible that so transcendent a horror, one so utterly beyond all precedent, so utterly beyond imagination, should actually have occurred!" yet the same journal expresses serious misgivings, that when the truth shall have been fully ascertained, it will be found that the estimate here given of the desolation wrought by the famine was not, after all, greatly exaggerated. It is thus it puts the matter: "Two millions and a half of people! twice the population of Denmark or of Greece, eight Suffolks, six Hampshires, five-sixths of Scotland, dead of Hunger. . . . Two millions and a half of men, and women, and babies, our subjects, dead of hunger! Why, we are Christians, and if but one woman so dies, move the whole force of the state to secure inquiry and relief from a horror which chills the warm comfort of our wealth. It is a lie, incredible and absurd." "And yet—and yet—and yet," it significantly adds, proceeding to adduce facts and figures calculated to show that, after all, the estimate might be nearer the truth than the British people imagine, or would be willing to admit.

For truly this famine—this fearful, desolating calamity—involves a terrible reproach to the government of British India. India is ruled by the English on virtually despotic principles, the despotism being qualified professedly by the "paternal" element. The government exercises, in fact, absolute power over the natives. It has a vast revenue at command. It employs a host of officials in every district. It is backed by an immense military force. It rules as it pleases, without regard to the prejudices or the wishes of its subjects. It is all-powerful in its sphere; and being so, an occurrence like this famine cannot be regarded otherwise than as a deep national disgrace. The famine might have been foreseen and provided against. In the district where the suffering and the mortality was greatest, the crops, we are informed, failed almost entirely for three successive years. In 1864, a cyclone worked terrible ravages, driving masses of sand over the rice plains: the crops of 1865 were worse than those of the year before; and this year there have been none, an inundation having swept away the last chance of the wretched cultivators. Yet the government, at the time the calamity fell upon the country, was busying itself with measures for increasing taxation, and drawing larger rentals from the natives; and while the famine was doing its work of death, depopulating whole districts, the Governor General of India and the Lieutenant-General of Bengal, it seems, were in the pleasant hills of the Himalayas, enjoying the cool climate, and "ordering stately ceremonials." And it is thus that British India is ruled! England, we are told nowadays, holds India by a moral tenure, and for moral purposes; and by this argument it is attempted to justify what would otherwise be utterly indefensible as a monstrous usurpation. But if the sad history of the famine be an illustration of the way in which the country is governed, we fear the rulers of British India have yet to learn what their responsibilities are to the people of one of the most splendid regions of God's earth.

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PRESENT TROUBLES OF POPERY.

The Glory Departed.

The time was when the Christian world trembled before the Pope; when monarchs held their crowns at his mercy; when he claimed, and sometimes successfully exercised, the right and power of absolving nations from their allegiance to their sovereigns; when he cited these sovereigns before his supreme spiritual throne, and with haughty mien dictated *his own* sovereign will to them, and sometimes put his foot—not in a figure, but in reality—on the necks of the highest and mightiest of them; when with divine, unresisting authority he exacted tribute from all kingdoms of Christendom, and with overflowing coffers rioted after his own will in abundance—built palaces, enriched his relatives and favorites—sometimes the basest of men, with a nepotism that is one of the blackest stains in the Papal history; and fed and endowed hosts of priests and cardinals; when, finally, he sent forth princes and armies to extirpate, with fire and sword, with dreadful fury and desolations, the "heretics." The time was, when the Pope "sat in the temple of God," and with a heaven-defying front, essayed, with awful words of blasphemy, to rule the world!

Those days are of the past—the dark and terrible past!—they are gone, and will never return again! Whatever the Papal power is now, it is scarcely a shadow of what it once was—what Pope Hildebrande made it, and hoped it ever would be. "The crown of its pride has gone to the mocker;" and he is fallen that was so mighty of old! The arm of the Almighty is smiting him day after day, avenging the countless iniquities he has, through the ages, committed against the Lord, Most High, and against his saints.

Most signally are these days revealing the weakness and the quick decay that is consuming the vital power of Popery, in the person of its head at Rome. These signs of decay are coming forth; they can no longer be concealed, however long and hard its friends have tried to hide them from the world. Rome has been very powerful in the past by the unlimited pecuniary resources at its command. By these, supplied at will from the Catholic world, it carried on its intrigues, and maintained a show and reality of power. These sources of power are exhausted, and the *poor* Pope sits as a pauper in the chair of St. Peter, an object of pity to friends and of derision to foes. He that used to *command* money by tribute from an obedient, prostrate world, constraining by his awful terrors recusant princes, is now a *beggar*, in the actual sense of the word.

These are great and significant times in which we live. In the light of the Divine Word we need not misunderstand the meaning of the wonderful events we see. The breaking down of the power of Rome, is one of the most prominent of these events. Let us rejoice that God is vindicating his name against the most ancient and most long-enduring powerful iniquities of the earth.

DOWNFALL OF THE CHINESE EMPIRE.

Truly we have reached an epoch teeming with stupendous events! War after war, and revolution upon revolution have, in our time, shaken down the remnants of Feudalism in Europe, and prepared the way for the advance of civilization and Christianity to the recesses of the farthest East. At this moment, with the 19th century a little past its meridian, just as the great enlightened Powers of the world have consented, tacitly if not openly, to a reconstruction of bases and boundaries, the legitimate effect of trade and commerce, accompanied by civilized arts, arms and laws, impinging upon the old barbaric empires, is culminating in their dismemberment. The Ottoman Porte, as the nearest to our Western activity, is the most thoroughly weakened, and has long been tottering to its fall. Its last hour has at length certainly struck in the Candiote insurrection. The intervention of the Christian Powers will assuredly extinguish all that remains of its outside vitality and influence, at least as a Mahometan State, and compel it to make the adoption of a different system its sole condition of further recognized existence.

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Next in consideration and importance to commerce, is the Celestial Empire, so-styled, that vast Asiatic conglomeration of tribes and nationalities which so long lived apart, refusing intercourse with the rest of mankind, and feeding, as it were, upon its own internal accumulations of wealth and substance; a population of 400,000,000 shut in with a peculiar quasi-civilization of its own, and boasting the possession of some progress in the arts and sciences long ages before Europe had been rescued from savage life. India, it is true, lies geographically nearer to the enlightened nations, but is already subject to British rule, and the vast spaces of interior Asia not embraced within the limits of the Chinese Empire, are divided into many comparatively feeble states now rapidly falling, one after another, under the control of the Russian Czar. Moreover, China is accessible on two sides by sea to every trading nation, and by land to the British and Russians through their conquered provinces. These facts naturally bring her next in order to our political view after Turkey, and it is quite remarkable that the news of warfare and disruption from the one quarter should, in this decisive hour, be simultaneous with like news from the other. The coincidence is worthy of very close attention as denoting the accelerated approach of the hour when it may be strictly true to say, that all the barriers have been broken down, all the chains loosened, all the paths made straight and the Gospel preached to every nation.

The latest advices received from China, indicate that the empire is a prey to incurable anarchy. One vast region, large enough to form a mighty state, has just separated itself from the Imperial rule, and declared its independence. We have heard, from time to time, of great battles, insurrections, and wide-spread slaughter, without ever fully comprehending the issue. This seems, at length, to have been attained in the result we now record.

The seceding region consists of two districts; one to the west of Chinese Tartary, embraces the provinces of Ily, situated on the river of that name, which runs northward, and flows into the Tenghis, now forming part of the Russian territory; the second is Chinese Turkestan, including several important cities which were the cradle of civilization. This country is surrounded with natural barriers and defences, and is separated from the Russian possessions on the north and west, by a range of mountains; from Independent Tartary by the peaks of Bolur; on the south and southwest it has the chain of the Himalaya and the Desert of Gobo—a line of defence as sure as the crests of the mountains. The provinces of Ily formerly served the Chinese Government for a penitentiary colony, as Siberia now does the Russian Government. Nevertheless they comprise a population of several millions, and possess many fertile valleys and plains, that yield important products, which are transported to places of sale and consumption by regular caravans. During the past half century, this region has frequently rebelled. The last time was in 1826, when the insurrection became general, and could not be suppressed. It raged and smouldered by turns until 1862, when it broke forth with greater violence than ever.

In ancient times, Chinese Turkestan enjoyed complete independence and formed a powerful state. It was conquered in the 7th or 8th century, and a part of its population was forced to migrate into China. It then counted about twenty millions of souls all devoted to the Mohammedan faith, which it has always rigorously maintained, refusing absolutely to mingle with the Tartar race, whose Paganism it holds in detestation. Some months since, this people invaded the province of Shansi, in China proper, but was unable to make good its foothold. However, it drew to its standard all who were of the same creed, and was even reinforced by a Chinese corps of 20,000 men with all their leaders and officers. It gained possession of the principal cities—the residences of the Chinese Governors—and instituted a general massacre. The frontier city was surprised during the new year's festivities, and was sacked by the ferocious invaders. Kuldja, a city of forty thousand inhabitants, held out for several months, but was at last compelled to yield. Kaskyeny and Yaskund shared the same fate, and the ravages committed were among the

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most frightful ever recorded in the annals of warfare.

At this time, the Tartar Government does not retain under its control an inch of Chinese Turkestan, and a Mohammedan state is forming in the northwestern corner of China. The latter has undoubtedly forever lost its hold upon the whole of that immense populous and fertile region. Thus, on the one side we behold Paganism foreshortened and pressed back; Mohammedanism serving as an intermediate step toward Christianity. Close behind the advance of the Mohammedans marches the iron power of Russia, bringing with it forms still rigid, indeed, yet at least Christian. Russia presses the flanks of the Turk, and all who cling to the standard of the Prophet, on the south and on the west, with hourly increasing energy and determination; and behind her again, comes the rising tide of our commerce, and the refinements of life, that it everywhere serves to introduce.

The entering wedge of Turkestan will soon split away other fragments of the great barbaric mass, and a single decade of steamships, railroads, electric telegraphs, missionaries, merchants and soldiers, operating along the seacoast and upon the inland boundaries of the Celestial Empire, may radiate the light from her circumference to her centre, each health-giving beam serving to separate forever from her huge unwieldy bulk some province or community more enterprising, intelligent or docile than the rest.

Editorial.

THE FALLING STARS.

As God has connected His promise of the perpetuity of the earth with the rainbow, which is a purely natural phenomenon, so He has appointed certain remarkable manifestations in nature as the tokens of the nearness of His advent. In the atmosphere and visible heavens, especially, has he directed us to look for the multiplication of unusual manifestations, which He himself acknowledges and designates as the heralds and accompaniments of the introduction of the Great Day of the Lord. His words are: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel 2: 30,31.) "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. . . . And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21: 25–31.) "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, *and the stars shall fall from heaven.*" (Matt. 24: 29.) And the Apocalyptic seer, in vision of the occurrences thus predicted, says, "I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; *and the stars of heaven fell unto the earth*, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind." (Rev. 6: 12, 13.)

These quotations are sufficient to explain and justify the popular association of the nearness and presence of the scenes of the great judgment, and the ending of this present order of things, with such marvels of nature as that which was predicted by astronomers for the night between the 13th and 14th of November last, but did not come off, and as was *not* predicted for 14th of November, 1833, but *did* come off. It is getting to be the custom of modern *savans* to ridicule such associations as mere superstition, and the press is still engaged in making sport of the vain fears which were manifested during that remarkable celestial manifestation of falling stars in 1833. A paper,

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lying before us as we write, says: "Many now living well remember the terror with which the phenomenon was then regarded. During the three hours of its pendency, the day of judgment was believed to be only waiting for sunrise, and long after the shower had ceased the morbid and ignorant were of the sound conviction that the final arraignment was at least only a week ahead. To tell how the Mayor of Philadelphia lowered himself down a well; how impromptu meetings for prayer were held all over the land; how men sought to have old debts settled, in order to carry a clear pecuniary balance into the expected eternity; and how the creditors insisted it 'was no use to talk dollars' in the face of the general suspension of the universe, with many other scenes of humor and terror, would take more space than the careful exhibition of the characteristics, the incidents, the known causes, and the appearance of the phenomenon will allow."

But whilst there is much in such manifestations of terror which is exceedingly ludicrous, it is yet the fruit of an underlying truth, that such signs *do* belong to the ushering in of the great day, and it clearly foreshows what will be the pitiable consternation and overwhelming dismay of unbelieving and unprepared people when that day does come in reality. It would be, as we think, a very much wiser use of these sorry demonstrations, for people to take serious warning from them, and make ready for the day of the Lord, by staying their confidence and hope on proper Evangelical grounds, than thus to weaken what little anticipation of the judgment still lingers in the common mind, and to seek to persuade people that astronomy and science have sufficiently mastered the whole subject to show that all apprehensions of danger are out of place and ridiculous. What if this phenomenon of "falling stars" is natural, and to be accounted for and calculated on natural principles? What if the like has often occurred in the history of the world? That by no means affects its character as a designated herald and attendant of the incoming of the great day of judgment. There have also been distresses of nations, and roaring of seas, and calamities from disordered elements, in all ages of the world; but still these are the divinely nominated signals which are to mark the period of the end, and by which we are to be admonished and believe that it is near. And the more intense these manifestations become, the more confidently are we commanded to conclude that the great consummation is at hand.

And then what is this boasted science that would deliver the world from all apprehension from such marvellous manifestations? If the students of prophecy had undertaken to give out, as their learning of the sacred records, that on such a night, of such a month and year, such and such things would transpire, and the programme failed to be fulfilled, the newspapers and pulpits would resound from one end of the world to the other with laughs, and jeers, and condemnations of the fanaticism and temerity of all such studies and people. It would be a standing proof-text for centuries that prophecy is not for man, that only fools and crazy ones venture to touch it, or to form any definite ideas concerning it. But what have we seen on the part of these "wise men," and astronomers, and savans of superior science, in these last months. The whole profession of them, from the masters of the highest observatories in both hemispheres, to the most pretentious of the lowest retailers of their wares, gave out to the world, upon what they considered ample data for the scientific calculation and conclusion, that, on the morning of November 14th, 1866, two hours before sunrise, the earth was to make a passage through a "meteoric group," which should give to all spectators a repetition of the sublime spectacle of the *falling of the stars*, at the rate of "something like 242,000 per hour." So confidently was this asserted and believed, that the world was set on tiptoe of expectation. Science swept out her dusty observatories, and brushed off the lenses of her instruments, and gathered together her expectant professors; institutions of learning everywhere made ready for the exhibition; watchmen and watch-women were stationed with pen and pencil for observation; presidents of colleges and mayors of cities, and high authorities of all sorts everywhere, gave their

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commissions and orders; and the newspapers teemed with explanations and directions for a right understanding and enjoyment of the celestial performance. As the hours designated approached, a New York daily went to press, saying: "All classes, ages, stations, and both sexes, are on the verge of inquisitiveness in regard to the grand predicted event. The *savan* and the sausage merchant are now up nightly, the one on his observatory, the other on his attic roof, ready respectively to make and take each his peculiar impressions and observations. The entire people have become aroused, and a large fraction of our citizens intend staying up to-night as star-gazers. Every house has its watchers. The car-drivers and conductors, the nocturnal policemen, the night force on the great dailies, all those whose vocation makes them swap gas-light for sun light, are now for once esteemed peculiarly fortunate persons, and thousands on thousands of otherwise sleepers are to share their time of work, and envy the occupation which kills the tire and *ennui* of waiting for the great stellar descent."

But, with all this magnificent preparation and joyous confidence, the stellar operators did not avail themselves of the brilliant occasion. In other words, the whole thing turned out a miserable blunder—a mistake—a miscalculation. It was a total failure, at once, of what had been promised, and of the philosophic theorizing on which it was based. Yet this is the wisdom, the science, and the calm, matured and sober learning, which accounts the study of prophecy fanaticism, and proposes to deliver the world from its vulgar and superstitious fears of a literal fulfilment of what God hath spoken! And these are the world's models of sobriety and astuteness, whose words are received as oracles, and whose enlightened judgment is to be accepted over against all this stupid and over zealous talk of what the Scriptures set forth concerning things to come!

Now we make a point of this failure of science, so called, and put it forth as a legitimate ground for demanding a little more just forbearance and respect toward those who have doctrines concerning future things to deliver on the basis of investigations of Holy Scripture. If such wise men can be so sadly mistaken in their interpretations of nature, and still claim for themselves and their studies the respect of the community, we claim that it is most uncharitable and unjust to rule the study of sacred prophecy illegitimate and fanatical because some have made mistakes in the interpretation of the Scriptures. We think it no disgrace to scientific pursuits that men of science calculated confidently on a grand meteoric shower when none came; but we do think that it should teach people a little modesty in their urgency of scientific theories over against the statements of students of the Bible. We respect science for its efforts to get at truth, even when it is mistaken; but we claim the same for honest attempts to search out the meaning of God's Word, even though there have been instances in which persons here and there have misapplied its texts and dates. We do not cry down all astronomers as fanatics and fools because some have too confidently misled the world in the matter of the falling stars on the night of the memorable 14th of November last. The very mistake may be the means of reaching a better comprehension of the facts. But we claim, and we think, with justice, that neither should all students and study of sacred prophecy be condemned, because some have built up theories of interpretation which have miscarried. In the one case, as in the other, the very error is argument for more diligent and profound investigation, and its explosion the clearing of the way to a better understanding of the truth. And we can see no reasonable ground for indulgence, moderation, and leniency, in the one case, which does not apply as well, and with equal force, in the other. Those who live in glass houses ought not to throw stones. Philosophers can make mistakes as well as students of prophecy.

But, now that we are on this subject of falling stars, we will deliver ourselves a little further.

We are of the belief that what the Scriptures speak of as the *falling of the stars*, is exactly of the kind and class of these meteoric showers, for which science itself has no better popular

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name than this which the Scriptures give. We also believe, from our learning of the Scriptures, that the number and impressiveness of such marvellous displays will increase as this dispensation advances to its close; that the marked character and multiplication of such phenomena within the last century argues our close nearness to the end; and that there is to be one most marvellous demonstration of this sort, before which the saints found ready will have been "taken," "caught up," to the Lord in the air, and in connection with which the heaviest judgments of the wicked world will set in.

It is a matter of fact that such phenomena have been vastly more frequent, and grand in extent, since the time of the Reformation, than fifteen hundred years before. We have before us two lists which science has given as the result of its investigations on the subject. The one notes, from A. D. 1 to A. D. 1500, *three;* and from A. D. 1676 to A. D. 1833, TEN, such meteoric showers. The other list gives for the first 1500 years of our era, *seven*, including all parts of the world; and for the last 365 years, THIRTEEN, *and nine of those within the present century*, that is, in the last 65 years, with another, to be the most marvellous of all, that did not come off just when it was expected, but is now announced as certainly to occur before another year has passed. We take these records of science and lay them by the side of the records of prophetic Scripture, and ask whether they are not suggestive of something more substantial and solemn than the "nebular theory" of astronomers? And if people desire to be wise, let them take the wisdom which God is hereby pressing upon their acceptance.

One word more. If it lies within the power of astronomic or meteorologic science to tell with even proximate certainty when the next grand meteoric shower shall come, we desire to have our readers look towards it with a deeper and more spiritual solicitude than that which pertains to mere curiosity or even science. Let them be assured that it will be in advance of some such celestial manifestation, that God's ready and waiting people shall be suddenly and noiselessly translated from earth to the sky, and that along with it shall come the terrors of not a mere imaginary day of judgment, but the dismay and perturbation of a REAL one; when not only mayors shall seek to hide in wells, but "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man and every free-man," will "hide themselves in the dens and in the rocks of the mountains, and say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" (Rev. 6: 13–17.)

THE EASTERN QUESTION.

VIEWED with the eyes of men of this world, "the Eastern Question," as it is called, is simply a question of the balance of power in the East—what disposition is to be made of the Turkish Empire?—who is to have control of Constantinople, Smyrna, Damascus, and Alexandria?—who is to be master of the Bosphorus, the Dardanelles, the Isthmus, and the Holy places? But, to the student of prophecy, it is a question of far more interesting moment, and touches the sublimest portions of those sacred predictions which tell of what is to come to pass in the latter times. Whole systems of interpretation hang upon the solution of this Eastern Question, and in that solution will be solved whether much that we take to be prophecy is such at all, or not.

It is impossible, therefore, to be indifferent to the fact that, for the fourth time in the last fifty years, this question is now forcing itself into the front of European diplomacy, and demanding a decisive settlement—a question which twice brought the Old World to the brink of a general war, first in 1827, and next in 1840, which produced one of the severest conflicts of modern times in 1854, and which at this moment, is more pregnant with vast and many-sided results than any other that is now enlisting the interest of the world.

That the time for the downfall and partition of the old worn-out Turkish dominion has about been fulfilled, is agreed on all hands. The unsatisfactoriness of the relations of the Porte with its numerous Christian subjects, the estab-

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lishment of one independent nationality after another within its borders under European protection, the recurrence of powerful revolutions, as just now in Crete and Epirus, and the reorganization of great concentrated powers, jealous of each other, around its whole domain, all combine to make some new order inevitable. What that new order is to be, is the question. It may involve a general European conflict, in which the winner shall be the master; or it may be some *via media*, according to Napoleon's favorite doctrine of satisfied nationalities, which will at once dispense with the preposterous perpetuation of the miserable and disgraceful Ottoman fossil, and with the forcible division of its spoils among the great European Powers; or, what is very probable, as far as can now be seen, there may be a general European embroilment first, and the new nationality arrangements afterwards, reopening Palestine to the Jews, and reconstructing in some sort the five Eastern divisions of the old Roman Empire.

The English press, while it earnestly deprecates the idea of a new war on the "Eastern Questions," very plainly intimates that England will certainly fight to prevent the acquisition of Egypt by any great European Power, which resolution, if England holds to it, must pretty certainly compel her, however unwilling she may be to do so, to join France in preventing the acquisition by Russia either of Constantinople or of any territory the possession of which would tend to give Russia control of the Black Sea. For while France, under Napoleon III, is perfectly capable of leaving the European provinces of Turkey to group themselves into new and independent communities, it is clear that she could not permit Russia to aggrandize herself in the Levant without balancing that aggrandizement by acquisitions of her own. Russia at Constantinople necessarily means France at Smyrna and Alexandria. It is probably of good omen for the peaceful adjustment of the "Eastern Question," that the three powerful states of Central and Southern Europe, Prussia, Austria, and Italy, are now alike interested in preventing the growth of the Russian power southward, and in securing to the Christian populations of Turkey — Sclavonic, Greek, and Roumanian—the greatest possible development of their own resources.

Russia is certainly moved and moving once more on the subject, and seems bent on securing to herself a southerly outlet to the sea. If her designs are pressed, it must disturb the peace of the world, and bring down sudden and terrible calamities on Europe. But publicists and prophecy agree that her efforts, whatever they may be, can add nothing to her territory or influence. Rosh is plainly reserved in the prophecies for an irruption upon an order of things quite independent of him, and subsequent to what now exists. The life of a new civilization, more opulent and brilliant than that which Islamism has for centuries trampled under foot, must first pour into Syria, and reillumine the hills and valleys of the Holy Land, before this "chief prince of Mesheck and Tubal" shall be able to set foot on the mountains of Israel. To attempt it now will precipitate the solution of the Eastern Question, but give no gain to Russia. This, however, it is likely to do. It will be the occasion for driving the crescent and the turban from the Bosphorus. It will likely make Constantinople a Greek or Roumanian capital. It will likely set Syria free. It will likely open the doors for Jerusalem to rise from the dust, and for the return of her long-exiled sons by thousands to their ancient metropolis. And then will be the terrible but short-lived reign of the Antichrist, preceded by the translation of the saints, and ended by the personal revelation of Christ in consuming fire. Events are hasting. Their shadows are visible. The end is at our doors.

A HEBREW CONGRESS.

The *Gazette de France* alludes to a convention of Hebrews to assemble this year at Paris, to reform if possible some of the dietetic laws of that people, to suppress polygamy, which obtains among them in Algeria, and to secure the right of female children to inherit in that country. The French Government is said to be very anxious for these reforms as they relate to Algeria, where there are now 40,000 Jewish families who have thus far, for religious considerations, declined French citizenship.

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CORRESPONDENCE.

An intelligent member of the Presbyterian Church writes: "Some two years ago, I happened to meet with your work on the 'Last Times,' and was very deeply interested in its perusal. It was the first work of the kind I had ever seen, and it suggested a subject wholly new to my mind. I had, indeed, looked forward to a period, somewhere in the indefinite future, when the knowledge of the Lord should cover the earth, as the waters cover the sea; but I looked for the agencies now employed to bring about this great consummation. I also looked for a time in the far distant future when Jesus Christ should reign King of kings and Lord of lords, but only, as I thought, when this earth should have become holy. I am now satisfied that these views were wrong, and that the conversion of the world by present agencies is not to be looked for, except as it will be accomplished when our Lord himself comes. I believe, moreover, with you, that that coming is not far distant, and that there are some living who will see it in the flesh. I used to think that the prophecies concerning the second coming of Christ, especially with reference to the probable time of the advent, were meant to be a sealed book to us; but I now think I see a deeper meaning than formerly in the declaration of St. John in Revelation, that the Lion of the tribe of Judah hath prevailed to open the Book, and to loose the seals thereof. While fully granting that no man can tell the day or the hour when Christ shall come, I as fully believe that its proximate time may be pretty certainly ascertained by those who faithfully search for it. I fully agree with you, that the signs of the times in which we live seem to foreshadow great events—even that the end of this dispensation is nigh at hand."

A returned missionary, who has spent nearly ten years among the heathen of Asia, writes: "Since my return to this country, my mind has been deeply interested in the subject of the Second Advent, and from no source, save from the Bible, have I derived so much pleasure and profit as from your writings. Your views strike me as more rational and scriptural than those of any other writer of prominence I have seen."

THE COMING MAN.

The New York "Mercantile Journal" alludes to a very remarkable utterance in the shape of a new pamphlet just published at Vienna and ascribed to the pen of "a very exalted personage," meaning the Emperor of France, who, to throw his critics off the scent, has caused his essay to be published in the Austrian instead of the French capital.

One passage of this production is so peculiar that it has translated it from the original. It relates to the possible *future alliances of Austria*, and hints broadly at some vast change impending on this continent.

"In fact," says the writer, "it is felt that there is something like a formidable revolution preparing in the United States of America. It is looking for the man who is to sweep it away, and that man is awaiting the providential events which are to call him forth. Attila, Constantine, or Charlemagne; a man of good or a man of evil; Cossack or Frenchman, German or Italian, no one can tell what or whom. And here we have the events already announced by the great thinkers of our epoch.

"The creation of a powerful empire in Mexico might be one of those events, if not for Europe at least for America; but there an extraordinary man is needed, a man active and strong as Charlemagne; resolute as Fernando Cortez; a skilful politician like Philippe II; a wise reformer like Gregory the Great. Alas, only a prince was placed where almost a god was required! The idea, however, was great, but the men and the means fell short of the idea. . . . . .

"The United States can no more than Europe escape the transformation, religious, political and social, which is, at this very hour, working in every mind. . . . . Let Austria remember Kœnigratz and France forget not Waterloo."

The plain interpretation of the above is that some strong-handed master is needed for the world at large, and the United States in particular, and that his coming is at hand.

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The Prophetic Times.

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Special Contributions.

THE NON-WITNESSING CHURCH.

For more than thirty years past, evidence of the most convincing and overwhelming character, has been repeated and multiplied on every hand, in favor of the "blessed hope" set before us in the Gospel, of the near approach of the Advent and Kingdom of the Lord Jesus Christ, to be manifested in glory and in power, upon this fallen and sin-cursed earth of ours. All controversy on the subject has wellnigh ceased, for the testimony of the prophetic word is so plain and decisive, that all candid interpreters have been compelled to admit the truth of those principles of interpretation, by which the pre-millennial Advent and personal reign of the Redeemer, is so abundantly proved. And yet we find, that every branch of the professing Church maintains the most profound and ominous silence on the subject. Pulpit and press, sermons, tracts, newspapers, all the means and appliances appropriated to the spread of religious truth, or of denominational instruction, all agree to ignore or pass over in silence, the grand and glorious truth of our own day. Our testimony, like that of Noah, is rather preached to "spirits in prison," than to a faithful generation of watching and waiting souls. This is a fearful sign of the times indeed. The times of the Gentiles are running out, the time of the end is at hand, the ten prophetic kingdoms are indeed about to be manifested, with Antichrist himself at their head, the Jews are on the eve of restoration to their own land, the great tribulation is casting its darkening shadows around us, the awakening saints are arousing from slumber, and are pluming themselves for the flight from mortality to immortality, and from earth to heaven. And yet the priesthood and ministry of the day, are passing by or neglecting, that which they, as in duty bound, ought to lift up their voices as a trumpet to declare, while time, and voice, and opportunity, still remain to them.

Let them not continue to despise that God whom they profess or pretend to serve, for this they do, when they despise the testimony of the *Holy Ghost*. It is a remarkable fact, that although all modern Churches and parties refuse as such, to receive the Advent doctrine, or to incorporate it into their standards, yet many persons in their midst, have been raised up as individual witnesses for this truth, and to declare and maintain it, in the midst of them all. The glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, the holy Church throughout all the world, are all with us, and a very little time will prove who are the false prophets, the unfaithful servants.

"My Lord delayeth His coming," is the siren song, which has so long been sounding in the ears of a corrupt and slumbering Church, and of a condemned and guilty world, but in the midst of all this, we rejoice to know that we shall soon hear the sound of the chariot wheels of our returning Lord, and that we shall soon be called upon to receive our descending Saviour, when He shall return in glory. We are taunted with the failure of our predictions, and with the differences prevailing amongst students of prophecy, but in the face

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of all this, there is the most wonderful harmony and concord prevailing amongst those who, in faith and in patience, have been devoting themselves to the spirit of prayful inquiry, as to "those things which are coming on earth."

We may be wrong about *dates* and *circumstances* (and no wonder), but we are not wrong about *facts* or *promises*. We know that the word of God is on our side, and that His word has been fulfilling down to the present hour, and we know that no power on earth, or in hell, can turn aside that word, or delay its blessed and complete fulfilment. If every word of God is true and holy and certain, much more is it likely to be so, when the Kingdom and glory of the Everlasting Son, the Son of His Love, is the subject-matter in question.

All the hopes and future happiness of the human family, both on earth and in heaven, are gathered around and concentrated in the person, the coming, the kingdom, the priesthood, the glory of the blessed and adorable Lord and Saviour, and yet we are practically and inferentially told, by our modern Pharisees and Sadducees (ministers, alas, included), that the Lord will not come for many ages, and that existing instrumentalities will convert the world. Vain hope indeed! The hope of the hypocrite, and of the fool. The Roman guards reported to the Jewish Sanhedrim, that the body of the Lord was stolen away while they slept, and the time is near at hand, in which there shall be a stealing away of the bodies of the watching and waiting saints, from the midst of an unbelieving and wondering world, sunk as that world is, in darkness and in sleep. The Church, alas, instead of being the Lord's witness in the world, has fallen into the world's embrace, like Samson into the lap of Delilah, and has wellnigh lost her power of testimony. Instead of being the light of the world, her own light has been put out, and her very candlestick will shortly be taken away.

The professing Church of every name, creed, or party, while professing Christianity (as they call it), has, for the most part, apostatized from the blessed Hope of the Apostles and Prophets, and has sought to obtain, or to secure to itself, in the midst of a world still under the curse, and under the power of Satan, a glory which can only be obtained in resurrection, when death and the curse shall have been rolled away. The Gospel of the Kingdom has been preached, and the kingdom itself must now be revealed, both in its earthly and its heavenly glory. This cannot be without the presence of the King upon His throne,—the throne of David, of all the earth, of universal dominion. The Lord will come *to those who look for Him, to those who wait for Him, to those who love "His appearing;"* to all such He will appear again, the second time, unto salvation.

But there is no such promise to those who despise and reject Him, who treat with neglect or contempt, the blessed Advent doctrine, and those who maintain it, or who call attention to "the sure word of prophecy" in its solemn and awakening warnings and premonitions.

We do not utter "predictions;" it is the Holy Ghost who does so, and this He has done by the mouth of all the holy prophets, since the world began. The prophetic vision was for an appointed time, and at the end of it, the Lord will surely come, He will not tarry. The Day of Judgment is at hand, and the Day of Glory is dawning. What great events will be crowded into the next ten years! The passing away of thrones and kingdoms, the hurrying tramp of peoples and nations, the sound of revolution, of anarchy, of confusion, the burial of all existing Churches and ecclesiastical systems, the revelation and manifestation of Antichrist, the blowing of the war-trumpet from shore to shore, and from sea to sea, the return of the Jews to Judea in ignorance and unbelief, the gathering out of the world of the heirs of eternal glory. All these great and overwhelming changes are now before us, and a single day may plunge us suddenly into the midst of them. God has furnished us with a new map of Europe, and of the world. Worldly politicians and statesmen will soon find themselves utterly powerless, before the torrent which is approaching. They have rejected the politics of that kingdom which is incorruptible, undefiled, and which

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fadeth not away, and very soon they will find themselves swept away, to make room for a kingdom of peace, of righteousness, of holiness, of universal praise. Blessed change! how greatly needed; all creation is weary and groaning, and longs for rest and blessedness.

"Come Lord, nor let thy promise fail,
Nor let thy chariots long delay."

The professing Church, instead of fulfilling its place under the Cross, and waiting for the Glory, has entirely failed, both in one respect and in the other, and now needs witnesses to rise up out of itself, to bear witness of its own tremendous falsities, on the very eve of the Lord's return to a world which He has ransomed with His own blood. In the meantime, let those whom the Spirit of God has awakened, to know the certainty of the Lord's Advent, and its nearness, rejoice, that now is their salvation nearer than when they first believed. While we mourn over the poor lost world, on its way to judgment, and over the professing Church, with its worldly hopes and prospects, and with its worldly portion; we are called also "to rejoice, inasmuch as we are partakers of Christ's sufferings, that when His glory shall be revealed, we may be glad also, with exceeding joy." B. B.

KNOWING THE TIME.

The Apostle Peter says, the Prophets searched, both what time, and what manner of time, the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (1 Peter 1: 10–13.)

They not only searched, but searched diligently, not the time of the sufferings of Christ only, but of the glory that should follow. What is the glory but the coming of His Kingdom, everywhere prophesied of in the Scriptures. It is the main thing; for the sufferings were only preparatory to this. What was the object of their diligent search for the time, but to reveal it to us as the Prophets themselves declared, that "not unto themselves, but unto us did they minister the things, which are now reported unto you; therefore, hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, though now for a season, if need be, ye are in heaviness through manifold trials, that the trial of your faith, being much more precious than gold, though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ." (1 Peter 5: 6, 7, 12, 13, 14, 15, 16.) We see here that the grace and honor, &c., to be brought to us at the revelation of Jesus, and the salvation at His appearing, is the subject of the Apostle's discourse.

If the things that they were searching into were to be ministered unto us, and "the time" of these occurrences, was a part, and a chief part of their search, is not, therefore, time to be ministered unto us also? And, if so, should we not search for the time as they searched? Especially, as they command us to take for example the Prophets, who have spoken in the name of the Lord. Daniel also declares that the wise shall understand; and the reason that the wicked shall not understand, is because they shall still do wickedly. This promise, that they should understand, is in answer to Daniel's question, of "How long shall it be to the end?" It, therefore, referred to the time of the end, which is the time immediately preceding the end; for the time when the righteous are to understand, cannot be at the end, or after the end, because it is at a time when the wicked are still doing wickedly. If it was the end, their wickedness would be at an end. It is, therefore, plain that the righteous shall understand the very knowledge that was then denied to Daniel, because he was not immediately concerned in it. But different computations of years were given to Daniel, which we are to search out in reference to our time, as Daniel searched, and understood, by books, the time of the ending of the Jewish captivity.

And while Daniel was praying in reference to *the end* of the seventy years' captivity, an angel was sent to instruct him *about time.* We see hear that the revelation of time was worthy of an angel's visit to earth. And shall we not inquire into the import of the numbers of Daniel's angelic instructions, since these things were to be ministered unto us? Dan. 9: 2–20, 27; 12: 6–13. If the righteous

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are to know, do not let us take the position of the wicked, who shall not understand, but take for example the Prophets, and search diligently as they did *what time* the glory should follow.

Paul also declares that we are not in darkness, that *that* day should overtake us as a thief; though that terrible day, when the Lord shall be revealed from heaven in flaming *fire*, will overtake the wicked as a thief, but not us.

The Jews were cast away because they did not know their time, and were called fools, and hypocrites, because they failed to perceive the signs of the times.

We see then that *the charge of folly is elsewhere than on those who seek to know the time.*

The Saviour also commands us to *know* it. After giving certain signs by which we were to judge, He says: "When ye shall see these things, *know* that it is near, even at the doors."

He does not say believe or hope that it is near, but *know* that it is not only near, but even at the doors.

This puts the discerning of the time in the light of a peremptory command; even the command to know it.

Shall we say then, that it is an unprofitable employment to search diligently as the Prophets did, whose example we are commanded to follow.

You say that the mistakes of the past should restrain all from this subject.

Do you think that we never should inquire into time, because of the mistakes of some inquirers? Should this branch of valuable knowledge be forever condemned to the darkest corner of obscurity, because some have been mistaken in their calculations? Are mistakes peculiar to this branch? Is there any branch of knowledge, either theological or scientific, in which mistakes have not been made?

Would you say that all inquiry into other branches of knowledge should cease because of the mistakes of a few inquirers?

Take for instance the late mistake of astronomers, in reference to the meteoric showers, and apply the same principle to that, then would all inquiry into the movements of the heavenly bodies forever cease, and every observatory be torn down.

The following extract is from a work entitled "The Time and Season of the First Ressurrection, and Removal of the Church."

"Why seeing times are not hidden from the Almighty, do they that know him not see His days?" (Job 24 : 1.)

"The question here propounded by Job to his friends, might with equal propriety be asked at the present day. It is admitted by many that we are now on the eve of some great, universal, and important change. Men's hearts are failing them for fear, and for looking after the things that are coming on the earth, and yet professors as well as non-professors, are alike ignorant of those great events that are coming upon all the world, to try them that dwell upon the earth." The future is enveloped in gloom and darkness; not a single ray of light gleams on the horizon, except from the prophetic page alone.

This, as far as the unconverted are concerned, is not to be wondered at; inasmuch as the word of divine truth declares of the unregenerate: "For man also knoweth not his time; as the fishes that are taken in an evil net, and as the birds that are caught in the snare, so are the sons of men snared in an evil time when it falleth suddenly upon them." "For as a snare shall it come upon all them that dwell upon the face of the whole earth." (Eccles. 9 : 12; Luke 21 : 35, 36.) But this ought not to be the case with those who know God; and it will not, with those who are willing to believe His holy word; for that word declares, that although "Evil men understand not judgment, *they that seek the Lord shall understand* ALL THINGS." "Whoso keepeth the commandments shall know no evil thing, and a wise man's heart discerneth both *time* and judgment." (Eccles. 8 : 5, 6.)

God has never visited the world with His judgments, without first revealing the time to His servants, and causing them to give even those whom he designed visiting in judgments, due warning; so that He has on all occasions left them without excuse. As He has on all occasions warned men of impending danger, and as this has been the character of

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His dealings in the past, so His word stands pledged for the future. "For the secret of the Lord is with them that fear Him." When God was about to destroy Sodom His inquiry was: "Shall I hide from Abraham that thing which I do?" No! He could not, for Abraham feared the Lord, and believed, and obeyed His word; and although he dwelt in the plains of Mamre, far removed from the scene of destruction, and God had sent His angels to warn Lot, yet Sodom could not be destroyed till Abraham had been apprised of it. "Surely the Lord God will do nothing, but He revealeth it to His servants the Prophets." (Amos 3:6, 7.) And surely whatever secrets the Lord has been pleased to reveal to His servants, "belong to us and our children." "Hath He said, and will He not do it? Hath He spoken, and shall He not bring it to pass?"

And yet, strange as it may appear, in the face of the plainest and most positive declarations of God in His word, we are constantly pained to hear even those who profess to know God, declare that a knowledge of the time of His return is wisely hidden from us, and we can know nothing of it with any degree of certainty. Let all such consider the inquiry of Job: "Why seeing times are not hidden from the Almighty, do they that know Him not see His days." (Job 24:1.) *Why is it?* No one will presume to deny, that the Almighty knows the time of His judgments.

If it be a truth then that the Lord God will do nothing but that He revealeth His secret to His servants the Prophets, and if we have "the sure word of Prophecy, unto which we do well to take heed, as a light shining in a dark place, until the day dawn, and the Day-star arise," then surely we may discover, by a prayerful examination of the Scriptures of Truth, something concerning the time of our visitation, "unless we through grossness of heart refuse knowledge" as did the Jews in the time of their visitation, and as they refused the visitation of blessing, were visited by judgments only less appalling than will be ours; for we sin against the light of two dispensations, by refusing the testimony of both the Old and New Testaments. We surely will be visited "according to our sins," as they were according to theirs, when they put out the light of one dispensation by closing their eyes and stopping their ears, lest they should see and hear and be converted.

What then shall be the end of those who are photographing their example in their own conduct? Whatever others may do, "we, depending upon the aid of the Holy Ghost, who has promised to 'guide us into all truth, and *show* us things to come,' purpose to inquire into the time of the Church's deliverance, and cease not to search diligently both what time and what manner of time;" in other words the character of the times that shall precede "the glory that shall follow." Nor do we think that our search will be in vain, since we are commanded to "know that our redemption is near," which would not be if such knowledge was to be hidden from us.

Surely, a subject into which Prophets and Apostles have inquired diligently, and Angels have desired to look, "is a subject into which we may look both with propriety and profit."

CALAMITIES IN 1866.

MARINE LOSSES.—For the year 1866, the total number of United States vessels lost was 571, valued at $31,056,100. During 1865 there were lost 502 vessels, valued at $33,794,300; during 1864, 495 vessels, valued at $20,449,850; and during 1863, 452 vessels, valued at $20,531,800.

FIRES.—During December there were, in the United States, 60 large fires, in which the aggregate loss of property was $6,635,000. This is a greater loss than occurred in any month since July, when there were 36 fires, and a destruction of property valued at $14,705,000. For the year 1866, the entire number of large fires reported was 501, and the total loss of property $66,410,000, as compared with 354 large fires and a loss of property valued at $43,139,000 during 1865. The losses for 1866 by fires in the United States, have been greater than for any previous year, the total for the last twelve years being $280,998,000, a yearly average of $23,416,500. The losses for 1866, it will thus be seen, are nearly three times the annual average.

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Selections.

NATIONS IN THE MILLENNIUM.

While it is very evident to my mind that the millennial morning is soon to dawn upon us, ushered in by the glorious personal advent of the King of kings, it is not so clear to me that the subjects of Christ's reign will consist only of those persons who are changed to be immortal. The millenarian view of two classes of people, one immortal, the other in the mortal state, rendering obedience to Jesus Christ, during the thousand years at least, seems to me to have much evidence in its favor. I only propose to present a few considerations, in this article, in support of the view to which I feel favorable, and should be happy to read any suggestions, which, by way of reply, you may be able and willing to make. I am just as willing to adopt your view as to retain my own, and even wish to do so, if I can see clearly that it is taught in the blessed, truthful Bible.

In deciding whether there will be any human beings in the mortal, probationary state, inhabiting our earth, down to the period of the second resurrection, we must appeal to the sacred Scriptures. Though much inferential evidence may be drawn from various uninspired, but educated and pious writers, in the early periods of the Gospel dispensation, in support of such a view, we cannot feel sure of its truth, unless we are sure that the inspired Word sustains it. In appealing to the Bible, we must remember that the Old Testament is as truly inspired as the New—that the doctrines clearly taught in one sacred book are not contradicted in another; and that, in order to have our doctrinal views correct, we must have such as are not contradicted by any text in the Bible. A perfect machine consists of all its parts arranged in their proper place, and a Bible doctrine is one which meets the requirements of all the texts which have any reference to it. All this I doubt not you will readily admit. Keeping these facts before us, it seems to me that there is a class of predictions, regarding the destiny of those translated at Christ's second advent, which are not applicable to another class of people, who are to be obedient and happy, and to still another, who will be at all times disobedient and unhappy, under the millennial reign of Christ, and, *vice versa*, that the predictions, respecting the last two classes, are not applicable to the first.

Concerning the saints, both the quick and dead, who are to be clothed with immortality when Jesus comes, it is affirmed that they "shall be like Him, and see Him as He is," that their "vile bodies will be fashioned like unto His glorious body," that they "shall shine forth as the sun, in the kingdom of their Father," that they "shall neither marry nor be given in marriage, but shall be as the angels of God," that they "shall not die any more;" that they "shall have a city whose builder and maker is God," that Christ, in whose "Father's house are many mansions, and who has gone to prepare places for His disciples, will come again and receive them to Himself," that where He is they may be also; that they shall "be caught up to meet the Lord in the air," that they will "ever be with the Lord," "will reign with Christ," "wear crowns of righteousness," "sit down with Jesus on His throne," "have power over the nations," "see His face;" and have His name written in their foreheads, shed no tears, endure no pain, feel no sorrow, dwell in the New Jerusalem, and "inherit the kingdom prepared for them from the foundation of the world."

This glorified condition will belong to all the followers of Christ, who are to be caught up to meet Him in the air, and dwell in the new heavens and new earth, and if they are to be the only ones of the human race who are to inhabit the earth during the Millennium, this exaltation and glory will be enjoyed by all the saints who then dwell upon the earth.

If now we turn to some predictions of the Old Testament, even if we do not call to view the numerous ones concerning the restoration and establishment of the Jews in Palestine, I think we may find several in reference to

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earthly inhabitants, in the millennial period, which are incompatible with the idea of those people belonging to this glorified class.

In Isa. 65 : 17–25, we have a promise of the new heavens and new earth, and a glorious state of things to be enjoyed; a promise which is evidently referred to by Peter, in his second epistle, and which is not to be fulfilled before the close of the present age, which terminates at the coming of Christ. The scene here narrated has particular reference to inhabitants on earth, and in the flesh, not to the immortal multitude, in the new heavens.

Three things seem to be predicted of these people of the new earth which do not appear applicable to the shining throng, who are like the angels, and live and reign with Christ.

It appears that, 1. They are mortal. 2. They have offspring. 3. They engage in architectural and agricultural pursuits. 4. There are a few sinners.

Their mortality I infer from verses 20, 22: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

I am aware that a strong effort is made to show that the dying of children referred to in the twentieth verse, takes place in the present world, and that those children who now die and awake in the first resurrection will then be as mature as a person one hundred years old; but really it seems to me like a very forced and unnatural explanation, adopted to save a human theory, however sincere its advocates may be, in such an interpretation; for, first, the situation of the words makes it evident that the prophet is describing the longevity of human beings, when the new and glorious state of things is being enjoyed here below when Jerusalem will have been created a rejoicing, and her people a joy. Then, again, as the prediction in the twenty-second verse, "that as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," evidently is fulfilled, not in the present, but in the future age, and denotes a very long, but not an endless period, I conclude that the persons referred to are those in the flesh, and awaiting a future change to incorruption.

It would seem absurd to represent the life of an immortal being by the duration of the life of a tree. For I dare not affirm of the incorruptible God, or of holy angels, and the redeemed of mankind, who are to live forever, and the duration, therefore, of whose existence cannot be measured by days or years, or equal definite portions of duration, however long they may be, that their days shall be "as the days of a tree." Any tree, however many centuries it may last, is a temporal object, and its whole age is comprised in some definite number of days. No human being, endowed with reason, has a right to conclude, while surrounded by numerous evidences of the decay of trees, that any of the trees which he beholds will last forever: and, while there will be people in the millennium, whose *days* will be as the *days* of a tree, *i. e.*, very numerous, they will need, I think, some stronger expression than this, to make them feel quite sure that their lives will be not only very lengthy, but immortal. I conclude, then, that both the 20th and 22d verses *harmoniously teach* the mortality, in connection with the longevity of the people here referred to, and who dwell on earth in the millennial age, though none are to die who are merely infants, or merely old men who have not filled their days. I understand the 20th verse not to teach that there will be no infants in that period, but, that no infants will die in infancy, or that there will be no *infant* whose life will be comprised by days, as infants will survive the period of infancy, and their days being "as the days of a tree," a person shall be considered as dying in childhood, who dies at the age of one hundred years. That there will be infants born at that time, is evident from verse 23d, which affirms "They shall not labor in vain, nor bring forth for trouble, for they are the seed of the blessed of the Lord, and their offspring with them."

That architectural and agricultural pursuits will then be carried on is proved by

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verses 21 and 22. "And they shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat."

That not every inhabitant of earth will then be destitute of sin, is manifest from the expression, "but the sinner being an hundred years old, shall be accursed."

Now let us bear in mind that the translated saints, are to be "as the angels," "neither marry nor be given in marriage," are to "die no more," that *Jesus prepares for them their places of abode*, that they are to *dwell in mansions*, and be with Jesus, live in the *New Jerusalem*, the *continuing city*, whose *builder* and *maker is God*, and, that into that city nothing can enter that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life.

From these considerations, it seems that during the millennium, and at least until Satan and Gog and Magog, and the hosts of the wicked, who rise up when Satan is loosed from the bottomless pit, "and compass the camp of the saints about, and the beloved city, and fire comes down from God out of heaven and devours them," there will be mortals inhabiting this planet, and, though during the thousand years, almost all the people may be righteous at heart, they will be liable, as probationers, to fall into sin; and some will so sin as to be accursed.

Really I think a fair and candid interpretation of this interesting portion of Isaiah's writing must favor the millenarian view of probation during the millennium.

Let us now turn to Micah, 4th chapter. Here we have a prediction of what is to occur "in the last days," and these particular last days, must, from the nature of the case, be the millennial days. It is not a conditional promise of something which might have been enjoyed, if the Jews had accepted Christ as their King and Saviour, when he was on earth, but an unconditional prophecy, of what is yet to take place.

The last verse of the previous chapter affirms, "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forest."

This is a prediction which was literally fulfilled, long after Christ ascended to heaven, and the chapter under consideration predicts what is as literally to be fulfilled, *subsequent to these events in the last days.* The chapter opens with the words, "But in the last days," *i. e.*, notwithstanding Zion shall be ploughed as a field, and Jerusalem shall become heaps, "it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths, for the law shall go forth out of Zion, and the word of the Lord from Jerusalem." This seem to be a prediction as unconditional as any in the Bible, and we should look to the future for its fulfilment. The next verse announces, "And He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Now this is as truly inspired discourse as any other words in the Scriptures, and we should endeavor to believe the doctrine it is designed to teach. If any say this prediction is not accurately to be accomplished, they might as well say the prophecies relative to the second advent of Christ, his kingdom, the resurrection of the dead, and future judgment, are not to be literally fulfilled.

Jerusalem has been destroyed, and Zion has been ploughed as a field. Jerusalem, according to the words of the unerring Teacher, is to be trodden under foot of the Gentiles until the times of the Gentiles shall be fulfilled, and according to the inspired prophets, when Jerusalem in the last days becomes the headquarters of civil and religious knowledge and authority, the Lord will judge among many people, and

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rebuke strong nations afar off. Jesus will now be reigning, not only in New Jerusalem, but also "in Mount Zion, and in Jerusalem, and before his ancients gloriously." The times of Gentile rule being fulfilled, and universal supremacy over the world being assumed by Jesus Christ, the King of Zion, the King of glory, the King of kings, whom the heavens now receive *until the times of restitution* of all things, spoken by all the holy prophets, then seated upon the throne of his father David, to rule over the house of Jacob forever, will subject strong nations to the matchless authority of His everlasting kingdom. He will rebuke strong nations, and in consequence of this rebuke, instead of continuing the art of war, they will change their weapons of war to implements of agriculture, and learn war no more. Are the translated saints such a warlike race of beings, that as soon *as they get established in their mansions in the New Jerusalem*, they, in consequence of a *sound and well-deserved rebuke*, somehow, get hold of *their spears* and *swords*, and alter them into farming tools, and settle down to the peaceful business of agriculture? If not, we have a portrayal of another class of human beings who will inhabit the earth after Christ comes, and Jerusalem becomes the centre of influence and authority.

Let us now turn to the 14th chapter of Zechariah, where we have a description of the state of things after the "Lord comes with all the saints," and while he reigns as "King over all the earth."

To say that the predictions of this chapter are conditional, and the conditions not having been observed, these predictions are not to be fulfilled, seems to me to be preposterous, and laying the foundation for much mischievous interpretation of the Bible to suit cherished theories. In the first place, there is not the least hint in this, or the preceding chapter, that this chapter contains conditional predictions.

Secondly, that the blessings promised in this chapter, were not forfeited by the rejection of the Messiah, by the Jews, in the days of His flesh, is evident from the last verse of the preceding chapter, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." Here is a plain, and unconditional prediction of what God designed at a future time to do, to his people, and of results which he knew would certainly take place.

If loyalty on the part of the Jews is to be produced by Christ's dealings with them, it is vain to say they will not enjoy the promised blessings, owing to their want of loyalty. If the 14th chapter is conditional on the reception of Christ by the Jews, it will be at the time and in the manner described in this verse, and as this is to certainly take place, the prophecies of the 14th chapter are certainly to be fulfilled.

The 14th chapter seems to consist of a fuller detail of what is partially glanced at in this verse.

That the Jews are to repent and become the disciples of Christ at this period, is plain from Zech. 12: 8–14, where we are taught, not that the inhabitants of Jerusalem will repent, if they do not continue in unbelief, but that God will pour upon them and the house of David, the spirit of grace and supplication, and they shall look upon Him whom they have pierced, and mourn for Him, as one mourneth for his only son; that there will be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon; and that the land shall mourn, every family apart.

Furthermore, if this 14th chapter of Zechariah consists of merely conditional predictions, I ask, how we can know any of the unfulfilled prophecies to be unconditional? How do we know Christ's second coming, the resurrection of the dead, the millennium, and other promised blessings, not to rest on certain unmentioned conditions?

Assuming that this chapter contains conditional predictions, what rule have we for determining what prophecies are conditional, and what unconditional, and prevent us from perverting the Bible to suit preconceived ideas?

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With the understanding that this chapter consists of unconditional predictions of what is yet to occur, let us notice that the 5th verse affirms the coming of the Lord with the saints; that the 9th verse says, "the Lord shall be King over all the earth;" that "in that day shall there be one Lord and His name one." Other verses predict events to occur at and about this period. The punishment of the foes of Christ and his people, is referred to. After this coming of the Lord, the establishment of His sway over the earth, and certain visitations of judgment on His enemies, verse 16th affirms: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall ever go up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacles." It is pretty plain that by "every one that is left of all the nations," is meant, all who escape destruction, and are left living in the flesh, and if these persons go up from year to year to worship Christ, they will live years in mortality, while Christ is King over all the earth. Verses 17th and 18th, predict the withholding of rain, and visitation of the plague upon people who refuse to go to Jerusalem for religious purposes; and, as such threatenings are not applicable to the saints referred to in verse 5th, who we know to be immortal, and have fulness of joy, and pleasures forevermore, there must be another class of people referred to in this chapter, dwelling on the earth in the millennial age, who are mortal, who are liable to sin, and some of whom do sin, and are improper subjects for that city into which none can enter but those whose names are in the Lamb's Book of Life. These events are to occur when, verse 11th, "Jerusalem shall be safely inhabited," and verse 20th, "there shall be upon the bells of the horses, *Holiness unto the Lord*," which, of course, will be after the times of Gentile rule are consummated, as until then Jerusalem is to be trodden under foot.

I have by no means exhausted this theme, which is a very prolific one, but have presented a few thoughts in favor of the doctrine that there will be two classes of Christ's subjects during the millennium.

If these arguments admit of a real refutation, others may. I wish to be on the side of Bible truth, whether I am an adventist, or millenarian. And now, Mr. Editor, will you have the kindness to show how you can harmonize these particular points with your view of no probation, and no nations in the flesh after the millennium begins? G. B. C.—*Adv. Herald.*

Editorial.

NAPOLEON'S CÆSAR.

Candid criticism must admit that the Emperor is giving us, in these volumes, a thorough and masterly work. They place him as high among historians as he is politically exalted among the potentates of the earth. They furnish a profound and fresh history, admirably written, exhaustive in research, and most able in the arrangement and digestion of its materials. As a literary production, these are imperial volumes. The hand of a master is manifest at every step.

But it is more particularly as an expression of the Emperor, and as an avenue to the thoughts and ideas of one strongly suspected by many, and confidently believed by some, to be the predicted Antichrist of the last days, that we have been most interested in this production, and that we now refer to it.

It is mostly agreed, that this remarkable revival of the old dictator, and eulogy of him as one of the great saviors of society and civilization, is meant for the special glorification of Napoleonism, and the preparation of the way for the appreciation of the imperial author in a like or even higher character. It is generally believed, that this portraiture is mainly for himself; at least to teach the world

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to see in the first Cæsars the types of corresponding and improved Cæsars in modern times—another uncle and nephew whose mission it is to save distracted peoples, and reorganize the systems of the world. Indeed, it would be difficult for any one intelligently to read these volumes, without having this idea, not only by way of inference, but also by very direct affirmation, fastened upon his mind. And in this view, this history of Julius Cæsar possesses particular interest and significance to the student of prophecy, as related to the times in which we live. Whether Napoleon III be the man who is to develop himself in the next few years into the mysterious and dreadful personage whom the sacred writers so largely describe, and with whom this dispensation is to end, or not, there certainly is much in this history to give plausibility to the theory that HE IS, and to show that the *Idees Napoleoniennes* lie in the exact direction of the predicted characteristics of the Antichrist.

First of all, and in the very preface of the book, he claims for the Napoleon whose full representative he propounds himself to be, as for Cæsar, a species of Messiahship, which he does not hesitate to liken to that of Christ. He there affirms in so many words, that his aim in writing this history is, "to prove that, when Providence raises up such men as Cæsar, Charlemagne, and NAPOLEON, it is to trace out to peoples the path they ought to follow; to stamp with the seal of their genius *a new era*, and to accomplish in a few years, the labor of many centuries. Happy the peoples who comprehend and follow them! Woe to those who misunderstand and combat them! They do as the Jews did, THEY CRUCIFY THEIR MESSIAH; they are blind and culpable: blind, for they do not see the impotence of their efforts to suspend the definitive triumph of good; culpable, for they only retard progress, by retarding its prompt and fruitful application."

In his view, then, the crucifixion of Christ was only the murder of a Cæsar, and the ostracism of Napoleon was equivalent to the crucifixion of a Christ, whose cause, nevertheless, "confederated Europe was not successful in preventing from being resuscitated," but survives, as he avers, in himself, on whom is devolved the destiny to be the solver of "great questions," the calmer of passions, the giver of "legitimate satisfactions to peoples," the instigator of "struggles required to realize the good intended for mankind!" Nay, the implication of the language employed is, that he regards all these foregoing Christs as having so far failed, or as having had their saving work so far hindered by their "blind and culpable" enemies, that "the definitive triumph of good"—the consummation of human blessedness—has been retarded until now, and that hence it has been made to depend on *him*, as the legitimate and predestined inheritor of their place and mission, to give to "the peoples who comprehend and follow" *him* the good they lack.

It seems to us, that this is a fair construction of the meaning of his language; and if so, it shows already an assumption to himself of a species of Christhood, and an exaltation of himself into the place of the Saviour, in the exact line of the predicted Antichrist. Some may set it down as a piece of stupid vanity on his part, a sort of harmless imbecility; but when it is put forth by a man who could write these volumes on Cæsar, and is at this moment the most powerful and independent monarch on the face of the earth, we must be excused for thinking more seriously of it.

And if he should even not turn out to be the final Antichrist, we are entirely convinced, that the Antichrist must come through exactly such pretensions. As Archbishop Trench says: "We may certainly conclude, that the final Antichrist will present himself to the world as, in a sense, its Messiah; not, indeed, as the Messiah of prophecy, the Messiah of God, but still as the world's savior; as one who, if men will follow him, will make their blessedness, giving to them the full enjoyment of a present material earth, instead of a distant and shadowy heaven; abolishing those troublesome distinctions, now the fruitful sources of so much disquietude and pain. Usurping to himself Christ's offices, presenting himself to the world as the true centre of its hopes, as the satisfier of its needs, and

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healer of its hurts, he will, in fact, take up into himself all names and forms of blasphemy, will be the *pseudo*-Christ and the *anti*-Christ at once."—(*Synonyms of N. T.*, p. 150.)

It is also very clear, that the present Emperor of the French does claim for Napoleonism, the establishment of a new civilization for mankind, which is to be the realization of the true Ideal of what the world needs, and of what peoples have been struggling after for all these ages. He claims for his uncle a sacred mission in this particular, as grand and glorious as ever was committed to any being that ever trod the earth; a mission which was to a large extent defeated by the disaster of Waterloo, but which *he* has been Divinely raised up to recover, and carry to its sublime consummation in the universal blessedness of peoples. Viewing the French Revolution as a Divine movement towards the redemption of man, he claims for his uncle the testamentary executorship of the Revolution, and for himself the place of his uncle resurrected from the dead.

In his *Napoleonic ideas*, he speaks of the cause of liberty, of which he makes his uncle the executor, as not only on a par with "the religion of Christ," but traces a parallel between the experiences through which both have passed (pp. 24, 25). He says in just these words: "*The Emperor should be regarded as the Messiah of new ideas*" (p. 26). And the implied official relation between himself and his uncle is, that the nephew is the same as the Messiah "tortured and put to death on the rock of St. Helena," only now resurrected and in process of glorification. 'The uncle did not hesitate to say, that the instruments which hindered and defeated him, were "the enemies of *a universal regeneration, commanded by Nature herself;*" and the nephew is free to declare, that, in the return of the Napoleon dominion, "the only civilizing cause in Europe" "has burst from the tomb of St. Helena, as the moral of the Evangelium has risen triumphantly, spite of all the torments of Calvary, which, springing out of the French Revolution with a helmet on its head, fell to rise again, IMITATING THE DIVINE EXAMPLE."—*Greenwood's Life of Napoleon*, pp. 69, 71. He distinctly refers to himself in the volumes before us, as "the representative of a new era, and the hope of a better future" (vol. ii, p. 592); a veritable Messiah.

Perhaps, of all men, M. de Persigny was best qualified to speak the feelings and ideas of the present Emperor. No one understood him better than he, and no one has been in deeper sympathy and association with him in his plans and notions. And in an article published in *L'Occident Français*, Persigny has said: "We claim exclusive possession of the Napoleonic idea, tortured and put to death on the rock of St. Helena. Napoleon died under the weight of his task, and his work was left unfinished. He promulgated his law amid the lightning and thunder of battle: and he confessed it to his last hour, in the face of his executioners: *thus embodying in himself the double characters of Moses and Jesus Christ.*" Nay more, he distinctly assigns to this "*idea*," for which the uncle died, but which is embodied anew in the nephew, the character and place of a *religion* His words, as given by the *Standard* of Nov. 17, 1865, are: "I do not belong to the Bonapartist party, but to THE NAPOLEONIAN RELIGION; the principles of my devotion is *not merely dynastic, it is also religious.* I mean to be the Loyola of the Empire."

It appears plainly enough from these quotations, that Napoleonism claims, and professes to be a new system, compassing at once all the elements of human regeneration, and the salvation of the race; mainly political, but, in the mind of its authors and representatives, partaking of the worth and qualities of a new and better religion, whose Messiah was crucified in Napoleon I, but has been resurrected, and is to be glorified in the present incumbent of the French throne.

And with such ideas filling and possessing his mind, if he is at all earnest in them, as he has given ample proof that he is, the appropriation of Divine honors would seem naturally and logically to follow. The Messiah of Christianity claimed to be Divine, and commanded and received the worship of his fol-

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lowers; and Cæsar claimed to be a descendant of the gods. In the work before us, the Imperial author is very particular to set out this fact concerning Cæsar. "On one side he claimed to be descended from Anchises and *Venus;* on the other, he was the nephew of the famous Marius who had married his aunt Julia. When the widow of this great captain died, Cæsar pronounced her funeral oration, and thus traced out his own genealogy: 'My aunt Julia, on the maternal side, is of the issue of kings; on the paternal side, *she descends from the immortal gods.* The Julia family, to which I belong, descends from Venus herself. Thus *our house unites to the sacred character of kings*, who are the most powerful among men, THE VENERATED HOLINESS OF THE GODS, who hold kings themselves in subjection,'"—vol. i, pp. 298, 299. The Emperor speaks of this as a "proud glorification of his race," but enters not a word to hint its impropriety. He rather refers to it with implied favor, calls it a setting forth of praiseworthy "*antiquity of origin*," and commends the feeling at Rome which attached value to it. And if the Messiah of the Roman civilization, in which "the world bowed under the yoke for a savior," honorably claimed, and was commendably accepted, to be Divine; and if the Messiah of the Christian civilization, in which he sees simply "the organizing element of society, and the support of power;" claimed to be the Son of God, and an embodiment of the Deity; why should not the Messiah of the *new* "*ideas*," in which is contained "a universal regeneration commanded by Nature herself," and "the only civilizing cause in Europe," also be entitled to claims and honors as high! Why should those earlier, lesser, and now superannuated Messiahs be held and revered as Divine, and the last and greatest, especially in his resurrected power and glory, be regarded as nothing more than a mere man! The logic is irresistible. The assumed parallel sadly fails without this item of likeness. And this studied method of stating the characteristics and pretensions of Napoleonism, so frequently and gravely repeated both by the Emperor himself, and by his friends, gives intimation that about the only thing which prevents the bold announcement of the natural conclusion, is the absence of that feeling on the part of modern mortals, which would induce them to set the proper value upon such "antiquity of origin." Let the men be found to assert divinity for the Napoleons, and it is not in the nature of Napoleonism to decline it for a moment. Have we had no symptoms in that direction? What mean the allusions occasionally made to "the apotheosis of the Emperor" by his official organs? and what, those imperial gifts and compliments to priests who publicly referred to him in terms of blasphemous eulogy? But, as yet, "Cæsar is obliged to act with extreme prudence, to favor the ambition of some, repress the encroachments of others, *and spare the susceptibility of all*, TAKING CARE NOT TO WOUND THEIR RELIGION" (vol. ii, p. 401). Only let the risk and danger of it be past, and it lies in the very essence of Napoleonism, and in all its own illustrations of itself, to claim Divine honors, and even to enforce the claim upon helpless dissenters.

We thus find, from the pen of the Emperor himself, explanations, hints, assertions and professions, which assign to Napoleonism, and to himself as the embodiment and representative of it, certain qualities and elements which harmonize most astonishingly with the prophetic portraiture of the grand, subtile, successful, but blasphemous and fatal imposture of the last times, headed by the lawless son of perdition, who shall oppose and exalt himself above all that is called god, or that is worshipped, whose coming is after the working of Satan, with all power and deceivableness of unrighteousness, who deceiveth them that dwell on the earth, so that the very elect are scarcely able to separate between his infamies and the truth, and who, after having enjoyed the worship of men, shall ignominiously perish under the judgments of God at the revelation of that Saviour whose offices he has feigned, and whose honors he has usurped. And we think it the more important, that these marked correspondences between Napoleonism and these sacred predictions, should be noted and well weighed by such as would escape the certain perdition of the worshippers of the Antichrist, for the reason that many good and hon-

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est-minded men are already deluded to believe and affirm, that the principles of the French Revolution were the principles of humanity and religion, put into political shape; that the liberty, equality, and fraternity promulged by the revolution, was Christianity itself applied to government, and that the coming of these ideas into practical and effective sway over the world, is the coming of the Son of Man, the advent of the proper humanity, the realization of the reign of God on earth, and the glorious Millennium of the race. It is sad and startling enough to hear such things from Jacobins, and the heroes of the guillotine, and their successors; but, to find them in the mouths of men professing to be Christians, and announced as their serious and religious belief, argues that the time has come to make the issue, to sound the alarm, to show that such is the nature of the last antichristian delusion, that those who have wisdom may see and know what they are dealing with in this evangelium of St. Helena, and proudly alleged Messiahship of the Napoleons. They that accept Antichrist, and worship him, do therein relinquish, and forfeit all portion with those whose names are in the Book of Life. To receive his mark in forehead or hand, is to be sealed for irremediable perdition. (See Rev. 13 and 19.) It is not impossible or improbable, therefore, that there are some now living whose personal salvation may turn on what they think and hold with regard to Napoleon. If he should develop into the Antichrist, of which the symptoms are of a startling sort, those who accept Napoleonism as truth, are those of whom Paul prophesied as deluded to their everlasting undoing. There certainly has enough transpired to admonish men to sift things well, and to be on their guard against a delusion on which certain damnation must follow.

THE BLESSED DOCTRINE.

In view of the gravity of this epoch, and the magnitude of interests involved, permit a few practical suggestions. Many of our readers, to say the least, are deeply convicted of the truths which they profess, touching the disclosures of the immediate future, and the import of rapidly advancing events. They are not halting in their faith, or cowardly in its avowal. The root of assurance has grown and fastened firmly into every moral sentiment. The great elementary and grand idea which rules in blessed harmony with every truth of the Gospel of Jesus, is expressed in those words, "*we wait for His Son from Heaven.*" In every heart-beat this assurance glows. In every trial it survives and strengthens. Every faculty of reason assents to the force of evidence. And there are those who would, martyr-like, joyfully lose their lives rather than surrender their faith. They would as soon abjure the whole system of revelation itself, as that throbbing, joyful, earnest and indestructible hope and faith of a speedy, personal and certain revelation of the Lord Jesus. Such is the very nature of it that it *cannot be surrendered*, and such is the operation and effect of it that it holds hard to its place in the moral sense and affection of the believer, as a tree of life, a holy and masterly germ, rooted, prosperous and fruitful by the power of God.

ALLEGED ILL EFFECTS.

And yet there are those who impute to this faith a mischievous tendency. But the grand question is—*is it true?* And if so God will take care of the consequences of upholding it. But as believers can with one heart and voice testify, the effect of the doctrine is quickening and its operations are blessed. It sets a feeble pilgrim mightily forward, it rouses undeveloped energies, it gives the sweetest consolation. If God does not intend to convert the world by societyism, then we may as well understand and accept God's will, and look for the Deliverer and the Restorer to come speedily, who will do a thousand times more quickly, efficiently, and gloriously, what the most studied mechanisms of even zealous and good men will utterly fail to accomplish. One can hardly help referring in this connection to a chapter in the life of a noble man, a prophet of God, in a time of awful spiritual declension. The very distasteful proclamation to the people was this: "Thus

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saith the Lord, This city shall surely be given into the hand of the king of Babylon's army, which shall take it. Therefore the princes said unto the king, We beseech thee, let this man be put to death; for thus *he weakeneth the hands of the men of war that remain in this city, and the hands of all the people*, in speaking such words unto them, for this man seeketh not the welfare of this people, but the hurt." And the consequences of this energetic representation to the king was, that a prophet of God was transferred from a painful confinement in prison, to a dark and loathsome den or pit of mire, in the dungeon of Malchiah the son of Hammelech.

No! This is what we affirm. Let a lively hope and earnest expectation of the imminent advent of the Son of God to earth, take possession of the Church, and the result would be a mighty moral resurrection, which no other doctrine would produce. The dead carcass of religious formalism would no longer to such an alarming degree of pitiful inertness strengthen the infidelity and excite the ridicule of wicked men, nor the Church slowly and incurably die through its destructive compromises with the world, but the apostolic days of zeal and love and heavenly joy, and wonderful prosperity would return. The great need of this most perilous and critical time is, looking for the Lord Jesus.

RESPONSIBILITY OF RELIGIOUS TEACHERS.

This, we beg leave to suggest, with sorrowful, solemn, and peculiar emphasis, is something beyond our power to portray. With great hesitation and carefulness should we venture to seem critical or uncharitable, especially in view of a deeply felt and most heartily acknowledged personal unworthiness. But the subject is too great, too urgent, too stupendous for silence. O, the import of that awful reticence everywhere, on the mighty theme of Christ's appearing! It is not merely that so many are strongly opposed to sermons, lectures, exhortations, dissertations, and expositions of prophecy, but that wide-spread and ominous *silence!* It is like the awful hush before the destroying tempest. What a sin of omission is that of those who have been illuminated, but from the dread of public opinion, the fear of censure, the apprehension of diminished revenues, do not and dare not stand up heroically in defence of truth! Who have at rare intervals given expression to a belief in the blessed doctrine, but when looked to, to stand firm, and cry aloud, and spare not, have faltered, apologized, and retracted, or so modified their previous avowals, as to neutralize all their practical effect. How many an ambassador of the cross could ere this, by a powerful intellect, and heroic courage, and a glowing zeal, have electrified souls and communities with a most blessed influence energized by the Holy Ghost, but have sadly missed their opportunity? And God only knows how short a time yet remains in which to retrieve an error of such magnitude. We would speak kindly, and yet we can speak truly from personal experience, of the peculiar difficulty with which contributions intended to enlighten and arouse the public mind, find their way into the columns of denominational periodicals, as if a loud and animated summons to the Church to look for her returning Lord, were intrusive, unwelcome, and out of place. And we are well aware of the peculiar reluctance, often amounting to a practical prohibition and exclusion, with which heralds of this truth are admitted to the pulpit by brethren of the same denomination. One would rather get on the housetop and preach to a willing audience, than to stand up against opposers in the Church, who of all others under heaven, should be helping with all their might the very thing they disrelish or abhor. We say then, in the language of deep conviction, Woe to the timeserving and unfaithful watchman! Woe to the disciple whom God has enlightened, but who shrinks back from a brave and persevering testimony! God forbid that we should utter one narrow, ungentle or ungenerous word, but the time has come to cry out against the sin of Christendom, in bolting her heart against the Judge, who cometh burning amid His revolving clouds and after His courier lightnings, with His countenance like the sun, to judge the ungodly world and save his waiting saints. The little few whom God has moved to testify against the

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whole host of post-millennial errorists, can not sin against that Spirit which hath put a fire in their bones. Their unction is from Him who said: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night." "Also I set watchmen over you, saying, *Hearken to the sound of the trumpet.*" And shall it be said of those who are set against this gospel of the kingdom, in the language of another prophet, "The day of thy watchmen and thy visitation cometh, *now shall be their perplexity.*"

THE ISSUE IS JOINED.

We realize the sharp contrast, and even antagonism of the two systems of interpretation. The difference between them is very great. The doctrine of a post-millennial coming, robs the injunctions of our Divine Lord to watchfulness for His advent, of every atom of force for nearly a whole chiliad. And as for the blessed truth of millenarianism, it can not give an inch to its enemies. It is rooted in inspiration, and will live by the same fiat that ordains the word of God to survive the fall if possible of heaven and earth. Its eternal corner-stone is prophecy. It is an eye set in the Church, which, looking straight past every spiritualizing system of blind interpretation, sees with exulting hope, a Saviour inconceivably precious, and every instant ready, at the signal given from the Throne to advance to earth. It listens to hear the archangelic trump sounding the second grand visit of God's Son to the arena of His mighty deeds in redemption. It protests with indefatigable remonstrance against that evil spirit of procrastination native to unsanctified man, and the sure progeny of popular and mischievous errors throughout almost every sect in Christendom, touching both the time and manner of our Master's advent.

A CRYING SIN.

And amidst all these omens and certainties of coming judgment, there is another theme. A *sin* among professing Christians, and even Adventists,—a sin so great, so sad, so lamentable and calamitous, that we know not how to characterize it,—a sin of which the Bible is so full of rebukes both in precept and history, that uninspired testimony can scarce add emphasis to its odiousness. *It is the sin of covetousness.* Though it may plead preoccupation or ignorance, in its defence, yet how will the day try every one of its subterfuges and apologies! For now there are opportunities for doing good, such as perhaps the world has never seen.

The mighty burden is laid on a few, of uttering the great proclamation of coming wonders, nay, a matter not one whit less stupendous than a *change of dispensations!* And this amidst difficulties and embarassments which many an opulent steward might most easily relieve if he would. How often a heart burdened and burning with desire to put his hand to most noble enterprises, anxious to spread far and wide the knowledge of the King's return, to rouse Christendom from its pernicious sloth, is hindered and perplexed for want of means! The heralds of these great truths are often compelled to toil in some secular vocation to earn their bread. "Be it so, if it please God," is in the heart of every workman, struggling even through poverty rightly to divide the truth—such truth as will thrill the saints in ages to come—truth which might well kindle the eye of Gabriel to an intenser fire—truth which if it could enter into the heart and conscience of even the nominal Church, would break forth in unparalleled good fruits and both astonish and alarm a perishing world with new signs of life.

Oh for a spirit from above to go with even this brief hint of manifold necessities, and the great urgency of instant action! Whatever a man will do, let him do it quickly! There are tracts waiting to be published and sent broadcast as signal bells to heedless ears; and earnest workers who need to be encouraged and their efforts helped. May the little messenger especially, in which these lines appear, the serial whose cheerful face we are all so glad to see, never lack for needful support up to the day and hour when the Lord Most High shall take His waiting saints to rest.

C. C.

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The Prophetic Times.

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Special Contributions.

THE FINAL RESURRECTION.

ITS SUBJECTS, ETC.

THERE is no fact, the truthfulness of which is more fully established in the convictions of every Millenarian than that of a twofold resurrection; a resurrection of the pious dead, at the coming of Christ, in immediate anticipation of the Millennium, and that of "the rest of the dead," or the wicked, at its close, when the thousand years of predicted blessedness shall have ended, and the final scene of judgment have been enacted. It is not our purpose, at present, to argue this point.* There is, however, intimately associated with this subject of a twofold resurrection a truth not usually presented; and which, indeed, we do not remember to have seen distinctly stated or unfolded. It is, that while the assertion, usually made, that the subjects of the *first* resurrection are the righteous, and those of the *second* the wicked, is, as a general statement, correct, it is not strictly true. In other words, the subjects of the last resurrection are not exclusively the wicked. For this position we have, we think, scriptural as well as strong presumptive, if not absolutely convincing, inferential evidence.

A popular commentator, who argues earnestly, but very inconclusively, against the idea of a pre-millennial resurrection of the righteous, finds a special argument in favor of his position from the 12th and subsequent verses of the 20th of Revelation. The inference he draws from the passage we believe to be correct; but, as we shall see, it constitutes no argument in refutation of a previous resurrection of the righteous. He says: "This passage proves *particularly* that the righteous dead are referred to here as being present at the final judgment; and is thus an additional argument against the supposition of a resurrection of the righteous and a judgment on them at the beginning of the Millennium." That some of the righteous dead are referred to we readily admit. The judgment is not exclusively that of the resurrected wicked. The passage is this: "I saw the dead small and great stand before God; and the books were opened, and another book was opened, which is *the book of life*, and the dead were judged out of those things which were written in the books *according to their works*. . . . And whosoever was not found *written in the book of life* was cast into the lake of fire."

That there are two classes embraced by these who are subjected to this judgment, and to whom different awards are rendered, appears to us obvious—*first*, from the fact that they were judged out of the things written in the books, "*according to their works.*" The books here spoken of are, obviously, symbols of God's knowledge of the actions of those who are judged. They are the books of God's "remembrance." And those arraigned for judgment are judged out of those things which are written in the books, "*according to their works.*" Their works, as thus recorded, are the outward manifestation of character. The expression, "*according to their works,*" seems to imply a difference in those works, and, hence, a differ-

* See "The Restoration, or the Hope of the Early Church Realized." By H. A. Riley.

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ence of moral character, and hence, moreover, a difference of desert of retribution. It is not, we think, designed to designate degrees of moral turpitude, some possessing greater and some less; but *all* ungodly, and deserving to be cast into the burning lake; but rather a positive difference of moral character. The works of some recorded in the books will be expressive of the character of the children of God; while those of others—the vastly preponderating class —will be as expressive of that of the wicked. This conviction is deepened by a consideration, *secondly*, of another statement: "Another book was opened, which is the *book of life*. And whosoever was *not written* in the book of life was cast into the lake of fire." By the "book of life," as here used, we are, as we presume no one will question, to understand the record of those who are the promised and assured inheritors of eternal life; the regenerated children of the grace of God.

Now, what can mean a reference to such a record if the name of not a solitary subject of that judgment was there inserted? Why should such a record be unfolded, when, on the supposition, that record belonged to a class not represented, but all of whom had been the subjects of a resurrection long since passed. The expression and the reference is, to our mind, the conviction that on the pages of that book were recorded the names of some then actually among that host of raised subjects of the final judgment, and who were recognized and declared to be heirs of eternal blessedness. Nor are we at special loss in answering the suggested difficulty supposed to be involved in the inquiry, "How can this be? If it be maintained that there is to be a literal pre-millennial resurrection of the righteous, and if '*the rest*' of the dead, or the wicked, 'live not' until the second resurrection, is not the doctrine refuted by the statement just made? Do we not abandon the fundamental—a cherished and glorious doctrine of the Millenarian creed—that of a twofold resurrection, by the admission of a promiscuous resurrection at the closing act of the judgment?" We answer, very far from it. For in our inquiries, whence come these righteous ones of the second resurrection, and who are they? we find one strong presumptive, if not absolutely conclusive proof of the correctness of our position. *They are the pious dead of the Millennial period.*

We are aware that some may deny the statement, as they maintain that there is to be no death, nor mourning, nor sorrow, nor sin, during the thousand years. The curse, they say, is to be wholly removed from the earth, and perfect, unalloyed blessedness is to characterize that period. We do not so understand the word of truth. It is clear to us that there are exhibited two distinct periods; distinct not only in the order of time, but distinct in their character and administration. The one is the thousand years—the Millennial period; the other is the eternal state; both to exist on this renovated earth. The former, or Millennial period, is the subject of glowing prophecy of both the Old Testament saints and the New. The latter, or the eternal state, is also referred to by ancient seers, but more particularly by the rapt exile at Patmos, in the statement of the Revelation subsequent to the final judgment. The Millennium stands by itself in the eye of prophetic vision. It has its metes and boundaries, its peculiarities and glorious excellencies. It is limited in its duration by its very name, as well as by the statement of the holy Scriptures. It is to be a season of excellence, far, incomprehensibly, surpassing any since the fall; but to be succeeded by an eternal state of blessedness and glory, as superior, it may be, in its excellence, to that, as that will be to previous dispensations. The Millennium will be ushered in by the advent of the Son of man, as He shall come to establish his kingdom, associating with himself, in the administration, his risen glorified saints. Rev. 20.

Without entering particularly into what godly men, moved by the Holy Spirit, have said in stirring strains of that joyous period, we may remark that it will be one of great physical changes, fitting our earth for the blissful occupancy of a ransomed people, as it may be restored to its original paradisiacal salubrity and fertility. "The kingdom of this world shall become the kingdom of our Lord and of His Christ." Uninterrupted peace and prosperity

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shall characterize it. Righteousness shall prevail as the knowledge of the Lord shall be diffused through the whole earth. And all of which Isaiah sings, and all which the prophet portrays in his graphic sketches of the latter days, shall be fully realized. But, notwithstanding all that is said of the extension of righteousness, and the experience of blessedness during the Millennium—statements which stir the soul to praise and joyous anticipation—it is not, we think, to be a state of perfect holiness or blessedness, nor one of *entire* exemption from death, or sin, or sorrow. Antediluvian longevity of human life will be restored, but not immutably. Righteousness will be gloriously triumphant; still, sin will have existence. Blessedness will be the almost universal experience, but sorrow will not be entirely unknown. He who, in animating strains of prophecy, describes the joyous scenes of the Millennial era, also says of the same period: "There shall be no more there an infant of days, nor an old man that hath not filled his days, for the child shall *die* an hundred years old; but the *sinner*, being an hundred years old shall be accursed." Is. 56:20.

Thus, it appears that although with the return of paradisiacal salubrity and fertility to the earth, will be the restoration of antediluvian longevity of human life, we are not to look for freedom from death. There is, however, a period foretold, when what may, to any extent, mar the perfect blessedness of the Millennium, will be known no more forever. The predictions touching this eternal state which is to succeed the thousand years and final judgment, have been by some applied, but we feel convinced, improperly, to the Millennnium itself. Isaiah, 65:17 and 66:22, speaks of new heavens and a new earth, which the Lord would create at His coming. This, as the context seems to imply, refers to the change this earth and atmosphere are to undergo at the advent of our Prince, when, by the purifying process of the conflagration,* this earth will become a fitting place for the Saviour's manifestations of glory, and the suitable abode of His people. St. John, in the 21st chapter of the Revelation, also speaks of a new heaven and a new earth, and it may be that St. Peter has his mind on the same in his Second Epistle, 3:13.

Edward Bickersteth, in his "Practical Guide to the Prophecies," thus writes of these different periods: "It appears, from Isaiah 65:17, that the new heavens and the new earth are connected with the restoration of the Jews, and their living in the flesh upon the earth. It appears, from 2d Peter 3:13, that this new heaven and new earth are connected with the burning of the earth; and it seems, from Revelation 21:1, that '*there shall be no more sea*,' is connected with this new heaven and new earth. But there is a sea, both symbolically and literally, to the close of the Millennium. Rev. 20:8. We may hence gather, that these three accounts give us a view of the commencement, progress, and completion of the new heavens and the new earth. When completed, and not till then, there is no more sea."

The reference to a new heaven and new earth, by St. John, 21:1, is found to immediately follow the account of the final judgment, and obviously in the succession of events, as well as in the writer's narrative, is subsequent to it. The earth, previously changed for the Millennial period, undergoes a more full and perfect purification for the eternal occupancy of the Church; and with that purification of the earth, will be removed every even the least, vestige of the curse. The Millennial period will be one of unprecedented holiness and happiness. But, neither *sin* nor *death* will be wholly excluded from it, whereas, in the subsequent state of things, these will be known no more. The language of the prophet seems clearly to show that he speaks of a different era, a different state of things. Note his soul-stirring statement: "*I, John, saw the holy city, the new Jerusalem, coming down from God out of heaven, and I heard a great voice out of heaven, saying: 'Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God. And God shall* WIPE AWAY ALL TEARS FROM THEIR EYES. *And there shall be* NO MORE DEATH, NEITHER SORROW NOR CRY-

* See "The Restoration."

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ING, NEITHER SHALL THERE BE ANY MORE PAIN, *for the former things* (sin, and death, and sorrow, which, to a limited extent, had existed in the Millennial state) *are passed away.*" We are, moreover, told that this holy city "*had the glory of God to lighten it, and the Lamb was the light thereof; and there shall* BE NO MORE CURSE, *but the throne of God and of the Lamb shall be in it, and His servants shall serve Him, ... and they shall reign forever and ever.*"

Thus, the eternal state of the righteous is not the Millennium perpetuated. The Millennium is to be a new dispensation, and so may we designate that which shall succeed it—the last dispensation—the dispensation of perfected glory, which will be the predicted consummation of all things—the perfect restoration—the completed triumph of the cross of Christ—the full redemption of our apostate race. The Church will then be a "glorious Church, without spot or wrinkle, but holy and without blemish,"—the purposed result of the Saviour's mediatorial work. Eph. 5 : 25–27. The exaltation of this Church to its eternal state of perfected blessedness, or this final and ever to be perpetuated dispensation, will, in accordance with heaven's previous plans of administration,* be consequent on specific judgments inflicted upon the guilty. It will be consequent on the final discomfiture of the powers of darkness here on earth, and the exercise of retributive justice upon the risen wicked.

Such is the statement of the word of God in reference to these distinct seasons,—the Millennial era and the eternal state of the redeemed; one prior and the other subsequent to the last act of the judgment. And now we have an answer to the question: "Who constitute the class of righteous ones, or those whose names are in the 'book of life,' who are found among the raised subjects of that closing scene?" They are the pious dead of the thousand years. If the views advanced be correct; if death, to some extent, the death of the righteous, is to be known during the Millennium, then must there be a subsequent resurrection, and a judgment of these righteous ones. And when will this happen, if not when the books are opened, and they shall be judged out of the books *according to their deeds;* and when, whosoever shall not be found *written in the book of life*, shall be cast into the lake of fire? Thus, the objector's argument against the doctrine of a literal first, pre-millennial resurrection of the righteous dead, based on the twofold character of the subjects of the final judgment, has no foundation. That there will be some righteous ones among that immense host who shall stand before the great white throne for judgment, seems to be clearly taught us. But that there will be a glorious resurrection of the pious dead of all previous generations at the pre-millennial coming of our Lord and Saviour is, we think, written as with a sunbeam upon the pages of the divine record. And in the joyous anticipation we daily live, as we look for the hastening appearing of Him who shall come to vindicate His truthfulness in the fulfilment of His promises. H. A. R.

* The Restoration, page 189.

CHRISTIAN MEEKNESS.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." MATT. 5 : 43, 44.

IN the Sermon on the Mount, law and grace are contrasted. The dispensation of law had finished its course, and wrought the only effect it was possible for it to accomplish; which was, as declared by the Holy Ghost, That every mouth might be stopped, and all the world become guilty before God.* For, The law worketh wrath:† and again, The law entered that the offence might abound.‡

It is apparent that the precepts of our Lord, inculcating universal grace and love, are for the instruction and guidance of the regenerate soul. The natural [or unregenerate] man receiveth not the things of the Spirit of God; for they are foolishness unto him.§ The imposition of laws on our unrenewed natures is inadequate to produce a holy life; for the affections cannot be brought under the power of law, and

* Rom. 3 : 19. † Rom. 4 : 15.
‡ Rom. 5 : 20. § 1 Cor. 2 : 14.

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hence the failure of all governments, divine and human, to regenerate society.

But the Gospel appeals to the affections. The cross exhibits the love of God toward sinners. By a saving knowledge thereof, the affections are renewed and sanctified, and the believer, though *in*, is "not *of* the world."

He is freed from the condemnation of the Sinaic covenant, and yields himself to the law of the Spirit of life in Christ Jesus,* for the obedience of faith.

An unsanctified heart *cannot* love its enemies. The requirements of grace toward others are "foolishness" to him who knows not Christ.

The passage of Scripture under consideration is commonly supposed to inculcate the exercise of love toward *private* enemies. This, however, had already been enjoined. Whereas the law demanded, An eye for an eye, and a tooth for a tooth,† Grace imposes forbearance under personal wrong; for Whosoever shall smite thee on thy right cheek, turn to him the other also.‡ This is of private and individual application, as also the injunction to avoid *legal* contention; for, If any man will sue thee at the law, and take away thy coat, let him have thy cloak also.§ Grace demands no less of us. But, is the Christian, therefore, at the mercy of the wicked? By no means; for obedience to the spirit of these commands partakes not of the nature of legality, but is rendered by him alone in whose heart the Divine Spirit dwells; and who hence possesses the presence and protection of God. "We will come unto him, and make our abode with him."‖

That the love of *public* enemies, or in brief the prohibition of war is involved in the text, it is not difficult to show.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy." By referring to Leviticus 19:18, we discover that by the neighbor spoken of is to be understood, the children of Israel. "Thou shalt not avenge, nor bear any grudge against the *children of thy people*, but thou shalt love thy neighbor as thyself. I am the Lord." The enemy to be hated was a *public* enemy, and the command was express: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . greater and mightier than thou; and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor *show mercy unto them*."* Again: "But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth, but thou shalt utterly destroy them."† This was literally understood and obeyed by Joshua. He left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.‡ Under the dispensation of law, the enemies of God were to be destroyed. The inheritance was won and retained by the sword.

When, therefore, our Lord proceeds to say: But I say unto you, love your enemies; it is evident that there is a parallel drawn between the enemies formerly to be hated, and the enemies *now* (in the later dispensation) to be loved. Public enemies were then to be hated and destroyed; now, our love comprehends them also, and for whom Christ died. It is thus that God deals with us. When we were enemies, we were reconciled to God by the death of his Son.§ The ancient people were called to an *earthly* inheritance, but Christians "to an inheritance incorruptible, . . . reserved in heaven."‖

They were by obedience to obtain great earthly prosperity; but to the Christian it is commanded, Lay not up for yourselves treasures upon the earth.¶ Their citizenship was earthly; but we are "made to sit together with Christ in heavenly places."** Their enemies were in the flesh; but "we wrestle not with flesh and blood;"†† their weapons were of necessity carnal; but ours "the sword of the Spirit; the helmet of salvation; the shield of faith."‡‡

* Rom. 8 : 2.
† Exod. 21 : 24, &c.
‡ Matt. 5 : 39.
§ Matt. 5 : 40.
‖ John 14 : 23.

* Deut. 7 : 1, 2, &c. &c.
† Deut. 20 : 16, 17.
‡ Joshua 10 : 40, &c.
§ Rom. 5 : 10.
‖ 1 Pet. 1 : 4.
¶ Matt. 6 : 19.
** Eph. 2 : 6.
†† Eph. 6 : 12.
‡‡ Eph. 6 : 13–18.

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The examples of our Lord and the early Church enforce obedience herein, upon us who profess to follow them. The great importance of comprehending and loving these truths is manifest. These are days of great danger, for people seek conformity to public sentiment, rather than the knowledge of the truth. The Bible treats not of man's *rights*, but of man's *duties*. The liberty to which the *Christian* is called, is "the glorious liberty of the sons of God;"* begun here below in deliverance from the corrupt lusts of unsanctified nature.

It appeals not to the flesh; for they that are Christ's have crucified the flesh, with the affections and lusts. W. R. P.

NAHUM, CHAPTER II.

It is evident that many names of persons and places are used symbolically in prophecy. For instance, Jezebel and Babylon in the Apocalypse, and probably Nineveh in this chapter, as it appears to be a minute delineation of the great approaching French Exposition. Will the reader examine and see if it will not bear reading with the following interpolations.

We will commence with the last verse of the previous chapter. 1. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O! Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; *he is utterly cut off*." Showing that the prophecy refers to the times of restitution. 2. "He that dasheth in pieces (the Antichrist) is come up before thy face (still addressing Judah); keep the munition, watch the way, make thy loins strong, fortify thy power mightily. For the Lord hath turned away the excellency of Jacob, as the excellency of Israel; for the emptiers have emptied them out, and marred their vine branches. 3. The shield of his (the Antichrist's) mighty men is made red, the valiant men are in scarlet: the (railroad) chariots shall be with flaming torches in the day of his (the Antichrist's) preparation, and the fir-trees shall be terribly shaken (this may allude to the agitation of small trees along the track, and it may allude to fir boughs gathered for decoration). 4. The chariots shall rage in the streets, they shall jostle one against another in the broad ways (being hitched together); they shall seem like torches, they shall run like the lightnings. 5. He (the conductor) shall recount his worthies (taking their fare), they (the passengers) shall stumble in their walk (when the cars are in motion); they shall make haste to the wall thereof, and the covering (margin) shall be prepared. 6. The gates of the rivers shall be opened (by steam navigation), and the (crystal) palace shall be molten (see margin), (that is, made of molten materials, iron and glass). 7. And that which was established shall be discovered (see margin), she shall be brought up, and her maids shall lead her as with the voice of doves, taboring upon their breasts. 8. But (mystical) Nineveh (or Paris) is of old like a pool of water (sending forth unclean and croaking spirits, like frogs): yet they shall flee away. Stand, stand, shall they cry; but none shall look back. 9. Take ye the spoil of silver, take the spoil of gold; for there is none end of the store and glory out of all the pleasant furniture. 10. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and much pain in all loins, and the faces of them all gather blackness. 11. Where is the dwelling of the lions and the feeding-place of the young lions, where the lion, even the old lion, walked, and the lion's whelp, and none made them afraid? 12. The lion (Napo-leon, the lion of the thicket) did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. 13. Behold, I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions; and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard."

"Would that all the Lord's people were prophets." Numb. 11:29. J. A. P.

We insert the above, simply as a matter of curiosity, and not as such an interpretation of the passage as we would have our readers rely on.—*Ed.*

* Rom. 8:21.

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CHRISTMAS CHIMES.

THE bells are ringing, ringing, ringing;
What do they say? what do they say?
Angels are singing, singing, singing,—
Jesus is born to-day.

Glory to God in the highest—glory!
Peace on the earth, good will to men;
Children and bells take up the story;
Ring it—sing it again.

See where he lies, the babe celestial,
Lies in her arms as in some pure shrine,
Fairest of all the maids terrestrial,
Pale from her pangs divine.

Shepherds and kings come humbly kneeling;
Shepherds and kings are alike before thee;
Son of the Highest, yet Son of David,
Shepherd and King was he.

Shepherd thou art, and thy sheep all know thee;
King, thou shalt reign on thy Father's throne;
Not yet we see thee supreme in glory,
Not yet thou claim'st thine own.

But thou wilt come in the clouds of heaven,
Thou who wast nailed to the shameful wood;
Then shall the face of the sun be darkened,
The moon be turned to blood.

But unto us who love thy appearing,
Thou shalt come glorious, mighty to save,
Leader of all heaven's sun-bright armies,
Conqueror o'er death and the grave.

Glory to God in the highest—glory!
Peace on the earth, good will to men;
Angels and men repeat the story,
Jesus returns to reign.

BETTINA.

Selections.

THE SONG OF THE SAVED.

"And they sing a new song, saying: Thou art worthy to take the book, and to open the seals of it; for thou wert slain, and redeemedest us to God by thy blood, out of every tribe and tongue, and people, and nation, and thou madest us unto our God, kings and priests, and we shall reign on the earth."—REV. 5: 9, 10. (*Revised Text.*)

SOME people tell us that it is quite too low and coarse a thing to think of the earth in connection with the final bliss of the saints. They preach that we do but degrade and pervert the exalted things of Holy Scripture, when we hint the declaration of the wise man, that "the earth endureth forever," and that over it the glorious and everlasting kingdom of Christ and his saints is to be established in literal reality. But if the ransomed in heaven, with golden crowns upon their brows, kneeling at the feet of the Lamb, before the very throne of God, and with the prayers of all saints, and predictions of all prophets in their hands, could sing of it as one of the elements of their loftiest hopes and joys, I beg to turn a deaf ear to the surly cry of "*carnal*"—"*sensual*"—"*unspiritual*"—with which some would turn me from the "blessed hope." Shall the saints in glory shout, "*We shall reign on the earth*," and we be accounted heretics for believing that they knew what they were saying? Is it come to this, that to be orthodox we must believe that these approved and crowned ones kneel before the throne of God with a lie upon their lips? Shall they, from thrones in heaven, point to earth as the future theatre of their administrations, and give adoring thanks and praises to the Lamb for it, and we be stigmatized as fanatics and Judaizers, for undertaking to pronounce the blessed fact in mortal hearing? Oh, I wonder, I wonder, how the dear God above us can endure the unbelief with which some men deal with His holy word.

Shall we, then, keep silence on the subject? When the Living ones and Elders fail to sing about it in heaven; when inspired apostles no longer admit the subject into their holy writings; then, but not till then, let it be dropped from the discourses of our sanctuaries, and from the inculcations of them that fear God.

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And woe, woe, to that man who is convinced of its truth, but, for the sake of place or friendship, refrains from confessing it! Well has it been said of him: "He barters away his kingdom for the applause of men. He eclipseth the glory of Christ to enhance his own." He stultifieth the adoring songs of celestial Kings, that he may win a little empty favor by base pandering to the pleasures of an ignorant, unbelieving, and godless world.—*Lectures on the Apoc.*, pp. 291–2.

BE READY.

(Translated from "*Der Lutheraner.*")

"Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

THUS saith our Lord and Master, in Matthew 25:13. A true Christian is to bethink himself every day, with all solemnity, of the day of judgment, that he may have a clear account with his God and Lord—for the Son of man shall come as a thief in the night—and that he may be able to stand, cleansed in the blood of Christ, before the face of Him whose eyes are as a flame of fire. Our times, God's fearful judgments, the growing prevalence of unrighteousness, the general self-security and indifference towards God's word, the powerful errors that are abroad, the darkening of moral sensibility, the unbelief and outrageous sinfulness of men; all these testify to us that the day of judgment is at hand. It, therefore, pertains to us, with entire and particular earnestness, to prepare ourselves, that we may be able to stand when the Lord cometh to judge the quick and the dead. The day of judgment may come any day, and it is for us to expect it every day.

Let each one, therefore, who values his soul's salvation, set his house in order. With all earnestness and holy conscientiousness will I do it; for I have much to answer for, and much to break off from, and much to reform, and much to repent in sackcloth and ashes. Do thou also the same, and as many as read this paper. To many it is a jest to have anything said about a day of judgment. Many take the matter lightly, and think that day yet far away. Few there be who daily judge themselves, that they may not fall into the hands of the living God. Woe to them that deny the Lord Jesus! Woe to them that do violence and deal unrighteously! Threefold woe to them that are called to open their mouths, and to give testimony to the truth, yet keep silent as dumb dogs!

Let each one see to it, that he keep his conscience clear and unblamable, through the blood of Christ, as an innocent and unspotted lamb, with reference to that day. Praise and glory be to God that He is a righteous Judge! To Him we intrust everything. He will judge righteously, who never yet has mistaken or overlooked anything in His government. But it is our duty and allotment, in hearty and holy earnestness, to repent, to strengthen ourselves in the faith, and to walk in righteousness, as God's word directs, however it may cross or displease stubborn and cowering hearts.

Should it, however, please the Lord yet for a little time to delay His second coming, let no one thereby deceive himself, as though everything were secure, and that great peace and the golden age are about to dawn. The Lord has merely permitted us to survive the beginning of his judgment, and something very different is ordained to come. Wars and pestilences will not cease, one people shall continue to rise up against another, and subjects to revolt against their rulers; for fidelity and faith are flickering to extinction. But, let come what may, the day of redemption cometh also; and let each one who is set to be true to his Saviour, joyfully lift up his head. Amen.—(*Hermannsb. Missionsbl.*)

The above shows that the conductors of the Hermannsburg Missionary Magazine believe with us, that Christ's coming to judgment is at hand, and that it is the duty of Christians to be expecting *it*, not the conversion of the world first. Some say this is adverse to missions. Yet, these Hermannsburgers are unequalled in modern times for their efforts in this line. The Hermannsburg congregation alone, though possessed of very moderate means, has done more for foreign missions than a whole denomination of 300,000 communicants that we know of! Read the story of Louis Harms, in Stevenson's "*Praying and Working.*"—*Ed. Proph. Times.*

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Editorial.

THE DISTURBED THESSALONIANS.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand."—2 THESS. 2 : 1–12.

THE Christians at Thessalonica seem to have constituted the model Church of apostolic times. They certainly enlisted Paul's regard and commendation beyond any other congregation assembled by his labors. We may, therefore, safely look to them for a truthful and complete exemplification of what true Christianity is. And when we come to inquire narrowly into the nature of their experiences and character, we find their Christianity summed up in two grand articles. In his first letter to them, the inspired apostle says: "*Ye turned to God from idols, to serve the living and true God;*" —this is the first article;—"*and to wait for His Son from heaven*" (1 : 9, 10);—this is the second article. And this was the whole of their Chistianity.

From this, then, it appears that the earnest and confident expectancy of the coming of the Lord Jesus from the heavens, was as much and as vitally a part of primitive, practical, and experimental Christianity, as conversion itself; nay, that it was one of the very elements of the early conversions, and one of the great and leading things to which apostolic conversions were made. And it would verily seem from this Scripture, that those who have not been brought practically to take in the doctrine of the Second Advent, are only about half converted. They may have turned from idols to serve the living God; and so far, their religion may be true and genuine, but, until they have added the other item, of *waiting for His Son, Jesus Christ, from the heavens,* they have only gone half the length of these Thessalonians, and are so far short of being complete Christians. It is a sorrowful statement, and one which bears disastrously upon the claims of much that passes for Christianity in our day; but how to escape from it, with these texts before us, is not so easy to be seen.

The text quoted, gives intimation that the Church at Thessalonica had become, to some degree, perplexed and disturbed by certain misrepresentations touching their expectations, which misrepresentations were of a character to change a topic, hitherto their strength and joy, into a source of disquietude and alarm. What was that misrepresentation?

From the reading of the English text, it has been taken, that the Thessalonian Christians were in distress and perturbation, at the idea of the nearness of the day of the Lord; as if they were afraid of it, alarmed at it, and overwhelmed at the prospect of having Christ to come in their day. It has even been quoted to prove, that it is dangerous and anti-apostolic to preach the doctrine of any near or speedy coming of the Lord; that it unsettles people, and robs them of their proper spiritual comfort, and fills with unnecessary anxieties. But nothing could be further from the facts in the case, or the real meaning of the apostle's words. It is abundantly evident, from both Epistles, that these Thessalonians were the most warmly and joyously interested in the faith and expectation of the near coming of their blessed Lord. They were converted from their old idolatries, and entered the service of the living God, in waiting for that coming. Paul speaks of it as their crown of rejoicing—as their highest and most effective comfort—that the Lord Himself was speedily to descend from heaven with a shout, with the voice of the archangel, and the trump of God. And he commends their hopes, of happiest rest at the revelation of the Lord from heaven. How could it be possible, then, that their agitation of mind and perplexing trouble were the result of an apprehension that the Saviour was to come in their day? So far from being a source of disastrous disturbance, this was the gladdest and most consoling element of their faith and hope, so declared by the inspired apostle himself.

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But, this being "*at hand*," of which the apostle speaks, was something wholly different from the idea that the day of the Lord was only *about to come*. The original word is ενεστηκεν (from ενιστημι), and occurs seven times in the New Testament, but nowhere else in the sense of *impending* or *near*, in the relation of not yet quite arrived. In five out of the seven instances, it is translated by the word *present*, in the sense of *already come*. The phrase, *at hand*, is used at twenty other places in the New Testament, in the sense of near, though not yet quite arrived; but not in a single instance is the original ενεστηκε, as here. Other versions are much truer to the meaning of this word. The Syriac, which is the oldest translation that was ever made, renders it by the phrase, *is come*. The Swiss version renders it the same, *est arriv* . MacKnight translates it, *hath come*. And the evidence is perfectly conclusive, that such is the proper and only true signification of the word. Luther renders it *vorhanden sei, to be present, to exist at the time*. Olshausen says it refers to "*what is present*." Bengel says "ενεστως means *present*." It does not mean something *at hand*, in the sense of being near, though not yet come, but something *at hand* in the sense of *having already come*—as being already *present*—without the possibility of any further waiting for it.

And the moment we take this true and only proper sense of the word, the complexion of the whole passage is entirely changed from the false interpretation which some have put upon it, and the precise nature of what was disturbing these Thessalonian believers becomes manifest. Somebody had been telling them that the day of the Lord *had already come;* that it was then *present;* that it *had arrived*, and was no longer a subject of hope or expectation. If what some were thus teaching them was true, they felt that a great misfortune had befallen them. They had been comforting themselves by the idea that, with the arrival of that day, their dead were to be restored to them; that their companions in the faith, who had fallen asleep, were to arise with the dawn of that day; and that they themselves were to be translated, and caught away to the clouds, to be forever with the Lord, when that day should come. And if now it had *already come*, the conclusion was inevitable that they had been cherishing all these glad hopes in vain, and that all their joyous expectations had proved a cheat and a failure, for their dead had not been raised, and they were still left upon earth. Could it be that their faith was a mere deceit, and that all they had hoped from it was mere delusion?

Such a doctrine then, as that the day of the Lord *had come*, was a virtual subversion of their Christianity and their hope. It was well calculated to *shake them from their mind* as Christians, to confuse and confound all their ideas, and to fill them with utter despair. Hence, the interference of the apostle to counteract the misrepresentation, and restore their peace and comfort. He beseeches them and conjures them most solemnly, by our gathering together unto the Lord Jesus, and as they valued their hopes, not to be so easily and quickly shaken in mind, not to be troubled by such sorrowful misgivings, and not for a moment to believe that the day of the Lord *had come*, or was then present in any such sense, as to be no longer a subject of joyful anticipation, as it had once been. No matter in what way such a false idea might come to them, whether by apparent revelation from the Spirit, or by oral communication as if by apostolic authority, or even by letter, professing to come from under his own hand, he charges them by no means to believe it, and not for an instant to give place to the truthless assertion that the day of the Lord was not still pending, and still future.

No, no; not so unsubstantial and disappointing are the promises of Christianity. Not such an unreal thing is the doctrine of Christ's coming, the resurrection of the dead, and the gathering of the saints in the clouds to meet the Lord in the air. These things are literal realities. And whether from the Scriptures, or from philosophy, men propose to explain them away, and to resolve them into mere poetry and gorgeous Oriental metaphor, it is the part of true Christian faith and obedience to refuse place to anything short of the literal and com-

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plete fulfilment of what the Saviour promised, and His inspired apostles so constantly preached. It was Hymeneus and Philetus who, in apostolic times, undertook to spiritualize and explain away the resurrection as past; but Paul says of them, that, concerning the truth, they erred; that they were overthrowers of the faith, and that their words were a corroding canker. (2 Tim. 2:17, 18.) And he here says as much concerning all such as would spiritualize and explain away what else pertains to the literal promises and hopes touching Christ's coming, and the day of the Lord. None of these things are past, and none of them have yet transpired; and he who says they have, however he may explain it, is a heretic of a deadly sort, and no Christian can hold with him without ruin to his faith.

But this passage also shows the very different manner in which the early Christians must have conceived of the Day of the Lord and the coming of Christ, from that which now obtains, in order to have been liable to such an erroneous impression on the subject. With the present popular conceptions of the sudden grandeur, conspicuity, and universal publicity of the coming of Christ, it would be utterly impossible to obtain currency for the idea that it was already present, or accomplished. People now are looking for the world to come to an end,—for an utter break-up of the whole system of nature,—for a complete wreck of the universe. When we talk to them of the last day and the return of Christ, they begin to think of the burning up of all sublunary things, and of the complete extinction of human life, and even of the whole dwelling-place of man and all created things. But if the early Christians had thought of this subject after this style, how is it possible that they could have believed the last day had come, when the world still stood, and the stars remained in their places, and the whole course of nature was still going on as before? The thing is out of the question; they could not have entertained it for a single instant. But we have the inspired testimony that they *did* entertain it; that they were greatly disturbed and shaken in mind on account of having been persuaded to entertain it; and that they were so deeply and grievously swayed by it as to require the special interposition of the apostle to save them from despair on account of it. We argue, therefore, from these facts, that the primitive and proper ideas touching the coming of Christ and the day of the Lord were quite different from those which people now very generally entertain. The truth is, that all this poetic nonsense of "the wreck of matter and the crush of worlds," is no part of Christianity, but a miserable and delusive interpolation of the faith. However great the changes from what now exists may be, when ultimately wrought out, it is abundantly set forth in the Scriptures that there will be many stages in the process, and that no such summary and violent universal collapse shall ever occur as that of which poetry and superstition have dreamed. And when we come to look at what is predicted of these successive stages, and of the leading particulars which are to mark them, there is every reason to believe that most of them will occur while yet the world and the great mass of men are going on the same as now.

Take for example the arrival of the Saviour at those regions of the air whither His saints are to be gathered together unto Him; what right have we to suppose that it will at once be visible and known to men in general? Has not the Lord's coming been repeatedly described as partaking of the nature of the coming of a thief? Has not He Himself so described it, as well as His apostles? The time will be when He will manifest Himself, and when every eye shall see Him; but where is the evidence that it will be so at the beginning? And when we are told, over and over, that His first arrival will be after the manner of the coming of a thief, we feel confident that it will be in some stealthy and unrevealed manner, in which the world at large will know nothing of it, and not at all believe that such things are transpiring.

Some lay great stress on the declaration that the Lord is to "descend from heaven *with a shout*, with the voice of the archangel, and the trump of God," and argue with great confidence that this proves the openness and publicity of

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the Advent. But we do not at all perceive the force of such reasoning. A very important link is wanting to give it conclusiveness. It is nowhere said that this is to be a shout or voice which the world hears. The object of the shout and trumpet-call is to reach the saints, to awaken those that sleep in their graves, and to call both them and those alive away from the earth. There is not the slightest intimation that any one else will hear the call. When Christ arose and ascended, it is written that God went up "*with a shout;*" but who of earth's godless population heard it? Why, then, may He not come again "*with a shout,*" which shall be equally unheard by the common world? And even if there should be supernatural sounds, and sudden tumultuous demonstrations in earth and sky, that does not at all argue that they will be understood by people generally, or that the Advent, in its first stages, will be other than invisible. The men who journeyed with Paul, and were present when the Saviour personally appeared to him, heard a voice, and felt a mysterious commotion; but they saw nothing of the heavenly Speaker, and "heard not the voice of Him that spake," much less comprehended the fact of the Divine presence.

Take, also, the matter of the resurrection of the sleeping saints, to which these Thessalonians were looking with so much holy comfort; and what proof is there that men generally will see or know anything about it when it occurs. The resurrected ones will know it, and those alive and remaining, who are to be caught up together with them, will know it, perhaps; but there is no intimation anywhere that it will be manifest to any one else. No one saw Christ rise; and no one saw those rise who rose with Him; and the presumption is fair, that His saints will also come from their graves quite as unobserved by the unbelieving multitudes, who will continue to go forward with their schemes and occupations as if nothing of the sort were transpiring.

And so in regard to the few waiting and ready ones among the living, who are then to be removed to the heavenly spaces. At least two men, during the past ages, have been thus removed. On the other side of the flood, "Enoch walked with God, and he was not, for God took him." (Gen. 5:24.) Luther has the remark, that "the original signifies, that Enoch was lost, or disappeared, contrary to the thought or expectation of all the other patriarchs, and at once ceased to be amongst men. Enos, Seth, and all the other patriarchs, *knew not* by whom or whither he was taken away; they sought him, therefore, but found him not." The thing occurred without noise or display, and no one was able to tell anything about it. In after time, Elijah also "went up by a whirlwind into heaven," without tasting of death. As a special favor, Elisha was permitted to witness it; but no one else saw it. Fifty men went out after him, and sought three days, but found him not. Even the sons of the prophets could not be convinced for a time that he had gone as Elisha reported. They neither saw nor understood it, and much less was it manifest to the general community in which it occurred. And the wise man assures us that "*the thing that hath been is that which shall be; and that which is done is that which shall be done.*" (Ecc. 1:9.) The Saviour's own account of the matter leaves the mind under the same impression. "I tell you, in that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together [at the mill]; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left." (Luke 17:34–36.)

Now, with all this well agrees the liability of the Thessalonians to be deceived with the false idea that the day of the Lord had, perhaps, come without bringing them the fulfilment of their expectations; but it utterly confutes those wild and delirious pictures of the day of judgment which received their existence during the dark ages, and quite too much distort and render repulsive and alarming the sweet and precious doctrines of the faith in the common imagination. As Christians, we have reason to learn the lesson of laying aside those distressing ideas of terror, and of looking forward to our Lord's coming, and all its relations to us, as only blessed, peaceful, and glad. It is not some great thunder-crash of destruction, laying the

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universe in sudden and instantaneous ruin, that we are to be expecting; but the gentle and loving call of our Lord, at which we shall evanish from the earth, rejoin our friends who sleep in Jesus, and take our everlasting places with our Saviour, where we will be hidden in the peaceful sky.

This case also furnishes an illustration of the real ground for alarm on the part of the unwatchful and unprepared, in view of the rapture of the saints. These Thessalonians were unfortunately led to think that the day of the Lord had come, and that they were left behind as having no part in the blessed gathering to the Lord in the air. The result was, that they were being driven to distraction. The very thought filled them with overwhelming anguish and dismay. And yet it was only an erroneous surmise, a mere peradventure, for which there was a bare possibility. But the hour is coming when what they but dimly imagined shall be sad reality to many. Though the unready and the unsanctified may not see the dead arise, or the translated ones ascend, they will find it out afterwards. The truth, in due time, shall become manifest. And when the awful reality appears, that the Day of the Lord is already come; that Jesus is present in the clouds; that the dead in Christ have been recalled from their tombs and are with Him in the heights; that the earnest, waiting and watching ones, who have so mysteriously disappeared, have gone with them, like so many Enochs whom God hath translated; and that they are "*left*"—left to take their portion with hypocrites and unbelievers—left to suffer the sorrows of the great tribulation, having lost their crowns and their part in the resurrection of the just;—alas! alas! alas! for the consternation and dismay which shall then take possession of them!

One of the most affecting pictures of that scene contained in the Scriptures is the parable of the ten virgins. Our blood within us stirs as we realize the sad predicament of the five unwise ones, at the moment of their vexatious discovery that their lamps were expiring, and that there were no supplies now to replenish them. We can almost feel the mingled consternation and perishing hope of each, as she draws up the wick anew, and nurses the feeble flame, which brightens a little only to burn the less. But theirs was a picture of the case of multitudes, who will then for the first time discover that they are irremediably wanting, and that the blessedness for which they hoped has clean gone from them forever!

Rouse thee, then, O drowsy professor and careless lingerer about Zion's gates, and think what will be thy estate when the Day of the Lord shall come. Survey thy supplies for that emergency, and thy store for the requisitions which shall then be made. Look at thy dim lamp, with its feeble flame already flickering to extinction. How wilt thou join that glorious procession of torches bright with such a mockery of provision? And where are thy reserved supplies to make it better? Suppose that this night the Saviour should call from the heavens for his waiting saints, would you be among them? Would the summons find you with grace in store for such an emergency? Oh, if there be a doubt overshadowing thy future, bestir thyself, haste thee to thy prayers, renew thy consecration, and from this hour give thyself wholly to thy God.

PROF. DUFFIELD'S DISCOURSE.*

It is a mistake to suppose that those who, in the various churches, are preaching and waiting for the kingdom of God, are a small and inconsiderable number. We rest no claim indeed, for the truth of our doctrine upon the numbers or the talent of those who embrace it. It is usually God's way to reveal His truth to a "little flock." And yet we cannot but rejoice that He has raised up many witnesses here and there, in the various denominations, whose character for piety and learning is such, as to demand for them a respectful hearing.

* Delivered at the opening of the Synod of New Jersey, in the First Presbyterian Church of Elizabeth, N. J., October 16, 1866, by the moderator, Rev. John T. Duffield, D.D., with notes and an appendix. Published by request. Philadelphia, James S. Claxton, 1214 Chestnut Street. Price fifty cents.

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The position of the author of this sermon, as professor in that venerable seat of learning, the College of New Jersey, and for the time, moderator of the largest synod within the bounds of the Presbyterian Church, the occasion of its delivery, as well as its own superior merit, combine to induce us to call special attention to it. We hope it will be widely read by the many ministers and members of that and other churches, who are overlooking or misconceiving the essential truth of God's word, to which it calls attention, to the great damage of the Church, which Christ hath purchased with His blood.

It is not without significance, that a year ago, another synod of the same church, that of New York, listened to a missionary address from a preacher of its own appointment, Rev. John Lillie, D.D., which was a most earnest and able exposure of that delusive hope which looks for the Church's triumph on the earth, without her Lord, and substitutes this device of man's wisdom for "that blessed hope, even the glorious appearing of the great God, and our Saviour, Jesus Christ." And now again, on a similar occasion, a like testimony for the truth has been uttered, so clear and convincing, that none but those who love not the truth, can resist it.

It deserves to be noted too, that, in both instances, these discourses were published by the request of many to whom they were addressed.

The author has a definite aim in this discourse, and, discarding all side issues, he closely pursues it.

That the bulk of Christian teachers, in this country, are cherishing dreams about the triumph of the Church in "this present evil age," unwarranted by Scripture, and greatly disastrous to the Church, is evidently in his mind, as before such a body, and on such an occasion, he boldly asserts that this popular conceit is a departure from the faith once delivered to the saints, and even from the standards of their own communion, the Westminster Confession.

It is with this latter idea he starts out. Doubtless many were surprised to learn that the doctrine which now puts a Christian minister under a sort of ban, was incorporated by the framers of their own standards in the confession to which they were solemnly bound. The closing article declares that Christ "will have the day of His coming unknown to men, that they may shake off all carnal security, and be ever watchful, because they know not at what hour the Lord will come, and be ever prepared to say: 'Come, Lord Jesus, come quickly.' And that this article has sole reference to the *personal* appearing of the Lord, when He shall come to judge the world in righteousness, is manifest from its connection."

The author then proceeds to show the groundlessness in reason and in Scripture, of the ordinary methods by which the force of this exhortation is evaded. He proves, conclusively, not only that the Westminster divines refer to Christ's personal coming, but, what is far more important, that the language of our Lord and His apostles can have no other meaning. The awkwardness and dishonesty of that "handling the word of God," which neutralizes the exhortation to look for Christ's coming as always imminent, by applying it to some preliminary Providence, such as the destruction of Jerusalem, or to the hour of death, is fully exposed.

The author shows that, save in a few exceptional cases, as, for example: Matt. 10:23, and 16:28, which are shown in the appendix to be no exceptions, that the uniform sense attached to the frequent phrases, "coming of the Son of Man," etc., is His personal coming at "the end of this age,"—that the ordinary word used παρουσια, always denotes a coming in person; and that no other posture than that confessedly maintained by the apostles and primitive church, of constant expectation of this great event, can satisfy these exhortations, or at all consist with the position the Church is bidden now to occupy in the world. As is well remarked, it is essential in the New Testament idea of a Christian to "wait for the Son of God from Heaven."

The idea that a Millennium of righteousness and peace may be expected to intervene before that event is thus shown to be utterly inconsistent with Scripture, and with the discharge

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of this most sacred Christian duty. And the evil effects upon the Church of thus substituting another hope for "that blessed hope," and another gospel for this gospel of the kingdom, are strongly hinted, and wise and loving and earnest exhortations are given to his brethren in the ministry, to see to it that they shun not to declare the whole counsel of God.

The discourse is admirable for the end it has in view, and unanswerable. Did time and space permit, we would be glad to quote largely from it; but we prefer rather to advise our readers, who may be yet in doubt upon the vital point discussed, to read it for themselves. Its value lies chiefly in this, that it states and proves, beyond dispute, the vital point in the issue the word of God raises with the popular faith in a Millennium to precede Christ's second coming. We should be glad to have found more upon the dangers of this false confidence, upon the great sin of thus ignoring the plain teachings of God's word, and neglecting our Lord's most solemn warnings. Many who heard the discourse might have been told, with profit, that their grievous error on this whole subject was secularizing and debasing the Church; that it was at the bottom of very much of the apathy, and deadness, and lack of missionary fervor they were compelled to deplore; and that if they expect the Lord's blessing upon them and their work, they must hold fast His words until He come. All this, although less within the scope of the preacher's design, follows from his position. And it is because of these unwelcome inferences which an audience so intelligent will make for themselves, if not made for them, that so many continue to resist and evade arguments and appeals as forcible as those here presented. B.

THE SITUATION OF THE POPE.

STATEMENT BY CARDINAL CULLEN.

At a levee held last fall, by Cardinal Cullen, at Holycross College, near Dublin, when his newly created Eminence had taken his seat on the throne, a number of congratulatory addresses were presented to him. In reply to the one from the Irish Roman clergy he said:

"Ireland has done a great deal for the Holy See, but her exertions are now required more than ever. The spirit of revolution is triumphant in almost every country in Europe, and has destroyed the power of the Catholic States. There is no friendly Power now capable of supporting the head of the Church, or of maintaining the doctrines and practices of our holy religion. Austria was the last able to do so, and Austria is now overthrown. The condition, then, of the Pope is this, that his territory has been reduced to a very small spot in Italy. Nearly everything has been taken from him. The Emperor of the French very kindly held the hands of the Pope while his enemies were stripping him of the patrimony of St. Peter; and now, having reduced the Holy Father to a state of temporal weakness, and all the Catholic Powers willing to assist him being either revolutionized or weakened, the Emperor of the French abandons Rome and leaves the people to the mercy of the Italian revolutionists, to the mercy of men who avow the deadliest hatred to the Pope and to religion, and who will not hesitate, on the first opportunity, notwithstanding the convention, to seize upon Rome and destroy the Pope's authority. It is very probable that within six months this crisis may come, and His Holiness be reduced to such a condition that he may not know where to turn his steps. In these circumstances our attachment to him must be increased. His Holiness knows—and we all know—that he is suffering for the cause of truth; and we all know, moreover, that he will never sacrifice that cause—that he will never sacrifice principle; but will, as he has done, maintain truth, and justice, and equity to the last. We must endeavor to assist our Holy Father by our prayers, to do everything to uphold him in his position. He is now a very old man. We should pray that God may look with mercy upon the Holy See, and preserve it from the dangers which are impending over it."

HIS HOLINESS'S OWN STATEMENT.

In addressing the officers of the retiring French troops, the Pope is reported to have remarked:

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"I am here, my dear children, to bid you farewell. Your flag left France with the mission to uphold the rights of the Holy See. To-day it is going back. I wish that it may be received with the same feeling that it left. I am informed that all Catholic hearts are moved; they tremble in thinking of the difficulties in which they see the Vicar of our Lord Jesus Christ, the head of the Catholic Church. There must be no illusion—the revolution will come here. It is proclaimed, it has been said, and it has been repeated. An Italian in high position has said that Italy was constituted, but not complete. Italy would be undone if there still remained here a corner of the land where order, justice, and tranquillity reigned. They desire to display their flag from the Capitol. You know, as well as I, that the Tarpeian rock is not far distant. But I fear the revolution. What am I to do? What am I to say? I have no resources. Yet I am tranquil, for the mightiest power, God, gives me strength and constancy."

Some would say, that the Pope, as a temporal sovereign, is "played out."

SUNDRY ITEMS.

Another Testimony.—At the introductory soiree of the *Evangelical Alliance*, at its meeting in Bath, England, in October last, the Chairman delivered an address of welcome to the delegates, in which he maintained the connection of science and religion, advocated Christian unity, with a distinction between unity and uniformity, and pronounced very decidedly in favor of Millenarianism, saying—"The most superficial observer of existing signs can scarcely fail to regard the present era as about to give birth to events in the history of the world which will constitute the last scenes of its closing drama. Everything seems to indicate, not merely that we have entered upon the 'last days,' but upon the beginning of the end."

A Poor Prospect.—The *New York Evangelist* refers to a convention of ministers and laymen which recently filled Tremont Temple, to arrange for some more effective methods for the conversion of men than the "regular Sabbath services and weekly prayer meetings." The startling fact was developed, from "very complete and reliable reports," that the churches which depend on the ordinary means of grace alone, "*have not averaged two conversions a year for the last eight years!*" How long, at this, rate would it require to return New England to Heathenism? Yet, these people preach that they are to convert the world to Christ, and thus bring in the Millennium very soon.

A Sorry Failure.—Much ado was made some time since, in which we declined to take a part, in reference to the colonization of Palestine by Americans, headed by a Mr. Adams of Maine. It has turned out, as we viewed it from the beginning, a fanatical folly, full of misery. On the 30th of January, the President sent to the Senate a communication transmitting a copy of the correspondence relative to the recent emigration of citizens of the United States to the dominions of the Sublime Porte, for the purpose of settling and acquiring landed property there, which opens with a communication from Mr. Beauboucher, Consul at Jerusalem, to Mr. Seward, advising of the arrival at Jaffa, on September 23d, 1866. Oct. 3d, the Consul transmits the names of 160 Americans forming the company intending to make a permanent settlement. November 31st, Mr. Morris, American Minister at Constantinople, transmits the note of his Royal Highness Ali Pasha relative to the colony, and states that, to an application of Senator Morrill and the Rev. Mr. Adams, on behalf of the colony, for a grant of land for the use of the latter, a negative answer from the Minister of Foreign Affairs was transmitted prior to the departure of the colony from the United States. The note of the Minister of Foreign Affairs notifies Mr. Morris that the Imperial Government cannot consent to the establishment of the colony in Palestine.

December 2d, M. Beauboucher writes the families forming the colony are in a frightful state of misery, and that he was about to proceed upon an inquest at Jaffa, numerous complaints having been made against the promoter of the colony, Mr. Adams.

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The Prophetic Times.

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Special Contributions.

A FRIENDLY PLEA.

Beloved Brother: I was much interested in your remarks on the subject of our Lord's advent. I would not enter into the question with you in any but the kindliest spirit. I would not say anything calculated in the most distant manner to hurt your feelings. I do not see any reason why I should. If I have ever let drop any such expression, I am very sorry, and it was perfectly unintentional.

But, while opening no fresh question, you will allow me, I am sure, to make a few remarks upon what seems to me a strange and serious misapprehension on your part.

You express yourself hurt at the monstrous —I grant it would be nothing short of that, if it really existed—assumption, on the part of Millenarians, that those who do not think with them respecting the manner of the Lord's coming cannot be saved. Incredible! Let me, for one, assure you that such a thought never entered my mind. Ever since the premillennial advent was demonstrated to my apprehension (which is now about fifteen years, and fresh proofs from Scripture present themselves continually), I have been familiar with Millenarian publications, of which I have read a great many. I also read, statedly, two English publications, to which some of the best minds and scholars contribute. And in none of them, so far as I can recollect, have I ever found the slightest hint of such a thing.

Hard words, and opprobrious epithets and misrepresentations, prove nothing on either side. Controversies, I know, are apt to have some bitter ingredients on the part of less considerate disputants. I can only say that, as far as my own experience goes, or as far as has fallen under my own observation, Millenarians are the people on whom the opprobrious epithets are heaped. It is common to speak of them as fanatics, visionaries, weak-minded, on some points at least, and even, sometimes, as crazy. Their doctrines, for which they constantly appeal to the Holy Scriptures alone, are ridiculed as carnal, as sensual, and as "vain speculations." Were Millenarians to retort, by holding up the manner in which spiritualizing does violence to the laws of language and of common sense,—by showing the absurdity of finding figurative language in passages that have no figure, or by protesting against "the modern Whitbyan heresy," it would be a return stroke. But the *tu quoque* plan is not the best.

I know it to be an undoubted fact, that very many clergymen have never fairly examined the subject by a searching of the Scriptures. Many good men rest contented with general impressions, and naturally feel loth to examine new claims that run counter to their honest prejudices. Brethren have owned this to me. From my own experience, too, I know how it is. I had only skimmed the surface. And as soon as I sat down to the book, with a reference Bible, the evidence approved itself to me as strong as it is possible for a moral demonstration to be. And as it is written, "Buy the truth, and sell it not," my only course was to admit my mistake; which it was easier to do, inasmuch as I found the prophetic Scriptures almost a new world, and the source of never-ceasing instruction and delight; and they have remained so in all my subsequent experience.

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Under these circumstances, I feel it to be both a duty and a privilege to point out to others the road over which I was providentially led. If any one says to me, "I have faithfully and patiently, and, as I think, impartially, examined the evidence adduced on both sides, and I hold to my post-millennial views," I have nothing more to say to him, unless, providentially, other circumstances arise. I respect his convictions, his sincerity, his piety, if he have these. Where the Spirit of the Lord is, there is liberty.

Rest assured, Millenarians have not, and never had, the most distant thought of consigning to eternal ruin their beloved brethren in the Lord who differ from them. However much we regret the dissent, we are members of one body, of which the Lord is the exalted Head.

It is true there are certain minor points, in the Millenarian view, which may be regarded as connected with difficulty still, or as more or less involved in obscurity; from the very nature of the case this is to be expected. But in the post-millennial view, it is impossible to harmonize Scripture at all; and this is the fatal objection that includes all others, as also the violence done to the laws of language.

That the post-millennial view, now so general, is of modern invention, cannot be denied. With my present light, it is marvellous to me how it ever obtained currency among good men. Or rather, I should say, not the view itself—for the post-millennial view is not impossible, in itself, so much—but the principle of interpretation of Scripture on which it is founded. It is just as clear, too, that in the Primitive Church Millenarian views were universal. Nobody will deny it.

Let me notice another remark in your letter. You say, in effect, that events at the First Advent, and the manner of them, turned out very differently from what anybody expected; and that even if Millenarians are right, it is exceedingly improbable that the actual occurrences will justify their programme in all its particulars. Doubtlessly, to some extent, this will prove to be the case. Millenarians themselves freely say that there are certain prophetic declarations which are still involved in obscurity; as, *e. g.*, the identity, or otherwise, of the "little horns" of Daniel 7 and 8, and their relation to the two beasts of Rev. 13. How could it be otherwise? But from this it by no means follows that there are not grand outlines, perfectly clear, and sharply defined; and such is, indeed, the well-known fact.

But might I now be allowed to point out how very unlike the two cases are? The predictions respecting the First Advent are few and far between, in comparison with the mass of testimony respecting the second; a testimony, too, that covers a multitude of details. Only six or seven prophets spake of the First Advent; forty-six speak of the second. *All* the holy prophets have spoken of it, since the world began. And yet, although the predictions respecting the incarnation and sufferings were so few, comparatively, our Lord reproved His followers for not understanding them, and accepting them in the plain sense of the words. "O fools! and slow of heart to believe all that the prophets have spoken. *Ought* not Messiah to have suffered these things," &c. How much more, then, would such a reproach justly apply to the case of the Second Advent?

There *is*, however, one thing that Millenarians do that is distasteful to their post-millennial brethren. They say, solemnly and affectionately, that the Lord *will* make a difference, in some respects, when He comes, between those that are looking for Him, and those that deny an earthly-heavenly kingdom. A difference, not affecting, indeed, in the remotest degree, their eternal salvation, or safety in the imputed righteousness of the Great Sacrifice, but yet closely connected with their future position, as regards the bestowment of honors, and, especially, exemption from the earthly sorrows and trials that will mark the close of the age, at the period of the Great Tribulation. They appeal exclusively to Scripture. Surely it is a question that is very important. Are they right or wrong? And a question not only interesting in itself, but one which might affect us personally, if the Lord should be revealed in our lifetime.

As Millenarians view it, the case stands

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thus: When the Lord has gathered out the full number of His elect, He will appear personally, with all His saints, in order to put down, by force, all opposition, and establish an outward, visible, and universal, holy kingdom upon earth. He has instructed His followers to be always on the look-out for His return, and to expect it with longing desire. But things now stand as was predicted; for the Church itself ignores or denies His kingdom, the very summing up, the fruit of all His suffering. The Church robs Him of His promised crown, and ridicules the idea. And He has staid out so long now, that His coming, though admitted, is put off to an indefinite time, and has ceased to be an object of desire, as having, more particularly, no present practical bearing. Indeed, dissevered from the kingdom and the rewards of the saints, it has become a *dreadful* theme.*

Such being the case, it is natural, and it is right, that the Lord should take special notice of the few who remained faithful in this matter, which to Him is as the apple of His eye, and in which His interests (so to speak) are bound up. It is the very acme and essence of the gospel, to which all else was preliminary and preparatory. It is full redemption. It is the taking possession of the purchased possession. Jesus will take these disciples home to Himself, in the first place. The rest will be left behind for awhile; not for want of *love* on His part, but for *discipline*, even as we all are now disciplined; until they, too, learn to pray, "Come, Lord Jesus," and to pray it with ardent desire. At successive intervals, *all* will be thus taken; so that our Lord's words, "When the Son of man cometh shall He find faith on the earth?" have a double application, first to the saints, His own, then to the ungodly world. In proof of this position, Millenarians point out the difference between the parousia and the epiphany, and the promises of exemption, and threatenings to unfaithfulness on this point, such as we find in Luke 12, Matthew 24, Rev. 3, &c. They maintain that not only is such an exemption and prior deliverance and translation natural and reasonable, but that it is an infallible inference from several passages of Scripture.

For these reasons it is that the Prophetic Times, in its summary of Millenarian faith, speaks, in the last article (§ 12), as follows:

"We believe that very important interests are connected with the right understanding and diligent inculcation of these truths, as indicated in Dan. 12:9–12; Matt. 24:42–51; Luke 21:34–36; 2 Thess. 5:1–9; 2 Tim. 4:8; Heb. 9:28; Rev. 16:15; where it is taught, that only those who are properly awake to these particular matters, and watchful, and waiting, and looking for the Lord's speedy return, and prepare accordingly, shall escape the dreadful tribulations which are to mark the last years of this dispensation, or secure the high and peculiar honors in reservation for the wise and faithful."

It is freely granted that follies and extravagances have been connected with Millenarian belief by ignorant, conceited, and mistaken enthusiasts. But what of it? Was not this to be expected? Is it not thus with all truths, in a world like ours now is? What is the chaff to the wheat? saith the Lord. If the expectations of Millenarians are in accordance with the Divine purpose and revelation, it is natural that Satan should take extra pains to throw odium upon them.

Let me advert to one point more, connected with what has been said. I refer to the probable time of the Advent. The fact that this subject, too, has been abused, militates nothing against it. It remains for us to make the proper use of it.

Whether the Second Advent is pre- or post-millennial, is a question in which the appeal lies exclusively to Scripture, inasmuch as it necessarily is a matter of pure revelation. It remains the same whatever be the time of its occurrence. Though Millenarians could be shown to have been a thousand times mistaken in their expectation of its imminence, the predicted facts and manner of its occurrence would remain just what they were. It is not

* As . . . remarked to me: "It won't do to frighten the people." But the New Testament says: "*Comfort* one another with these words."

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fair, then, it will not answer, in discussing this momentous question, to avoid the issue by making light of the pretensions of those who think they have ascertained the proximate time.

And yet the question of the time is a very momentous one, too; second in importance only to the coming itself. For our conduct, feeling, and preparation will be necessarily greatly affected by the view we take of it. For if we believe it is not to happen in our lifetime, we shall, of course, view it more speculatively. To say, "My Lord delayeth his coming," is to take dangerous ground. That numerous Scriptures bear on the point of time, we all know and admit. And, surely, what the Holy Ghost has judged proper to reveal, cannot be a matter of indifference. Such an assertion, no matter by whom made, carries with it its own refutation.

The grounds on which the expectation of the speedy coming of the Lord Jesus rest, have been, and will be, fully set forth in the Prophetic Times.

Among thoughtful Christians, without distinction, there is a general expectation that we are on the eve of wonderful events. What will they be?

Post-millennial brethren say that the world will now be converted; and that it will be done by a special outpouring of the Spirit, and by a special blessing on the present means of grace. Millenarians affirm that the Lord Jesus Himself will appear, in His own person. That His presence in the air will be secret, at first. That wickedness will culminate in the earth. That He will, by degrees, remove *all* His saints. That the last remnant of them, after having passed through the Great Tribulation under the Personal Antichrist, will be translated immediately before the visible, glorious, and overpowering manifestation of our great God and Saviour, to the destruction of His and our enemies. And that *then* mercy and truth will meet together, righteousness and peace will kiss each other. (Ps. 85.) And that *then* the earth shall be full of the knowledge of the Lord; and that *then* it shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. (Isa. 11:9; Hab. 2:14.)

Which is right? This is the great question of the day. "To the law and to the testimony." (Is. 8:20.) Jesus says, "Search the Scriptures: these are they that *testify* of me." (John 5:39.)

And suppose these great events should *not* transpire just yet, which will do most harm: an attitude of preparation and readiness, as though the Lord would come, or indifference to the question?

The Lord bless you, and guide us both into all truth! "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God."

Your ever loving brother, E. E. R.

WHERE WE ARE.

The year 1866, which many students of divine prophecy have long looked forward to as a decisive year in connection with the fulfilment of prophecy, is gone. A great relief is felt by some that it did not bring the end of the world. Worldlings laugh and scoff the more, nestle themselves in deeper self-security, and say, with a certain editor: "The fact of the world now having survived, and its being in excellent condition to continue for an indefinite period, has made these false prophets quite chopfallen. They accordingly again most reluctantly announce a postponement." Poor souls! I envy not their boastful consolation. The world "in excellent condition!" Almost every day's issue of the paper which makes this declaration announces scores of murders, robberies, incendiary fires, desertions by husbands and wives, and crimes of the blackest dye multiplying everywhere. "In excellent condition!" when the jails and penitentiaries are overcrowded with convicts, and no one scarcely is safe on the streets of our cities by day or by night! "In excellent condition!" when the whole land is swarming with pickpockets, gamblers, assassins, swindling associations, and shameless debauchery of all sorts. "In excellent condition!" when every nation on the earth is exerting all its energies in preparation for war and bloodshed, and the hearts

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of men are failing them for fear of what is coming. "In excellent condition!" when the whole world is filled with strange and ominous shadows of coming judgments. From such excellence, good Lord, deliver us!

But we are not moved by the sneering and scoffing of the unbelieving world. It is but further evidence of the truth of our position, that the world has about run its course. The Master, whose speedy return we await, has told us that, as the days of Noe were, so shall it also be as his coming draws near. Paul tells us "that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," &c. (2 Tim. 3 : 1, 2.) "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. 4 : 1, 2.) And Peter says, "There shall come in the last days *scoffers, walking after their own lusts, and saying, Where is the promise of His coming?*" (2 Pet. 3 : 3, 4.) And though nothing occurred in 1866 to convince scoffing editors that the end is near, my faith in the speedy personal coming of our Lord is firmer than ever. Their own behavior and words help to make me confident that the end is close upon us, and stimulate my prayer to God that I may be ready every moment for the coming of Him who has promised to come, and who will come, and will not tarry.

But though 1866 did not bring the end, which some perhaps expected, it has still not been fruitless in fulfilments of divine prophecies touching upon the end. The Pope of Rome, the pretended successor of St. Peter, who claimed and exercised the right

> "Of raising monarchs to their thrones,
> Or sinking them with equal ease."

will have occasion to remember 1866, as the most notable year of the Papacy since 606—as the year which doomed his earthly empire in a way which is verily the beginning of the end. Hardly will Pio Nino agree with our wise editors, that things are "in excellent condition."

The Ottoman empire will have occasion to remember 1866, for the straits and entanglements which that year has entailed upon the Sublime Porte, drying up its power and destroying its dominion. Hardly will the Sultan agree that things are "in excellent condition." And with strange eyes must men view the political perplexities and disturbance which are upon our own country, India, China, Mexico, South America, Spain, and indeed the whole world, to see in them only an "excellent condition." True, the Paris Exposition approaches, where the world is about to gather its glories to prove that it is "in excellent condition," and that its beautiful millennium is at hand; but God's word is, "When they say, Peace and safety, then sudden destruction cometh upon them." "As the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of Man be."

The developments in the direct line of the approaching end are remarkable and numerous, and they follow each other in quick succession. The man must be blind, indeed, who cannot see them. God is accomplishing His purposes, and the world is adjusting itself in every particular to the picture foredrawn on the pages of His Holy Word, when His Son, whom He has appointed to judge it, shall come. And the scoffing infidelity and want of faith, and blindness of men, so alarmingly prevalent, proves that the end of this "excellent condition" of things is verily at hand.

I hope, therefore, that you will continue "The Prophetic Times" upon the same Scriptural principles that have pervaded it thus far. And though many scoff and ridicule, and some of God's professing people disbelieve the cry for preparation which it has been giving, you will not fail of your reward. It has done good, great good, and by the blessing of God, if it will not win more believers, it will more firmly establish those it has, in the true faith of the blessed Gospel, and leave unbelievers without excuse. We cannot expect the world to favor us in attacking its corruptions, and preaching up only disappointment to its fond persuasions and Christless hopes; but still it is our duty to cry aloud and spare not.

J. F. F.

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NAPOLEON'S ANTICHRISTIANISM.

I CANNOT refrain from expressing my high appreciation of your recent article on Napoleon's Cæsar. It is a superior piece, and exactly suited to the times. It is so complete, sound, and faithful, that it cannot fail to benefit all who are open to conviction and capable of appreciating the subject.

Your allusion to Napoleon's probable assumption of divine honors, offices, and powers, are corroborated by the blasphemous assumptions of divine titles, in several anonymous pamphlets which he has published from time to time. The "Daily Telegraph" (English) says: "The new sort of despotism in France has invented an entirely original method of perplexing the world. We have a new system of imperial pamphleteering. At irregular intervals, rumors are circulated through Paris, and thence over Europe, that a pamphlet will shortly emanate from a well-known hand. No matter whose name appears on the title-page, the inspiration, if not the very language, is imputed to Louis Napoleon himself; but with this convenient facility, that should the manifesto produce an unfavorable effect, it may be disavowed; while, should it be a triumph, the authorship may be tacitly acknowledged." The very titles of these mysterious pamphlets unfold, as it were, before us, the great questions of the day—"The Pope and the Congress."—"The Roman Question."—"The War in Italy."—"*The Irish Question.*"—"The Coalition."—"The Pope Emperor."—"Napoleon III and Europe." In these pamphlets, Napoleon is called, "Saviour of Society;" "Temporary Providence;" "The Messiah of New Ideas;" and "Omnipotent Saviour." These blasphemous assumptions of Divine prerogatives, and the recurrence of them in his "Cæsar" and "Idees Napoleon," are sufficiently suggestive of a settled feeling in this direction, which justifies the position of some writers, that he very likely may yet become that very Man of Sin, "who shall sit in the temple of God, showing himself that he is God," and drench the world with blood, to compel recognition of his assumed divinity, just as Nebuchadnezzar demanded the worship of his image.

To many people the idea of Napoleonic worship seems impossible; because they think that man-worship could not be accomplished in this enlightened age. They forget that there is a period in the immediate future, when "gross darkness shall cover the earth." And they do not make sufficient allowance for the "strong delusion" to which they shall be given over, "that they should believe a lie, *because they believed not the truth*, but took pleasure in unrighteousness." (2 Thess. 2:10–12.) Do we not see intimations of this strong delusion even now? A journal of this city, only a few weeks ago, recorded an instance of positive heathen worship, in which some respectable citizens joined. And do we not hear of fearful instances of this backward and downward movement toward heathenism, in Spiritualists and other unfortunately deluded creatures? Men shall have "their consciences seared." This is spoken of in connection with Spiritualism, and is one of the signs of the last days. (1 Tim. 4:2.) Was there ever a time in Christendom when the consciences of men were so low and dead? The daily record of crimes and frauds of every kind attests the fact. And is not this, with many other things, preparing the way for the false worship of the last times? Seared consciences will naturally produce a want of principle. So that even if they do not believe in this false worship, they will not have principle enough to resist it at the expense of their lives. The principle of worldly success will be paramount to every other; and this they can only attain, at that period, by embracing "the new ideas," which form the theme of most of the Napoleonic pamphlets, which, in every conceivable phase and form, represent the supremacy of Napoleon as necessary to the world's redemption, and picture a kind of mock millennium as the result.

The strong delusion is in reference to this very false worship, as any one will see by reading 2 Thess. 2:3–12. Unless they were given over to delusion of the strongest kind, it could not be so general as to justify the assertion that "All shall worship him, whose names shall not be written in the book of life." (Rev. 13:8)

The chief reason why they were to be given

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over to this strong delusion was because they "believed not the truth." Is not this unbelief of the truth displayed before our eyes? Was there ever a time when infidelity was so prevalent? An English writer says, "Do we not see infidelity stalking abroad over Europe, and superseding Romanism?" A recent traveller in Europe said, "it is very difficult to escape the taint of infidelity there; you seem to breathe it in the very atmosphere." Many people are nearly in a state now for the fearful fulfilment of this prophecy.

The result of their not believing the truth is given in the same divine record: "They shall believe a lie." (2 Thess. 2:11.) The author of "Napoleon Prophetically Unveiled," says: "The people who forget God are to be subjected, in the last days, to a strong delusion, *fearful* and *solemnly* overwhelming in its effects; and this delusion is the believing of a lie. Free-thinking and all its concomitant evils already exist on the continent of Europe, and the cunning flattery of Napoleon is just calculated to attract the devotion of such dark spirits. When the Saviour comes a second time to reign, he will find the world believing this lie." And what is the result of this false faith? Let the inspired record speak:

"If any man worship the Beast and his image, and receive his mark in his hand or his forehead, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up forever and forever: and *they have no rest day nor night.*" (Rev. 14:9–11.) This is the result of not believing the truth.

What, then, is the remedy? Belief of the truth. Where is the refuge from Antichrist? In Christ. There is no other. "Help is laid upon one that is mighty." Mightier than Antichrist. "The name of the Lord is a strong tower, the righteous fleeth into it, and is safe."

A. P. J.

Selections.

FAMINE IN EUROPE.

"And there shall be famines in divers places."
MATT. 24:7.

THE recent mails from Europe are filled with accounts of suffering for lack of food, not only in Great Britain, but on the Continent as well. Accounts had been previously received of bread riots in London, Liverpool, and Madrid, and to-day we print a despatch from Paris announcing the suppression of a formidable popular outbreak in Marchiennes, a manufacturing town in the northern part of France. Yet these do not tell half the story. Italy shares to such an extent in this general suffering that the statement is wrung from a Roman Catholic journal, that her people, from the Alps to the Apennines, are hungry; and so scarce is food that in some portions of that country the people are actually subsisting upon roots, which the fear of starvation compels them to dig and eat. Throughout the manufacturing districts of Great Britain, the distress is appalling. Relief committees have been organized in many cities and towns in the United Kingdom, and so general is the dearth of food that the London Times calls for the appointment of a general relief committee for the whole of England. The same steamer which brought these tidings also brought letters from English grain factors expressing great apprehension about the supply of wheat, and orders from Antwerp for rye at prices which will make the cost of it delivered there one dollar a bushel in gold, while, heretofore, its average price in that market has been but three-fifths of that sum. In a word, the facts at hand warrant the statement that Europe, from the North Sea to the Mediterranean, is crying for bread.

The question at once arises, Whence are to come the supplies to meet this pressing demand? The wheat crop of Great Britain in 1866, like that in 1865, was short, and, accord-

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ing to the latest calculation, 64,000,000 bushels will have to be imported to supply the average consumption until the harvest of 1867. This would naturally come from the Continent and the United States, but from the latter little can be expected save from California, and of the whole Continent none has any surplus but Russia. The stock of wheat now in store in the principal markets in this country is, in round numbers, 4,000,000 bushels, which is about two-thirds of the quantity in store at this time last year, and it is not accumulating. It is further estimated that the total supply of wheat at the grain markets of the world (taking into account the reduced quantity remaining from 1865 and the short crop of 1866), is but two-thirds of the average supply of previous years.

As before hinted, it is mainly to Russia and California that Europe must look for relief, and, were the former to withhold supplies, a general famine would be the result. Herein may lie the reason for the apparent apathy of France and England towards the action of Russia in reference to the Eastern question, since they are in no condition to go to war if that course should be rendered necessary by the conduct of the Czar; and it is among the possibilities that the Emperor of all the Russias, conscious of his opportunity, may avail himself of it to seize the long-coveted prize of the key to the Bosphorus.—*N. Y. World.*

THE POLITICAL PROSPECT.

In the annals of the Old World the year which has just closed will in many respects count as the most memorable since 1815. The crisis which for so many years had been drawing near arrived. The social fabric which the Machiavellian statesmen of 1815 so laboriously reared no longer threatens ruin, but has fairly begun to collapse, and the study of the European statesmen is not now how to prevent reconstruction, but how to secure a controlling influence over it. Some years ago it might be considered doubtful whether Europe was actually in a process of transformation; now every one is inquiring what the issue of this grand process will be.

Whatever people may think of the justice of the nationality principle which would reconstruct Europe on the basis of the political separation and independence of every nationality, it will be admitted by all that the principle actually is the great motive power which sets the whole of the European world in commotion. The disturbed condition of Europe in 1866 chiefly arose from the efforts made for effecting national reorganization, as in Germany, Italy, Austria, or for achieving national independence, as in Ireland and Turkey. The cession of Venetia has removed one of the most dangerous causes of national discontent, but the realization of Italian aspirations has at the same time given a powerful impulse to other nations. During the last days of the year the political horizon again became clouded, foreboding a future tempest. The election of the first North German Parliament by direct and universal suffrage can have no other meaning than the readiness of the Prussian government to continue the alliance which it has tacitly concluded with the Liberal party of Germany for carrying through the National Union movement, despite all opposing influences. The Sclavi of Croatia and the neighboring provinces of Austria and Turkey have recently assumed an attitude which indicates the imminence of a conflict. All Turkey is pervaded by an excitement which cannot last much longer without bringing an explosion. The Fenians and the Poles carry their national hatred over into the new year, and the reported reconciliation of the Hungarians with the Austrians rests on the frail basis of Austrian promises. Thus we meet, in all quarters of the Old World, with the prospect of new and great conflicts.

Europe has many statesmen, who, from different motives, have come to look upon the success of the nationality principle as inevitable; but no one has as yet found the key for a peaceable settlement of the intricate question, and Europe enters the new year with millions of people eager to seize the first opportunity for breaking the yoke which binds them to a foreign prince. A peaceable solution not being probable, the success of the Prussian army has caused France, England, Austria, and many other powers, to increase their armies and their taxes.—*N. Y. Tribune.*

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Editorial.

THE END OF THE AGE.

"Ye know not when the time is."—MARK 13 : 33.

"Ye, brethren, are not in darkness that that day should overtake you as a thief."—1 THESS. 5 : 4.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."—1 THESS. 5 : 2.

"When these things begin to come to pass, lift up your heads, for your redemption draweth nigh."—LUKE 21 : 28.

THESE divine declarations are certainly all true. If they seem contradictory, they cannot be so in fact. Nor are they hard to reconcile. The not knowing when the time is, has reference only to the precise time: we may know the proximate time. Yet it might be asked: Granting the Millenarian doctrine to be perfectly scriptural, and able to endure the closest scrutiny, on what grounds does the expectation of the *speedy* coming of the Lord rest? Let us, then—leaving specific calculations, as, in the view of some, unreliable, or even dangerous—look at the general indications that present themselves.

1. Our blessed Saviour pointed out that, in the world, His Church would have tribulation; and that, during the period of His absence from the earth, wars, pestilences, famines, earthquakes, signs in the atmosphere, &c., should succeed each other in unbroken succession. But he has also left us to conclude that, at the time of the end, *these horrors would greatly multiply, and be intensified.* This we now see. And this, then, is the first sign of the nearness of the approaching end.

In order, however, that these disturbances shall give a clear indication, and that we may not be misled by attaching undue importance to passing events, merely because they strongly affect us, it is necessary that the aggravation shall be clear and sharp, and surpassing what was known before.

And that such is the fact, what attentive observer can deny? It is true, there are persons on whom the clearest proofs make no impression. But what of it? Such were they who, in the days of Noah, "knew not;" but not for want of proof, or of opportunity. And so, the Lord says, it will again be.

With most marked augmentation and steady pace, wars, famines, pestilences, earthquakes, &c., have, in an unexampled manner, been increasing, for the last few years. From the ends of the earth, from every land, have come continuous rumors of war, or narratives of wholesale slaughter. During the latter half of 1866, especially, this was the case. The report of a new war, or of threatened hostilities, or an account of some sanguinary conflict, came almost as regularly as the morning paper. The daily news looked like a running commentary on the predictions of Scripture. Thoughtful minds pondered these things, and asked, whither are things tending? But few reflected that they might be precursors of the Anointed King. Cast your eye over the globe, and point out, if you can, what region has not been agitated, embroiled, or full of turmoil and bloodshed. It is not necessary to recapitulate the facts; they are fresh in every one's memory; for the whole world is now so bound together in commercial intercourse, that it has become one vast news-field, every part of which is, more or less, an object of interest.

Demosthenes, when asked what were the three essentials to successful oratory, is reported to have replied: "Action — action — action." And if it were asked, what are the prominent marks of the politics of our day, it might be similarly said: "Agitation, agitation, agitation." *Post me diluvium.*

As for the other predicted terrors, though pestilences and earthquakes have not, during the past year, been very devastating, they have been exceedingly and unprecedentedly general and widespread. The *cholera*, with its drawn sword, hovered everywhere, simultaneously: in Europe, Western Asia, North America, and the West India Islands. The *cattle-plague* committed fearful ravages in England and Holland, and similar visitations were not wanting in many parts of the United States.

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In India, several millions are said to have perished with hunger. So severe a visitation has not been known in the world for hundreds of years, if we reckon by the number of starved corpses that lay by the highroad, because there was no man to bury them. It is remarkable, too, in how very many different parts of the world the crops have been short, and drought and scarcity have prevailed.

Nor have atmospheric phenomena, and strange appearances in the heavenly bodies been wanting. We have reliable assurances to this effect, from undoubted sources. And the meteoric shower of 1833 is likely soon to be repeated, "as when a fig-tree shaken of a mighty wind casteth her untimely figs."

Other natural disasters, too, were multiplied to an extraordinary extent, in the past year. Floods, and flame, and tempests, ravaged both hemispheres to an unprecedented degree. Large portions of some cities were laid in ashes; and it is a remarkable circumstance, that in nearly every leading city of the United States the chief theatre was burnt down. The losses by fire exceeded those of average years as three to one. The reports of murders and unnatural crimes multiplied to an unprecedented degree. The world seems out of joint.

2. Look at the position of the world at large. Everything is evidently culminating; both the good and the evil. Satan avails himself of every new invention to press it into his service; the aid it renders to the cause of the Lord is only secondary. So it has been with printing. Luther said: "Build a church to God, and the devil will build a chapel alongside of it."

Look at the triumphs of human genius. This is the age of intellectualism; and men make their boast of it, and refer everything to natural causes. Wars are now finished in four weeks. We hear from the other side of the world *ahead of time*. The earth is becoming one vast city.

Benevolent operations, and societies for Bible, tract, missions, and the like, were never so firmly established, or so wide-reaching in their operations. The revival of foreign missions dates back only about fifty years; and we now see that the gospel has been preached "for a witness" to all nations. Had not the mission spirit been dormant for the greater part of the age, this fact would not be so remarkable. But, as it is, it follows that "then shall the end come."

3. We must not overlook the remarkable unanimity of Christians in the "week of prayer," as it is called. Whatever declension is in the Church—however Laodicean it has become, and conformed to the world (and the lamentable fact of its formality and popularity can hardly be overstated),—it cannot be denied that amongst these praying ones are found the majority of the most earnest Christians now living.

First, the Concert of Prayer was held, for many years, on the first Monday in the month; but since the call from Lodiana, in India, some six or seven years ago, the successive petitions have unitedly ascended, for the *same* things, at the *same* season, like a great cloud of incense. The world may think nothing of this; but in heaven they reckon by a different rule. For, behold, no sooner has the Goel, the slain Lamb, opened the sealed book, than the words the prophets have spoken, and the prayers of the saints of all ages—with their uniform burden, "Thy kingdom come!"—are presented, and now can, and do, take effect. Let it be remembered that no such unanimity in time, and in simultaneous petitions, has *ever before occurred* in the whole history of the Church. Shall not God avenge His own elect? Depend upon it, these prayers will be answered, and that very shortly. And what if the answer should come, in a way surprising to most of the petitioners?

It would be quite in accordance with the Divine method. The Lord delights in surprises; with Him there is no dull, dead sea of uniformity and sameness. And what if most of the petitioners do not yet understand nor believe that the inward principles of the kingdom of God shall have a universal outward expression, too. So much the more delightful will be their surprise, when they find the question: "Lord, are there few that shall be saved?" presenting quite a different side from what it has since the Lord left the earth. So much

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the more delightful, when they find that "the devil shall not have" *any* of the good things—of the material things just as little as of the spiritual things; for it will be the time of the *restitution* of *all* things, spoken of by *all* the holy prophets since the world began. Amen. Thy kingdom come! Thy will be done on earth as it is in heaven!

It is impossible that this unanimity in petition among the children of God should be chance. Beyond all doubt, it is one of the most remarkable signs of the near end of the age. The kingdom *will* come: for this is the burden if not the phraseology of all the petitions. And the Lord will always first "be inquired of."

4. Look at the spirit of the age. Have we not reached the "perilous times" of the last days? The tendency is *to glorify man*. Man's genius, man's inventions, man's intellect, human progress, and human perfectibility! And we are assured by the Sacred Scriptures that all this will culminate in man-*worship*—in *idolatry*. Incredible result! And yet perfectly natural. "Reform, reform, reform," is the cry. Society (as well as political arrangements), must be "remodelled" and "reconstituted," say they; and effete customs, hoary with age, but relics of superstition—(Bible principles, mainly)—be laid aside, like a discarded vestment—useful once, perhaps, and admired, but no longer serviceable. This is a "fast" age; and everything *hurries* to its climax.

Nor is any uncommon sagacity required to perceive the nature of the new mould in which these ideas shall receive shape. If we compare the prophetic word with the developments around us, it plainly appears. Its name is *Spiritualism*, *Demonism*, or—if you like it better—Intellectualism. But inasmuch as it still lies perdu, the influence which this system of demon-virtue has on the community is underestimated by most persons. Yet occasionally a fact comes to light which shows the powerful hold it has taken. Thus, one of the leading United States Senators, to whom many have fondly looked as a champion of justice and equal rights, draws his inspiration regularly from the "Banner of Light;" one of, perhaps, the most wicked and Satanic sheets that ever was devised by the combined ingenuity of men and demons. Take another instance. From San Francisco an able correspondent writes: "Three things make the upper classes of society here completely rotten: the saloons, spiritualism, and the greed of gold. When the outer crust is pierced some of the excellent of the earth are, indeed, brought to view; but it takes a long while to find them out. 'Spiritual affinities' dissolve the most sacred relations everywhere; but here they seem to be already the rule." Such, in substance, is the account of the correspondent, who goes on to illustrate, at some length, the ruin brought upon hundreds of families.

Now, is not this a fearful state of things? And yet this is but one example. Pierce the varnished crust of modern "society" and you find a rotten dust-ball.

The wickedness, too, that has always been in the heart of unregenerate men, is now reaching the climax of outward expression. Does any one doubt it? He reads no "advertisements" in the daily papers, nor ever looks *into* what is going on all the time around him. The sins of the flesh, in secret, riot around him. The very privacy of our homes is invaded by handbills, describing, or pretending to describe, inventions, the mention of which, in a truly God-fearing community, would confine the authors in the penitentiary, as the worst sort of deliberate poisoners. Never were *such* times known before.

Look, too, at the insane tyranny of modern fashions. We can only just mention this subject. They rule us with a rod of iron; and the most sober feel the reflex influence they exert. Tens of thousands are willing slaves to this insatiable, ever-changing despot; and thousands more, though they inly groan, are, through inability to resist its requirements, eventually ruined, both in soul and body.

These subjects have wide bearings. We are not permitted, in a public essay like this, to do more than merely hint at them. These abominations, although through the good hand of our God, they are, as yet, kept from public view, are still so notorious, that he who has not

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heard of them, or noted them more or less, must be hopelessly unobservant, and could derive no further light from what we might add on the frightful theme.

And if we now turn to the outward Church, how lamentable the spectacle, regarding it as a whole! God be praised, true disciples abound. But the wheat disappears from view in the vast heap of chaff. The religion of the day is a feeble religion, "lacking the sinews and bones of hardier times." It is a hollow religion, "marked by activity and excitement, but with a soul not at rest." It is an easy-minded religion, "without self-denial and sacrifice." It is a second-rate religion, "with no all-constraining love." It is an uncertain religion, "not the outflowing of a soul assured of pardon."

"Men will praise thee when thou doest well to thyself." But now, the church has adopted the standard of the world,—success. Everything, to be well thought of, must be, more or less, connected with outward show. The church coaxes the world into goodwill. Looking at the present standard one might suppose that Mary had made a mistake in choosing the good part in the way she did; or rather, did not. Why, she did just nothing at all. How many "souls" did she gain? None, that we read of. But in heaven they have another standard,—devotedness to Christ, CHRIST IS ALL. And he who is truly constrained by the love of Christ, and devoted to his Redeeming Lord, even though debarred at present from outward activity in His service, is more thought of than he who should convert ten thousand souls, or gather a hundred congregations, or contribute $500,000 at once, and yet be lacking in this important quality. "What is the chaff to the wheat? with the Lord." Shall we say, with a well-known writer, that the "soul" is become—(unwittingly to many, we may hope, but none the less practically and actually), the *idol* of the Church? In other words, that *sacred things have usurped the place which belongs to Christ alone?* Is it not true that many of the fundamental truths of our most holy religion are rarely, or never heard in hundreds of our leading pulpits, the occupants of which have learned to take their tone from the audience? What was it, we would ask, that made the Master's teaching so very unpopular? Is not the inspired photograph of 2 Tim. 3, already now depicted, even if not yet "developed?" This subject demands more attention than the space at command will at this time permit.

But it is a fact, universally deplored by all true believers, that the Church of our day, whilst outwardly prosperous as regards numbers, popularity, influence, property, and costly edifices, is so very feeble, unspiritual, and worldly-minded. Not all the tinsel and glitter can hide the lamentable fact, instinctively perceived by every renewed heart, that there prevails, on every hand, in the Church—to sum up all evils in one—"the form of godliness without the power thereof."

A popular Church is the acme of declension, and this position of the Church is a sign of the times. Yea, truly, judgment *must* now begin, and begin (where it always does) at the house of God. And it *will* begin shortly. And begin with the translation of the expecting living and raised dead saints, and the trials and sufferings of that part of the Church which is left behind. For the chastening of the true children comes before the torment of the wicked.

A still more unmistakable sign (were it possible) of the near close of the age is *the present condition of the Jews*, as contrasted with the miseries that have been their lot, unremittingly, since the destruction of Jerusalem by Titus. The fearful predictions concerning them by the mouth of Moses, as recorded in Lev. 26, and Deut. 32, are no longer, except in rare cases, applicable. There are just enough exceptions to prove that their complete deliverance is not yet come, and will not come until after the fearful finale, in the time of "Jacob's trouble." But still, there is a wonderful change in their condition, utterly unlike the record of the past 1800 years. Are not the prophetic "seven times" nearly run out? If not, their restoration to favor is inexplicable.

And the difficulty lies, not in showing how the barbarities of the Ghetto are incompatible with the more enlightened spirit of the 19th century, which, by its "mollifying influence," abolishes obsolete and savage practices,—and

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not in showing how natural it is that the condition of the Jews should now be ameliorated, but in pointing out why the unvarying persecutions and wretchedness of a people, marked for 1800 years with Divine vengeance, should now disappear. Or, in other words, why the Divine purpose should now be altered? The change is far too striking to be accounted for by the ordinary rise and fall of nations. No explanation remains but that the destiny of the Jewish people is about to be altered; which, as every true student of the prophetic word knows, is equivalent to saying: The Lord is at hand.

In proportion to their numbers, the Jews are now the most influential people on earth, although a national existence is yet denied them. The Rothschilds are but representatives of a whole class. Not only are the "political disabilities" of an age removed, almost everywhere, but we find Jews filling many of the chief offices of profit and honor. Even the Holy Land itself gives tokens, in some of the renewed operations of nature, of its joy at the approaching restoration and lifting of its curse. This is proved by undoubted testimony. Recently a correspondent, referring to the Frankfort Rothschilds, said, in effect: "Rothschild takes the bestowment of decorations of honor by the European sovereigns in a philosophic way. He is used to them. He has about a bushel of them. But lately he *was* seen to smile when receiving similar tokens from the house of *Braganza*, from *Spain*, and from Greece." Let the reader send back his memory a few hundred years, and the reason for his smile will appear.

Consider, too, that the Eastern question seems now even to *require* the establishment of an independent Jewish state in Palestine. Everybody (including the politicians) now expects this, as a matter of course; and the Jews are making extensive preparations. The establishment of the *Alliance Universelle Israelite* is a natural part of them. A large part even of "reformed," or infidel, Jews, who now mock, will flock to the Holy Land, as soon as a Jewish state there is a "*fait accompli;*" not only because it will be popular, but because it will be immensely money-making. After being scattered and *peeled*, for nearly 1800 years, yea, for nearly "seven times," the world now takes them back into its favor; and the establishment of a Jewish state in unbelief falls in with the course of politics. Of itself sufficient, surely, to convince every reflecting mind that the Lord is close at hand—that the "times of the Gentiles" are wellnigh "fulfilled."*

6. The prophetic earth, before our eyes, is assuming the shape predicted (in Dan. 2, and Rev. 13 and 17) of the time of the end. Ten kingdoms, five in the East and five in the West, confederated under one head, supporting the Papacy, hating the whore, and burning her with fire, worshipping Antichrist's image. With such things transpiring, or in the near prospect, the interest on the part of those who comprehend their significance, is intense.

7. The remarkable fulfilment of the year-day, 1260 days, and of the year-day seals, trumpets, and vials, we see in the loss of the temporal power of the Pope, in 1866—as long since confidently foreshown. Granted that this fulfilment is minor, fragmentary, inchoate; it is none the less remarkable. What now more but the literal fulfilment, in days? What now but the event that occurs at the close of the sixth year-day vial, and the beginning of Daniel's 70th year-week.

8. Finally, we point to the confirmation from recent chronological discoveries. Until a few years ago, chronology was permitted to be involved in much uncertainty. Nor would we, even now, lay too much stress upon this, *per se*, for fear of mistakes, such as have often been made, though not nearly so numerous as in other departments of knowledge, where failure has only stimulated further pursuit. But, on the other hand, it were a strange perversity, yea, wilful folly, not to be willing to look at *facts*.

Those who are acquainted with Bible chro-

* Let it be noted that this change in the condition of the Jews is no mere ephemeral or temporary accident. The steadiness of the progress of their enfranchisement since the opening of the present century forbids the supposition. And within the last few years this advance has been wonderfully rapid.

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nology only as it was known in the time of *Usher* and *Hales*, have no idea of the progress made in this department. We are far from committing ourselves to any system, or positively defining any year. We are too fearful lest Millenarian truth should thereby suffer in the view of others. But it is pretty certain, now, that our Lord was born, not A.D. 4004, but 4128 or 4132. An error of about 128 years in the time of the Judges all can now see, though in time past strangely overlooked, and no doubt wisely permitted. It is hardly possible to rise from an examination of the most recent investigations, without a strong inclination to believe that the 6000 years are almost run out. Some make them expire in 1868; others in 1875; and one writer thinks he has demonstrated astronomically, that in 1868 will be the Jubilee of Jubilees, when the First Resurrection will take place, and the Church be taken up into the air. It may even be earlier.

Thus we have brought to view a congeries of facts pregnant with light as to our position in the history of the world. We leave them with the reflecting reader. He may not think the Lord is coming, as a thief, this year; but if he gives the facts their due weight, he can hardly fail to see that THE LORD IS AT HAND, and that it might even happen that 1867 will witness the Great Parousia.

We cannot conclude without pointing once more to the fact, that the true attitude of the believer is, to expect the Lord every moment. If we fix upon another year than this, or upon any other event as antecedent, we may be taken by surprise, and perhaps not be found ready. We have our instructions, to wit: "Watch! Be ready!" As a snare shall it come.

One more remark. The signs our Lord points out, however much they are intensifying, will not reach their climax until Antichrist himself is revealed. They are only commencing. No doubt the incessant tumults of the last few years may be expected to increase. But we need not look for anything miraculous until the Eagles are taken and the watching ones removed to the sky. Then, however, they who would not heed the gentle call, must hear the thunder's roar. R.

CONFIDENCE IN THE FLESH.

IN the third chapter of St. Paul's Epistle to the Philippians, in opposition to the dogs and evil workers who were prowling about the fold to seduce them from the faith, he declares that he had "no confidence in the flesh." If such confidence were admissible, he had, in his former character as a Pharisee, every claim to it. But now he refused such confidence. He uses the strongest language of rejection and disgust, declaring that now his only ground of confidence was Christ, and his only ambition to win Christ; to be found in Him; to "know Him and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death; if by any means he might attain unto the resurrection of the dead."—To have "confidence in the flesh" leads to the denial of this blessed hope. The whole scheme of Christian doctrine culminates in "the resurrection of the dead." And Resurrection is the repudiation of the flesh, as unworthy to inherit the kingdom of God.

It involves the setting aside of human nature, as at present constituted, the casting it off as a worthless thing, to be clothed upon with that pure and incomparable manhood in which Christ was raised from the dead, and through which alone, all the grand purposes of God in creation and redemption are to be accomplished. That this great issue between fleshy confidence and confidence in Christ; between hopes founded upon the improvement of the flesh and the hope of resurrection, is in the apostle's mind, is manifest.

These false confiders, he calls the "enemies of the cross of Christ, whose end is destruction, whose god is their belly, who glory in their shame, *who mind earthly things.*" But his citizenship was in heaven; from whence also he was looking for the Saviour, the Lord Jesus Christ, who shall change this body of our humiliation, and fashion it like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

Now we have no hesitation in asserting that those who profess and teach the doctrine of a millennium on the earth before the appearing of Christ, and the resurrection from among the

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dead (ἐκ τῶν νεκρῶν), must, in this respect at least, be classed among those who have confidence in the flesh. For what else can we call that unwarranted trust in human nature which everywhere marks this doctrine and its advocates, and which is its essential feature? "Faith in man" is its popular theme from pulpit and platform. The issue, as defined in the New Testament, is a plain one. What is God's estimate of "the flesh?" How is His mind, concerning it, revealed in the death and resurrection of His Son? What hope of relief from the burden of sin and sorrow inseparable from it, is there for the individual, this side of resurrection?

And what hope for the human race? Can mankind work out the dream of its destiny, and reach the goal of its giant endeavor before the Advent and the Resurrection?

To all this, the faith once delivered to the saints gives a flat denial. But is this the position of a majority of those who now profess to speak for Christ? If so, why this accord between them on this point, and those who, as even they admit, are led by the spirit of this world. The radical infidels of the present day are only a little in advance, in their faith in human progress. Alas, most of those who are now open enemies of the cross of Christ, and who deny also His resurrection, took their first lessons in infidelity from Christian teachers, who failed to teach them what man is, and took with them the first steps in this path of false confidence.

And the results of this teaching are also seen in that unworthy glorying in human achievements, and that sinful minding of earthly things, in which Christians indulge, insomuch that the line between them and the world is no longer traceable.

Upon the proudest attainments of men in the flesh, the word of God writes *failure*. The glory of all is but that of a fading flower. For Christians to regard these things as evidences of the progress of mankind back to God, is to "glory in their shame." They are rather the evidences that the goal in their long career of apostasy begun under the leadership of Satan at the fall, is nearly reached, when man shall proudly and vainly imagine he is as God. The false gospel of which we speak makes of Christians such vain boasters. And surely its tendency is to lead them to "mind earthly things." Why should they not be engrossed with the business and politics of the world, when through all the avenues of trade and diplomacy they are taught to expect the coming of the kingdom? If the kingdom of God on earth is to be this world improved, then the more earnestly they enter into its sphere, to reform its abuses, and to acquire its good things, the more we can possess and command its resources, the better. If this is to be the order, then there is no prize of wealth or post of honor, which is not the laudable object of a Christian's ambition.

But is this the ambition the apostle here asserts for himself?

All these things—high position, reputation for wisdom, and all the objects of human desire, he counted loss for Christ. His citizenship was in heaven, from whence, also, he looked for Christ to come again. His sole ambition was to attain high position in the kingdom of the resurrection. As to all the vain theories of men that stopped short of this sublime consummation, or looked for any reliable results this side of it, he pronounces them vain "confidence in the flesh." As his only hope was in Christ's appearing, and the resurrection, so to men everywhere, benighted by sin, and leaning for support on every broken reed, he preached Jesus and the resurrection. His effort always was to kindle faith and hope in what was then to be accomplished for the sinner, and for the human race, groaning under bitter bondage. He knew no gospel of human improvement but this scheme of radical regenesis, at Christ's appearing.

It is thus manifest that a theory which requires faith in the capabilities of human nature, and has little to say about this blessed hope; whose advocates are in close sympathy, as to this point, with the infidel reformers and radicals of the present day, cannot be the faith in which Paul lived and died. It is manifest, also, that the doctrine advocated in these pages is at war with this popular delusion, concerning the very essentials of the faith. We are accustomed to hear from these misguided brethren,

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that our doctrine is a harmless conceit, in which we may be tolerated. We are sorry to say that we cannot reciprocate this generous sentiment. If we are right, they are fearfully wrong. Their conception of the fundamentals of Christian doctrine is dangerously perverted. They have yet to learn the meaning of the cross and resurrection of Jesus. They are not in sympathy with God in His estimate of "the flesh," upon which the gift of His Son proceeds.

And they are fostering in men, and in the souls of Christ's blood-bought Church, those false views of man which devitalize the gospel, and out of which so many refuges of lies are built. Can it be that the fearful denunciations against false teachers, with which the New Testament, and especially the later Epistles abound, and the prophetic warnings of their destructive influence in the last times, are applicable, in part at least, to those who have surrendered faith in Christ's coming as always imminent, and substituted for that blessed hope the hope of the Church's earthly triumph, without the intervention of men lifted above the downward tendencies of "the flesh" by resurrection, and without Christ?

We implore such to seriously compare their views of man, and human progress, and of the world, with those of this chapter, and of other portions of God's word. True, the Bible does put the most lofty estimate upon man. But what type of man is it, so dear to God? It is not man "in the flesh," and doomed to see corruption. As such, he is a child of wrath, "condemned already." His end is destruction.

It is man, reborn, who is the object of the divine favor, and before whom there is the noblest career. But the affections of such a man are not on things on the earth, but on things above, where Christ sitteth at the right hand of God. (Colossians 3.) His hope, for himself, is not earthly improvement and expansion. His hope for the world is not in "progress," but in Christ, and His appearing. To come down from this high doctrine is to "walk after the flesh, and not after the Spirit." It is to speak the great swelling words of man's wisdom, and not the wisdom of the gospel, which silences all this glorying of the flesh in the Lord's presence.

We say, then, to these brethren who "tolerate" our doctrine, that we cannot tolerate theirs. True, the doctrine of the Advent has been greatly injured by gross and unwarrantable inferences and prognostications, on the part of those who accept it. And this may palliate the indifference, and ignorance, and arrogance of its despisers. But they ought to have the wisdom and the grace to separate these adventitious speculations from the truth itself. It is time they discerned the great and vital issue it raises with all their conceptions of the plan of redemption, and the fearful ban under which it places them and their teaching. If not now, they will find, hereafter, to their infinite shame and sorrow, that this "harmless conceit" is a mighty truth at war with them, and all the sophistries by which they have obscured it from men, and weakened its power in the Church. And however zealous, or widely organized their efforts to build up the temple of God, they will find that, in leaving out this doctrine, they have wrought with untempered mortar, and produced a structure, vast and imposing it may be, but one that cannot stand in the day of trial, and out of the ruins of which they shall be saved only with the suffering of irreparable loss. L. C. B.

EXTRACT FROM ST. CLEMENT.

"How blessed and wonderful, beloved, are the gifts of God! Life in immortality! brightness in righteousness! truth in full assurance! faith in confidence! temperance in holiness!

"And all this has God subjected to our understandings: what therefore shall those things be which He has prepared for *them that wait for Him?* The Creator and Father of Spirits, the Most Holy, He only knows both the greatness and beauty of them.

"Let us therefore strive with all earnestness, *that we may be found in the number of those that wait for Him*, that so we may receive the reward which He has promised.

"For He saith, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for *them that wait for Him.*" Eph. 1:17.

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The Prophetic Times.

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Special Contributions.

THE HEALING DAY.

"Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."—ISAIAH 30: 26.

THE contrast is very striking between the calamities which have happened to our world in the past, and the blessings that are to come upon it in the future; between the strange things that *have* transpired upon it, and the stranger still that *are* to transpire upon it. There was a day in the past when the first act of sin was committed on the earth; there is a day in the future when the last stain of sin shall be purged away from it. There was a day in the past when the curse came down upon our globe with crushing, blighting, paralyzing power, disordering everything, and making the whole creation travail together in pain until now. There is a day in the future when the curse shall be lifted off from the disordered framework of creation, and

> "The groans of nature in this lower world,
> Which heaven has heard for ages,
> Shall have an end."

There was an hour in the past when our sin-smitten world came under the ban of exile from the great family of worlds, of which God is the Father, and Jesus Christ the Elder Brother; there is an hour in the future when that sentence of seclusion will be repealed, and our exiled earth be restored to open, happy intercourse with other worlds; when angels will visit it again without concealment, and men will hear the voice of the Lord God, as Adam did when he walked amidst the bowers of Eden in the cool of the day. There was a time in the past when a flood of water swept in desolating judgment over our world; there is a time in the future, settled and determined in the purpose of God, when a flood of purifying fire shall wrap the world in its regenerating influence. There was a time in the past when the Son of God entered our world in humiliation to suffer and to die; there is a time in the future when He shall enter it again in power and great glory, to judge it in righteousness, and reign over it in peace.

In its primary sense the text quoted above has reference to the Jews. It belongs unquestionably to them. The idea is embodied in what is distinctively, and peculiarly Jewish phraseology. It can receive its complete and literal fulfilment only in the experience of the Jewish people; and in its application to them, there is no difficulty in determining what is the point of time indicated by the language employed. Two expressions are made use of to define the time referred to: these are "the breach" and "the wound" of his people. "The breach" has reference undoubtedly to the separation of the Jewish people into two distinct kingdoms. This took place after the death of Solomon. Then ten of the tribes were sent away from his son Rehoboam, and made a distinct nation. This was "*a breach*" indeed; and it was never afterwards healed, or bound up. It continued till the captivity. From that the ten tribes which constituted the kingdom of Israel have never yet returned; they became outcasts from that day. They have been lost

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since then from the knowledge of the rest of the world. The most persistent and persevering efforts have been made to trace them; ingenious and elaborate theories have been devised to prove their connection with this, that, or the other nation, from one end of the earth to the other. But it has all amounted to nothing. No one knows where the lost ten tribes are, but God who has hidden them. And no one ever will know, till God is pleased to bring them out from their hiding-place. They are "*outcasts*" from the land of their fathers; and they must continue "outcasts" till the time appointed of God for their return shall come. This casting out, and hiding of those ten tribes from the knowledge of the world may well be spoken of as a "*breach*" upon the nation; and that breach has never yet been "bound up."

The other two tribes of Judah and Benjamin remained united. They continued in their own land for more than a hundred years after the ten tribes were carried away. Then, after seventy years captivity in Babylon, they returned to their own country and occupied it for about five hundred years longer. The rejection of Christ, their Messiah, filled up the measure of their iniquities. Their city was destroyed by the Romans, and they were dispersed and scattered abroad over the face of the earth. For eighteen centuries the prophecy recorded by Hosea has been fulfilled in them: "The children of Israel shall abide *many days* without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Of the ten tribes it is impossible to tell where they *are;* of the two tribes it is almost equally impossible to tell where they *are not.* They are dispersed among all nations, yet absorbed by none, identified with none. They are world-wide wanderers. They are a reproach and a byword among all people. Their continued separate existence is as much a miracle, in its way, as it would be if there were five or six millions of drops of fresh water preserved in the ocean, tossed by the storms of eighteen hundred years, yet retaining their freshness and their identity as distinct individual drops. And this dispersion of Judah, was the "wound" inflicted on the nation—as the outcasting of Israel was "the breach."

But this "breach," we are assured, is to be "bound up;" this "wound" is to be "healed." This implies clearly, and inevitably, the national restoration of this whole people, the ten tribes, as well as the two tribes, to their own land again. It is childish trifling with serious things, it is sheer nonsense, to say that this refers only to the spiritual blessings which Christ was to bring to the gentile nations.

Suppose yourself in attendance at an hospital: a patient is brought in who has received a dangerous flesh wound. You go to him and say, the surgeon is coming who will bind up the "breach," and "heal the stroke of his wound." What would he understand by your promise? Certainly, that that very wound of his would be closed and healed, and his suffering from it relieved; and if, instead of this, after a while, he should find out that this was not your meaning, but that you only intended that in another part of the country, or in another quarter of the globe they were to have a surgeon one of these days, who would be very skilful in healing people, what would he think? Would it not be the most natural thing in the world for that poor man to feel that you were simply mocking his misery? And if I were a Jew, it seems to me that I should feel just so, when I heard Christian ministers handle passages like this text, and say that "the breach," and "the wound," belong to the Jews, but that the binding up, and the healing belong to the Gentiles. Not so. Both parts of the text have the same application. The people on whom "the breach" came are the people to be bound up. The people who were wounded are the people who are to be healed. See how plainly the fact of Israel's restoration is taught by the prophet Jeremiah: "Behold I will gather them out of all countries whither I have driven them in mine anger; and I will bring them again into this place, and I will cause them to dwell safely; yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul." (Jer. 32 : 27, 41.) And the fact that the kingdom of Israel as well as Judah, is embraced in these promises is most

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distinctly set forth by Ezekiel, when he says: "Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make one stick of them, and they shall be one in mine hand; and I will make them one nation in the land upon the Mount of Israel, and one king shall be king over them all, and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all." Nothing could be more clear and explicit than this. And when this is accomplished it will be true indeed, that "the breach of the people shall be bound up, and the stroke of their wound be healed."

The question is, *when* will this take place? I answer: not till the Lord Jesus Christ shall return in person to our earth. But how can this be proved? Easily enough; "Thus, it is written, the Redeemer shall come to Zion and turn away ungodliness from Jacob." (Isaiah 59:20.) But, it may be asked, how can it be proved that it is a personal and not a figurative, or spiritual coming that is here spoken of? I answer by showing how he went from Zion on his first coming to it. The disciples stood on the top of Olivet and saw him go in person away from Zion. And as they stood there gazing up after him into heaven, an angel appeared to them and said: "This same Jesus who is taken from you into heaven shall so come, in like manner as ye have seen him go into heaven." If he went away figuratively or spiritually, then he will come again figuratively or spiritually. But if his going away was a literal, personal going, then his coming again will be literal and personal too.

When Zechariah is speaking of the gathering of Israel unto their Messiah, he says: "His feet shall stand at that day on the Mount of Olives." This denotes a personal presence if language can express such a presence. And it is to their glorious Shiloh, personally present, that "the gathering of the people shall be," according to the words of the dying Jacob. "And when the dispersed of Judah, and the outcasts of Israel are made one people again in their own land, when they are cleansed and purified, and made a praise and a joy in the earth, then, indeed, will the day have come when the Lord shall have bound up the breach of his people, and have healed the stroke of their wound."

This I take to be the meaning of this text in its reference to the Jews. But it refers to Gentiles as well as to Jews; and what is its meaning when applied to Christians? Is there a "breach" that has been inflicted on them—a "wound" from which they suffer? And if so, what is it? There is no difficulty in answering this question.

The redeemed in their homes of rest are there in a disembodied state. Death has made a *breach*—has inflicted a wound upon them. He has separated the elements of their being. He has robbed them of a part of themselves and locked it up in the grave, which is his dominion. There he keeps watch and ward over the dust of departed believers. No created being has power to enter the domain of death and wrest from him a particle of the sacred dust committed to his keeping. Jesus alone is able to do this; He has the keys of death and hades. He could say of himself, "I am the resurrection and the life." And "the hour is coming when all that are in the grave shall hear the voice of the Son of Man, and shall come forth." He has already addressed to the skeleton king the language of prophecy, "O, death, I will be thy plague; O, grave, I will be thy destruction." This prophecy Jesus will fulfil when he comes again; and when His voice is heard ringing in trumpet tones through the silent chambers of the grave,—when the dust of those who sleep in Jesus is stirred and quickened by it, and they all come forth in the glory and beauty of their resurrection bodies, then it will be true of them, that "the Lord has bound up the breach of his people, and healed the stroke of their wound."

We read in Isaiah 25:8, where the future coming of Christ is spoken of, these glorious words: "He shall swallow up death in victory, and the rebuke of his people shall he take away from all the earth." I consider this passage as parallel with the text. "The *rebuke* of his people" here spoken of denotes the same thing as "the breach" and "the wound" referred

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to in the text. These several expressions all apply to the hold which death has on the mortal bodies of believers. *That* may be called "the rebuke," "the breach," "the wound," which the enemy of God's people has inflicted on them; and the power which he thus has over them he will retain till Jesus comes. Then his sceptre will be broken, and his dominion taken away. For when the graves of earth are rifled of their prey and the redeemed come forth in glorious bodies clothed with immortality, then the predicted day will have arrived in which it may with truth be said that "the Lord hath bound up the breach of his people and healed the stroke of their wound." And thus, when applied to the Jews, the prediction of the text will be accomplished in their restoration and conversion. When applied to Gentile Christians it will be accomplished in their resurrection from the dead. R. N.

CONVERSION OF THE WORLD.

Some time ago a discussion was held in an ecclesiastical body on the question, "Whether the world is to be converted to Christ *before* or *after* his second advent." It is not my purpose to present the line of argumentation pro and con, as elicited during the debate. The usual points were made and met; whilst all parties appeared deeply interested in the things old and new presented by the contestants. There was, however, one feature which deserves especial attention.

Those who advocated that the world will be converted before the advent of Christ, finally, as a last resort, settled down on one argument alone, which in their estimation was deemed safe beyond all contradiction, and irresistible. You may well imagine the astonishment of the opposite party when it was shown by those who denied the conversion of the world before the advent, that the very same passage supposed by their opponents to be conclusive proof of the correctness of their views, was not only claimed, but triumphantly shown to be entirely opposed to their position. So convincingly was this done that the chief opponents of the Millenarian view privately conceded it. Let me, as a matter of instruction, refer to this passage and show how it was treated on both sides.

The passage referred to is the familiar one found in Matt. 25 : 31–46 : "When the Son of Man shall come in his glory," &c. The advocates of the conversion of the world prior to the second advent, insisted upon the following: 1. That this was a description of the last general judgment. 2. That the nations gathered before Christ embraced all the dead and all the living—all that ever existed or shall exist down to the advent on this earth. 3. That this judgment was the finale of this earth,—the winding up of all things sublunary. On this point they were particularly eloquent, representing, as if they were established facts, that the human race had completed the number of both righteous and wicked allotted to it, that redemption had accomplished its work, that the number of the saved being completed Christ then gives up the kingdom to the Father, &c. 4. From such premises they, of course, legitimately and with triumph asked and pressed the question: If this is so there is no place, no foundation for the conversion of the world *after* the advent, it must of necessity precede it. You admit the conversion of the world, *where then can you locate it?* The reply as given by themselves accorded with the premises adduced from the passage, and, provided said premises were sound would have been unanswerable. Indeed, those present who had no knowledge of our views, and how firmly they are rooted in the Word of God, could see no way of escape from the conclusion drawn, that the conversion of the world, if it is to meet with a fulfilment at all, must precede the advent. I think I have fairly and candidly given the pith and force of their arguments.

On the other hand, it was replied as follows: 1. That the connection of this passage with the preceding chapter and context shows that down to this advent no millennial age is to be witnessed, for in this epitome of prophecy Christ would have at least given us some intimation of it. 2. That this coming of the Lord is not at the last general judgment after the millennial age, but precedes that age. To establish this point it was shown by Rev. 19, and

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Matt. 19 : 28, that such an advent is to be witnessed prior to the millennial age. 3. It was shown that our opponents took it *for granted* that "the nations gathered" were all the dead. We pointed to Rev. 19 : 15–21, Rev. 16 : 13–16, Isaiah 66 : 15–18, Joel 9 : &c., that prior to the millennial age, but after the advent, living nations shall be gathered to meet the judgments of Christ. Jesus does not mention the dead. The saints counted worthy of resurrection and translation come with Christ to this judgment and participate in it, as parallel passages clearly evince. 4. The expressions "come in his glory," "sit upon the throne of his glory," the inheriting "the kingdom," "the dividing of the sheep from the goats," the judging of professed Christian nations, &c., were all shown by parallel references either to precede or accompany the ushering in of the millennial age.

But the argument which most conclusively, they themselves being the witnesses, upset their theory, based as it was on false premises, was 5. That Christ says in pronouncing the sentence upon the wicked, "*Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.*" Now by referring to the Bible we find that *prior* and introductory to the millennial age, a "fire," and an "everlasting fire" (Rev. 19 : 20; Dan. 7 : 10, 11; Isa. 66 : 15, 16, 24; Mal. 4 : 1–3) is spoken of which shall consume the wicked. We find also that *after* the millennial age there is a "fire" into which the wicked shall be cast. The only question then is: To which fire, the one preceding or the one succeeding the millennial age, does our Saviour refer? To this there can be only one answer. Jesus says this fire into which the living (Revelation specifies this being alive) wicked are cast, is only *prepared* for the devil and his angels. They are not yet cast into it, and the proof is conclusive. If we turn to Rev. 20 : 10, Satan is cast into this "fire" *after* the thousand years, or millennial age, is closed, and it is expressly asserted into the fire "*where the beast and the false prophet* ARE." But these latter, the leaders of "the gathered nations," were cast in before the millennial glory. Hence we have persons cast into an "everlasting fire" *before* and *after* the millennium; and as Christ expressly guards his language by saying a fire *prepared for* the devil; and since we find that the devil is not cast in until after the thousand years, it legitimately follows that the Redeemer pointed out in Matt. 25 : 41, the fire of Rev. 19 : 20, a fire which precedes the millennial reign and kingdom. What then is the conclusion? It is that Matt. 25 : 31–46, in all particulars is entirely consistent with our Millenarian doctrine, and if correctly viewed in the light of parallel passages, a most satisfactory vindication of it. Our opponents can never reconcile the language of Christ with their Whitbyan theory. Every attempt must prove a failure.

After this subject of the conversion of the world was discussed and every argument fairly met, the leading opponents in private conversation, not only confessed their surprise at the satisfactory manner in which their arguments had been met, but expressed a fact which was only too painfully evident, that they were unacquainted with correct eschatology. To make some amends for the latter, they declared their willingness to give the subject a thorough examination, and proposed doing so soon.

May they have grace to fulfil their promise.

G. N. H. P.

THE AGES.

No one has read the New Testament in the original but must have observed the very frequent use of the word *aion*. In almost any other book than the Bible it would be translated *age*. How has it been translated in the Bible?

The word in the singular and plural numbers, and in its various forms is used ninety-eight or a hundred times in the Greek New Testament. But in our translation it is rendered "*world*," or "*worlds*," about thirty times; "*world without end*," once; "*forever*," twenty-seven times; "*forever and ever*," seventeen times; "*forevermore*," twice; "*ever*," twice; "*eternal*," twice; "*ages*," twice; as, for instance, "*Pro ton aionon*," before the ages, is translated "*before the world*," and "before the world began;" "*apo ton aionon*," from the

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ages, that is, from their commencement, or beginning, is rendered, "from the beginning of the world;" "*Ek tou aionos*," from the age, that is, from its commencement, is rendered "since the world began;" "*ap'aionos*," from the age, that is, its commencement, is rendered "since the world begun;" "*en touto to aioni*," in this age, is rendered, "in this world;" "*tou nun aiona*," the now age, that is, the present age, "this present world;" "*eis ton aiona*," for the age, "forever;" "*eis tous aionas*," for the ages, "forever;" "*eis tous aionas ton aionon*," for the ages of the ages, "forever and ever;" "*Basileis ton aionon*," King of the ages, "King Eternal." These are a very few examples of the manner in which *aion* has been translated.

Mr. Barnes gives it as his opinion that the only perfectly clear use of the word *aion* in the sense of world, in the New Testament, is in Heb. 1 : 2 and 11 : 3. But as it is our privilege to call no man master, however great and worthy he may be, I must say that I doubt the propriety of rendering it *worlds* in either of these places. The Vulgate, one of the very best of translations, in both these places renders it *ages*. Also, Diodati, in Italian, David Martin, in French, and a Spanish translation which I have, all render it *ages* in these verses. From a pretty careful examination of the word, I would always render it *age*. What then are we to understand by this oft used word? From my investigations of it I am persuaded that far back in the eternity which is past, God divided eternity into vast periods termed *ages*. He then, at least as far as earth is concerned, began the reckonings of time—time began. In the grand heaven of heavens, those great divisions of time may have begun ages of ages before. These grand divisions of time are marked on the rocks as well as in God's Word. His Word and his works always harmonize. The errors are always with either the commentators of his works or of his word.

Without waiting to give the whys and the wherefores from which I have deduced my conclusions, I will merely state that we are now near the close of the seventh of these grand divisions of eternity, or God's divisions of time. This age, or "the now age," extends over the entire period of man's sad fall,—from his fall till his glorious rise through Christ. In other words, from Adam's fall down to that time when Christ, the second Adam, shall have restored the ruins of the first, and the redeemed shall be restored men.

The length of this age, as near as I can learn from God's Word, is 7000 years. If this age is 7000 years, then the other ages are the same length; therefore, it is nearly 48,000 years since these divisions of time began. The millennium will close the seventh age or 49,000 years since the ages began. At the close of the millennium Satan will be forever consigned to the bottomless pit, and all wrong forever banished from earth; everything which the holy prophets say shall be restored will then be restored. (Acts 3 : 19–21.) Right will everywhere be established, right between man and man, as well as between man and his Creator. Hence, the commencement of the eighth age, or the fiftieth thousand, will truly be the grand jubilee—the jubilee of jubilees—the jubilee of a restored universe. Will not this be the grand, the glorious antitype of the Jewish jubilee? From the teachings of Paul, it seems that the entire Mosaic rites were types of heavenly things. Perhaps it is more proper that I should say that the entire eighth age will be creation's jubilee; for that is in the Bible emphatically termed "the age of the ages." The restoration through Christ will then have been accomplished; salvation through him will then, and not till then be complete. The whole earth will then be full of the glory of God—yes, all worlds will then be full of his glory. Confined to the bottomless pit there will be misery, sorrow, sadness, despair. All outside of that pit will be light, glory, brightness, joy, gladness, heavenly liberty, unending and unalloyed pleasures. Of that age we know but little, but that little is full of glory. The twenty-first and twenty-second chapters of Revelation introduce us to its threshold—to its introduction, and there they leave us amid glories that are indescribable. Also, from other portions of the Word of God we get faint glimpses of its transcendant glories. They unveil a little of such

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glories as no eye in the universe has yet seen. All language, the loftiest flights of the imagination are utterly inadequate to portray the glories of that age,—of that jubilee, not a nation's but creation's jubilee.

Beyond that age, that 7000 years, there will be an endless succession of ages; for they are the grand measurements of eternity. Hence, when Christ and his apostles speak of eternity, they use such expressions as these, "For the ages," that is, for all ages, or for all eternity; and "the ages of the ages," which certainly means all ages, or all eternity. Ages are God's divisions of eternity, or his measurements of time in eternity. Hence, he who is the King of eternity—the King of everything that lives through eternity—the Sovereign disposer of everything through eternity, is with propriety termed "the King of the ages." (1 Tim. 1 : 17.) He is also the "Rock of ages." His counsels, which were prior to the ages, the Mosaic or Demiurgic days, are said to be "before the times of the ages," that is, far back in timeless eternity. Also, by a figure of speech which is common in the Bible, God is said to have made the ages; that is, he made everything that was made during the six ages, or Genesic days. As the seventh age is the age of sin's prevalence, and the only age of its prevalence, it is not only termed "this age," "the present age," "the now age," &c., but also the "*aion poneros*," the "wicked age," &c.

There are a few cases in which the use of the word is not so plain, but usually the above remarks will throw light on every form of expression in which the word is used. Couched under that word we may yet discover a great deal more precious glorious truth. It is one of the keys which introduces us to the great treasure of truth.

Let us as individuals see to it that we belong to that happy number who, along with the "King of the ages," "shall reign for the ages of the ages," Rev. 22 : 5, and not to that unhappy number who "shall be tormented day and night for the ages of the ages." (Rev. 20 : 10.) Precious is our calling; and terrible will it be for us if we neglect it.

J. B.

SPOUSE ELECT.

"The world" approaches now her end,
Spouse elect, O Spouse elect!
Her hopes are all beyond amend,
Spouse elect, O Spouse elect!
The sea—it roars, the wild waves break,
The earth and heavens with tremor shake;
We're near "the world whereof we speak,"
Spouse elect, O Spouse elect!

Behold thy Saviour's advent near,
Spouse elect, O Spouse elect!
His empire to establish here,
Spouse elect, O Spouse elect!
Awful the day in which He comes,
Its fearfulness already looms,
The saints alone have waiting homes;
Spouse elect, O Spouse elect!

Thrice blessed is thy hope profound,
Spouse elect, O Spouse elect!
Of being with the Saviour crowned,
Spouse elect, O Spouse elect!
Behold Him in the air descend,
Their way his people to him wend,
Their ills forever at an end;
Spouse elect, O Spouse elect!

To royal banquets, virgins wise,
Spouse elect, O Spouse elect!
At his blest call immortal rise,
Spouse elect, O Spouse elect!
It comes! it comes! the watchmen say;
It comes,—the blissful bridal day;
It comes,—rise, meet Him in the way,
Spouse elect, O Spouse elect!

We must know what our calling is, and get it inwrought into our souls by the Holy Ghost. We must know what the Church is of which every believer in Christ is a member, and see that it is already blessed of God with all spiritual blessings in heavenly places in Christ. Of that we are to walk worthy, with all lowliness, not making the knowledge of security the sanction of present earthly seekings and enjoyments. I leave the word with you, Walk Worthy.

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Selections.

Atheism in France.

The Archbishop of Paris has published a pamphlet entitled *L'Athéisme et Le Péril Social*, which is making some noise. He affirms the existence of pure atheism in France to a frightful extent. "War against God,"—against the idea of a God that is,—is represented as "the" peril of the day. The Word, he says, creates horror, and is rejected indignantly as an insult. But it is no use blinking matters; "we call plainly atheist whosoever denies, under any form, a personal, living, and creative God." And such a profound and audacious system of denial of a Godhead is doing its work in France at the present day, he says, in a variety of forms and schools; schools of philosophy, which seek to expel God from the region of thought and reason; of science, which seek to expel the idea of God from nature; of "independent morality," which make life and conscience independent of God; fatalist schools, which withdraw history from God's providence; socialist schools, which would make society itself godless. "The object is to drive out the idea of God from everything." And this "contemporary atheism" is no mere "speculation." It is "essentially practical;" and "aspires to reorganize everything without God, or rather against God." People may be astonished to hear him assert this; but he nevertheless affirms it to be true. There are numerous grand schools of atheism in France, living, active, ardent; composed both of men of action and of the pen, who labor to organize atheism, and to destroy, in fact, all religion.

Affairs in England.

A few facts will show the ticklish condition of Great Britain at this moment. A few months ago bank and railway failures, and those of men and associations supposed to have been worth millions of pounds sterling, were taking place. But the failures in the London Gazette of men who are regularly made bankrupt are now announced at the rate of more than two hundred per week. Years ago, from thirty to fifty per week would have been considered higher than the average. The trade with America has until quite lately been enormous beyond precedent, and all goods paid for with punctuality. Without this it is difficult to conceive of British trade as surviving such a general bankruptcy.

If from the trading classes we look down to those laboring, the signs of distress are unprecedented. The "casuals" at every workhouse, whose accommodations were so much complained of as brutal and disgusting, have yet so increased that many are turned away each night for want of room. The number of those in want of bread is so great that ten times the ordinary number, who would starve without parish aid, is a small allowance; 63,000 workmen are out of employ and out of bread, and the distributing agents of daily bread are so worn down with overwork that, from sheer exhaustion, they at times shut the doors and grant no more relief for the night, while hundreds are wanting food.

Politically, only a very small minority are satisfied. The people are intensely agitated about Reform. All London demonstrated, and in almost every parish Reform meetings have been held. Meanwhile, at Manchester and other places the Irish are joining with the other classes in demanding Reform, and the simple principle of manhood suffrage alone now promises to give the country relief from agitation. It is particularly dangerous to argue against a hungry mob, and the general English distress and the unemployed multitudes are fearful items to be taken into the present account.

Another Earthquake.

London, February 16—Evening.—A terrible earthquake has occurred in the Island of Cephalonia, on the western coast of Greece. Every town in the island is in ruins. The loss of human life and property was very great. The king of Greece has gone there.

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Singular Phenomenon.

A correspondent of the Richmond Examiner writes from Accomac County, Virginia, on the 25th of February last:

"I have seen nowhere an account of a phenomenon which appeared in this county on the 17th instant, and which I believe to be without precedent. On that day, while the ground was thickly covered with snow, and a fierce fall of hail in progress, the whole Eastern Shore was visited by one of the severest thunderstorms that has ever been seen in this county. The lightning struck in various quarters, and so great was the consternation of the people at the spectacle that many thought that the end of the world was approaching."

Dr. Cumming on the Times.

"As the great transformation draws nearer the groans of creation rise louder, and man feels less secure anchorage ground on earth. Our cattle have been smitten as with the return of the Egyptian plague. Pestilence has decimated great capitals; and tens of thousands have fled as from the destroying angel. I stated in a previous work that we might expect those destructive blights on vegetables, on animals, and on men which this very year (1866) have roused the fears of Europe. These and similar disturbances of our mundane system are laid down by our Lord as premonitory signs of his approach. Trumpet-tongued they sound throughout Christendom these warning words, 'Behold, the Bridegroom cometh.'"

Turkish Troubles.

All accounts from Constantinople agree that a violent ferment pervades European Turkey, and that this ferment has a deeper root than sympathy with the Cretan insurgents. Indeed, there are abundant indications that the same causes which brought on a crisis in Crete are operating powerfully upon all the Christian subjects of the Ottoman Porte, and that the outbreak occurred in that island only because the circumstances were more favorable there than in the continental provinces.

This is farther manifest in the concessions the Sultan is reported to have made to the Christian population, and to his subjects generally. A Turkish Parliament, if it shall actually assemble, will be a novelty, and all the more if Christians are allowed representation.

If the Sultan now consents to admit them to citizenship, and to convoke a Parliament in which all classes shall be heard, it is only because the pressure of events is such he feels he cannot help himself.

The Past Year.

The year 1866 will stand conspicuous in social history for its fatal accidents and melancholy disasters. Storms by land, storms by sea, desolating hurricanes in the tropics, fearful shipwrecks in all parts of the globe, famines in the far East, conflagrations in the far West and Japan, our flocks desolated by murrain, crops destroyed by rain, a bloody war begun and finished in Central Europe, increased armaments and threats of war, rumbling in the crater of the volcanic Eastern question, floods sweeping with destructive violence over whole counties; and, finally, a succession of colliery explosions, following each other like claps of thunder, and all attended with the most frightful havoc; these are the striking incidents which have gloomily illustrated the story of the past year.

The Past Winter.

The winter just closed will be noted hereafter as a season of great and frequent snows, as snow-storms have have happened in very unusual places and to a very extraordinary extent. Of the heavy snows throughout the whole Northern country the people in these latitudes are of course well informed, but we have had records of them also, showing that they have extended from Great Britain westward to the Pacific Ocean, and on our own continent as far south as Texas. The recent fall of snow in Louisiana was such a phenomenon as to set the newspaper scribes at work overhauling their old meteorological tables, and they have found but five such occurrences within the last eighty-seven years.

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Editorial.

LONDON MEETINGS.

We have been favored with the sight of a pamphlet published by William Yapp, Welbeck Street, London, containing the "Report of Three Days' Meetings for Prayer, and for Addresses on the subject of the Lord's Coming." The meetings were held last summer, and were participated in by such persons as Messrs. Soltau, Snell, Harris, Code, Robert Howard, Hon. W. Wellesley, Lord Radstock, General Bell, and many others. The topics considered were,—"The coming of our Lord Jesus Christ, and our gathering together unto him," "The Jews, the Gentiles, and the Church of God," "The Kingdom of Heaven," "The four Judgments," "The coming of the Lord: its bearings on the converted and unconverted," and "The present standing of believers." Quite a number of interesting addresses were made, which are fully reported, showing a very earnest spirit, and presenting some very impressive truths. We were somewhat disappointed, however, in not finding that width and vigor of prophetic inquiry and argument which we think needful in these times. The tone of the meetings was altogether too subjective for that sort of united testimony most required in the present condition of the public mind, at least in America. We should be glad to see a free convention of those who hold with our doctrines in this country, but we should like it to be a meeting for more vigorous and aggressive work than common prayer and mutual exhortation alone. There are great questions in stern dispute among good men which need to be sifted, and the truth set out with all possible strength and scriptural proof. And there are important points in which it would be very desirable better to understand each other, and on which a solid and united public testimony would be of great force. Much prudence, and very thorough and prayerful preparation would, however, be necessary to make such a meeting, or deliverance, a real success. We are in hope of seeing it some day, if the Lord will. Meanwhile, we have thought it would interest our readers to have a view of some of the passages of most point from the addresses before us.

I. Perils of Prophetic Study.—On this point Mr. Harris said: "I would press it upon you, that side by side with our greatest blessings we find our greatest perils; and past experience has taught us that prophetic study has its peculiar perils. One of those perils is, that it is so fascinating that unless there be, as it were, a good ballast, viz., the truth exercising the conscience and reaching the affections, there is peril. Unless our souls know that blessed liberty wherewith Christ by his cross hath made us free, we shall be in danger of falling into error; for our only place for prophetic inquiry is resting on the cross, and looking forward to the glory. If persons do not know that liberty, they are not in place for prophetic inquiry.

"We have now reached that stage in prophetic inquiry when we must either go forward or turn back. And I say this from past history, I say it from the history of the previous revival of prophetic study in the first quarter of this century. The leading men of that time were mightier men than we; and yet, when it came to the test, will they go forward or backward? Will they follow Christ in his rejection by the world, or will they slide back into what is easier? I find that that prophetic movement did subside, and persons, because of the difficulties and trials by the way, went back to what they found easier. Satan aimed at the highest of those gifted men; he turned them aside into speculation. We know what was the result, and therefore let us be warned. Let us take care, first of all, of false doctrine; and secondly, of attempting to construct anything of ourselves, for God will overturn, overturn, overturn it, till He comes whose right it is. Let every one seek to keep his soul true to him, and then everything will fall into its right place."

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II. The Two Peoples.—Mr. Code said: "There are two peoples—the heavenly people and the earthly. The heavenly people are all who believe in the Lord Jesus Christ unto life everlasting—his saints of this present time in direct contrast to the earthly people—the children of Israel. But you will find that there is a very decided contrast between the destiny of the heavenly, and the destiny of the earthly. The origin of the Church is heavenly, and so is its destination; but Israel, the grand central object upon earth, is an earthly people, with earthly expectations. And it was always true, from the time that God took them up as a nation, that they never got into their blessing but by judgment. Before ever Israel could get into their land, the proximate thing was judgment upon many countries and kingdoms. So, then, we see that there is here a great truth; it utterly demolishes the idea of a spiritual millennium. God's judgments must come first. Where is the millennium where Israel is not the central object? But Israel cannot get into their land, into their blessing, without the usurpers being expelled, and judgment taken upon them. Elect Israel will never get their land except by God's judgment upon apostate Israel, and apostate Gentiles.

"This, I conceive, is the meaning of 2 Thess. 2,—that the day of the Lord, as a day of judgment, must be a day of deliverance to God's Israel. But the direct contrast is true of us. Why should we wait for judgment to deliver us? We are to be taken away, we are to be caught up out of this scene of evil; we are already separated from it in Christ Jesus. Why should we wait for the end of the age? Does Christ belong to this age? Is he of it? Is he in it? He is in heaven, and we in him. Did he not give himself for our sins, 'that he might deliver us from this present evil *age?*' There is no necessity for God's executing judgment upon *earth*, in order that we should get our place in *heaven*.

"The Lord Jesus Christ, when addressing his disciples concerning the day that the Son of Man should be revealed, compared it to the days of Noah, and the days of Lot; in that day one shall be taken and the other left. Now, by reason of the contrast between an earthly and a heavenly people—Israel and the Church—the words *taken* and *left* become entirely contrasted in their meaning as applied to Israel and the Church. Applied to Israel, the taking away is a taking in judgment, because the earthly people, having an earthly hope, to be taken away would be judgment, because not left to enjoy that which is their proper expectation in the earth. Now, when the Lord Jesus comes, which is the proximate object of our hope, the one that is taken is taken up into heaven, and the one that is left is left to be exposed to that awful, dark, black cloud of evil from the bottomless pit; that if they would not receive the truth in the love of it, they should receive a lie, and be so deceived as to believe that a lie is the truth.

"In Rev. 19:11, there is a description of Christ coming out of heaven on a white horse, the armies of heaven following him on white horses. He comes down to this earth in judgment upon the evil, which shall then have arrived at its ripeness for terrible slaughter, the fowls of heaven being called to the supper of the great God, to eat the flesh of his enemies. This, evidently, without a single murmur in any man's judgment, must describe the great public coming of the Lord Jesus Christ in judgment. This is the glorious appearing of the great God and our Saviour Jesus Christ. But how is he described in this coming? His aspect is that of terrible judgment. His name is called faithful and true. In righteousness he doth judge and make war. His eyes are as a flame of fire. His vesture is dipped in blood. Out of his mouth goeth a sharp sword, that he should smite the nations, and he treadeth the winepress of the fierceness and wrath of Almighty God. Now, our expectation is to be 'caught up in the clouds, to meet him in the air.' Is this his aspect when *we* meet him there? Is it thus that he presents himself to *us?*

"Again: 'We shall be like him, for we shall see him as he is.' When we first see the Lord are we to see him as he is seen in Rev. 19, or as he now *is* at the right hand of God? We shall see him '*as he is*,' not as he shall be then.

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As he now is, he shall descend from heaven into the air, to receive us to himself. His aspect shall then be according to the love wherewith he loved us, and gave himself for us. There are many who say that the Church is caught up to meet the Lord as he descends from heaven, as described in Rev. 19:11, that we meet him on his way to judgment, and that we at once turn back with him down to earth. But do they not forget that the armies that are in heaven follow him out of heaven on white horses: that these armies are clothed in fine linen, white and clean, and that this fine linen is interpreted to be the 'righteousness of saints?' And if any will say, May not those be angels? I answer, No: for it is written in Rev. 17:14, that 'they that are with him are called, and chosen, and faithful;' which surely proves that they are saved sinners, for angels are not *called* out of evil as we are; nor are they ever, so far as I am aware, said to be *faithful:* for this word cannot, when applied to a creature, be separated from the quality of *faith.* Since, then, we see the Church coming with Christ *out of heaven,* when he comes in judgment, is it assuming more than is warranted, to affirm that they must have been caught up *into heaven* previously to that coming out? If, therefore, it be granted that we come out of heaven with the Lord when he comes thus publicly, it is evident that we do not wait on earth till he comes in judgment."

III. On Being of a Right Spirit.—Mr. Robert Howard said: "Do not let us be ashamed of being students of prophecy. Let us, indeed, study to avoid those occasions of strife which our great enemy has doubtless contrived to mix with these things, taking us away from Christ, taking us away from the practical blessing of looking forward to a time when he shall be glorified, and when the feeble efforts in the grace of the Spirit of God which have been put forth in his name shall have their fruit,—taking away the thoughts from the main question to details not so plainly revealed. It is this which makes strife and difference between brother and brother. Let us turn aside from that. I do not say we are all of one mind, or likely to be; let us endeavor to be, to come more and more to a united understanding; but do not let us, because some contend over prophecy, do not let us lose the blessing of laying hold of the hope that the Word of God sets before us."

Mr. H. H. Snell said: "There are one or two little incidents in the Old Testament Scriptures to which I would call attention, because they seem to me to be beautifully illustrative as to how this blessed hope should operate in our hearts and ways. You remember in the 25th of Leviticus, that the price of land in Israel was just in proportion as the jubilee trumpet was expected to sound sooner or later. If the forty-nine years were up and they knew as a matter of expectation that in the course of a few weeks or months the jubilee trumpet would sound, the land was worth very little indeed. Now, has the hope of the Lord's return from heaven, the expectation of the morning star, led us in our hearts and souls to value things here after a different fashion from what we did before? Has it led us to see that however dear things were once to us, the coming of the Lord will separate us from all, and, therefore, led us to lay all at his feet?"

IV. The Great Question.—Mr. Soltau said: "One great question at issue between sections of God's Church is, whether the Gospel is the power which God has placed in the hands of his people to improve the world, or whether it is simply to gather people out of it. If the purpose of God be to gather out of this world, then he has left the world as it is, to go on its own course until some other power be introduced. If the Gospel be a *translation* from death to life, from the power of the devil into the kingdom of the Son of God's love, if it delivers us from this present evil world, and makes us to be 'not of this world,' even as Christ is not of this world, then the world is left unchanged, unaltered, and will be so until God has gathered out his own, and Jesus comes, and the day of the Lord begins. There must be a new agency, a new power at work, even the presence and power of Jesus, the Lord, to destroy the enemies of God. The Gospel does

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not destroy God's enemies, it does not break them in pieces like a potter's vessel, it does not wound the head over many countries. The Gospel picks up poor, wounded, ruined sinners, bruised and wounded by the devil, and heals, and saves, and translates them out of this world. It is the power of God unto *salvation*, not to destruction."

V. PRESENT STATE AND PROSPECT OF THE WORLD.—Mr. Soltau said further: "Peace and safety are the very blessings that men are at this time eagerly seeking and desiring in this world. The politicians, the governments, the monarchs would give anything to obtain lasting peace, so that strife might come to an end. They are ready to sacrifice every principle, to break treaties, to enter into fresh alliances, to cast aside religion, if only they could accomplish universal peace. If any one could devise a scheme by which this might be obtained, he would be the greatest man of the day, he would be hailed as the greatest benefactor of the human race, and men would almost worship him. Men are dreading every moment some fearful outbreak of violence and bloodshed; they are dreading the bursting forth of national convulsions which shall ruin the commerce and prosperity of the kingdoms of Europe, and, therefore, they would give anything for fixed and permanent peace. And they shall have the peace they desire; they shall have their souls hushed into security by Satan. This world shall have its wish accomplished by the devil, because it will not have its peace from Christ. And when man congratulates himself, and his family, and neighbors, saying, We have got what we toiled for, we have obtained what we wanted; then comes the sudden instantaneous destruction, and they are caught in the midst of their music and dancing, and their delights and revelry. The mustering of the Lord's hosts from heaven will surprise them in a moment. This is the aspect of the Lord's coming to the world."

VI. THE STANDING OF BELIEVERS.—Mr. Harris said: "The difference between one man and another is just this: the one who believes the Gospel has death and judgment behind him; the one who does not believe it has death and judgment before him. Hear the Lord's own words, He who is the Amen: 'Verily, verily, I say unto you, he that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into judgment, but is passed from death unto life.' That is, death and judgment are already past as to the believer; he has met them both in the death of the Lord Jesus Christ upon the accursed tree, and, therefore, he no longer looks forward to death, but looks with joyous hope to the coming of the Lord Jesus Christ. A Christian can look round in a world of sin, and he can look inward on a deceitful and desperately wicked heart, and then looking to the cross and through the cross, can say, In spite of all, I have peace with God."

THE THREE RESURRECTIONS.

AN EXPOSITION.

1 COR. 15: 22–28.

THIS passage has been regarded as one of the most difficult. Accordingly, a vast amount of learned criticism has been expended upon it.

And yet no portion of the Sacred Word can be found more clear in its grammatical construction, more precise in its statements, or determinate in its teachings. This is affirmed of it as it came from the pen of the inspired apostle. The passage in our version is somewhat obscured, if not partially perverted. Hence, it has been made to declare what Paul never dreamed of inculcating. Preconceived opinions seem to have been the guide and the rule in most commentaries. How slow of heart to believe all that the prophets have written!

A literal rendering of the text would read thus: "For as by Adam all die, so by Christ all shall be made alive. But each in his own band; the first fruits, Christ; afterwards they that are of Christ at his appearing; then the last, when he shall deliver the kingdom to God, even the Father, when he shall have put down all rule, and all authority and power. For he must reign until he shall put all enemies under his feet. The last enemy to be abrogated is death. For he hath put all under his feet. But when he saith, All are put under

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him, it is clear that he is excepted who did put all under him. When, therefore, all shall be subdued unto him, then shall the Son also himself be subject unto him that put all under him, that God may be all in all."

In the verse preceding this passage, it is said: "For since by man, death; so, also, by man the resurrection of the dead." Hence, the meaning of what follows is clear. As by Adam all were subjected to death, so by means of Christ all are to be restored to life. It is to be borne in mind that Paul is combating those who denied the possibility of such an event; and in doing so declares this restoration to life to be coextensive with the ravages of death. All that have died, or shall die, die by means of Adam; so by means of the man Christ Jesus, all such, without exception, are to be restored to life. The same is taught in the Epistle to the Romans. Since, therefore, as by one offence condemnation to death came to all men, so, also, by one obedience a sentence of life came to all men. The parties affected by the offence and the obedience are declared to be the same, all men, the whole race, and that too without exception. This is clear from the terms used; "*eis dikaiosin zoes*," does not mean justification of life in the sense of forgiveness and acceptance with God, but simply a judgment of life, a reversal of the sentence of death. The whole race was subjected to death by means of one man, so by means of one the restoration to life is to be equally extensive. The apostle in the passage before us is hence treating of the resurrection of the dead universally; there is no limitation, and no reason for any.

But to guard against the inference that all must hence be raised to equal dignity, glory, and blessedness, the apostle is careful to state that each and every one will be raised in his own band, company, or division to which by his character and relations to Christ he properly belongs. To illustrate the subject, he gives us an example drawn from military life, the march of a well-appointed army. First, the commander-in-chief with his staff, after him in their place and order, one division; then another, the last division. But each and every man in his own company or band. This is obviously the figure used in the passage before us. There can be no doubt, if attention is given to the words as they stand in the Greek text,—in his own order, in his own *tagmati*. *Tugma* means band or company, and *to telos* was used to denote *the rear legion*, or troop. Schrevelius in his Lexicon quotes a case directly in point. Dr. Hodge concedes thus much. He says: "The word *tagma* is properly a concrete term, meaning a band, as of soldiers. If this be insisted upon here, then Paul considers the hosts of those that rise as divided into different cohorts or companies; first Christ, then his people, then the rest of mankind. First, the resurrection of Christ, then that of his people, then that of the wicked." But, strange to say, he, like Barnes, Henry, and others, opposes this view with great zeal. It cannot be that Paul meant what he so clearly expresses. Preconceived opinions cannot be given up. Hence, violence must be done to the passage, though it places the clear-minded apostle in the position of having introduced an example, by way of illustration, utterly inappropriate to his subject. Such was not the manner of Paul.

But why must the plain grammatical construction and meaning of the passage be set aside? Because it is claimed to be clearly in the gospels represented that there is to be hereafter but one resurrection. This is simply an assumption. There is no proof of it. The passage, "Marvel not, for the hour is coming when all that are in their graves shall hear his voice," and others of a similar nature, merely affirm that all shall be called to life again without any specification as to the time when; whether all shall be raised together or in separate divisions. No matter when, if all are finally raised these words will be fully verified.

Besides, the thing claimed is not only without proof, but against the clearest evidence. It is expressly declared that the dead in Christ shall rise first. Isaiah implies the same. Of the righteous dead, he says, "They shall live, together with my dead body shall they arise; awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall

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cast out the dead." Certainly the wicked cannot be included in this band, for they are to be shut up in prison and not visited till after many days. Christ implies the same. They that are accounted worthy to obtain that world and that resurrection from among the dead are to be equal to the angels and are to be the children of God. Obviously, the wicked are not to be found in this number, but remain in prison till after the many days are passed.

While the time intervening between the resurrection of Christ, and that of his people at his appearing, is not specified, yet we now know that it must reach near nineteen hundred years, if not two thousand. But the period to elapse between the resurrection of the righteous dead and the wicked dead, is clearly stated, if language can do it, in the last grand communication of the Son of God himself to man. After witnessing that scene of wonders as presented in the vision, the rising of the holy dead, John expressly declares, "This is the first resurrection." And, it is added that they not only lived but reigned with Christ a thousand years. Of the rest of the dead it is declared with equal explicitness that they "lived not again until the thousand years were finished."

One remark here, if this resurrection, as commentators maintain, is to be taken for a moral renovation, for a revival and prevalence of the principles of the martyrs, where then is there a particle of evidence that there is ever to be any resurrection of the dead? That principle of interpretation carried out sweeps all away.

Another reason urged why the passage under consideration must be turned from its legitimate construction and meaning is, that such expositors will have it that *to telos*, the end, the last, must mean the end of the world. Now, there is not in the Septuagint, or in the Greek of the New Testament, any such expression as *to telos tou kosmou*, literally, the end of the world, nor any expression resembling it. There is to be an end of this age, of this dispensation; but no end of the world, properly so-called. Instead, the "earth abideth forever." Of the sun and moon and all stars of light, it is said, "He hath established them to be forever; he hath made a decree which shall not pass." It is also affirmed in the most positive terms that no power can break his covenant of day and night, or disannul the ordinances of heaven. Besides, the covenant made with the earth at the time of the flood was for perpetual generations. At the time of the grand investiture of Christ and his saints with an endless dominion, it is said, all peoples, nations, and languages shall serve and obey him. When the seventh angel sounds, the kingdoms of this world become the kingdom of our Lord; and on the descent of the holy city, a symbol of the risen and glorified saints, the nations of them that are saved, are to walk in the light of it, and that forever. This supposed end of the world, or of the race, is hence a dream of Plato and Shakspeare. While the fashion of this world may pass away, the earth abideth evermore.

It is contended also that the word *tagma* cannot be applied to Christ, because he is not a band. But did not many of the saints that slept come out of their graves at the time of his resurrection. And who else were the captives to death, a multitude, as Paul declares, which he led captive when he ascended on high in the midst of angels and received and gave gifts to men? There has hence been one resurrection of the dead in connection with that of Christ. If so the term is most appropriately applied to him taken in connection with all the facts of the case. It is clear also that the resurrection of all the dead cannot be as claimed, contemporaneous; many, a multitude, having already been called from their graves.

Besides, the words used denote the times in a series of events, their order and progress. The following is a parallel case. First, the blade, afterwards the ear, then the full corn in the ear. Now, there would be just as much propriety in separating, then the full corn in the ear, and beginning with it a new sentence, as there is in detaching *eita to telos*, then the end, the last, from what precedes, and beginning with it a new period. *Apaski*, first fruits, *epeita*, afterwards, and *eita*, then, denote different times in a series of events of like character and order. First, the resurrection of Christ, and in connection with his that of many bodies

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of the saints that slept; afterwards they that are of Christ at his coming. The interval, as we now know, must be nearly nineteen centuries, if not more. Then the last band or company, which is elsewhere declared to be one thousand years after that of his people. Hence, the 23d and 24th verses constitute one sentence. Separating them into two distinct periods and interpolating a word besides, is putting asunder what God hath joined together. This is done in our version. The word "*cometh*" belongs not to the Greek. Most evident, then, it is, that *eita to telos*, then the last, the end of the procession, is a continuation of the sentence, commencing with the words, "But every man in his own *tagmati*," in his own company, and closes the series of times in the progress of the resurrection of the dead.

But the sentence is not yet complete. For *otan*, *when*, which immediately follows, evidently refers to the time described in the clause preceding it. It is at this period in the march of time, when the rest of the dead shall be raised, and the prisoners visited, and the final judgment had, that Christ will have accomplished the work assigned him at the time of his exaltation. He will then have put down all usurped authority and power, and ended the reign of death. It is then, and not till then, that he restores the sceptre which he received of the Father over other beings and worlds, while he retains that of our race forever. His mediatorial kingdom and reign can never end. "This man Christ Jesus, because he ever liveth, hath an unchangeable priesthood." By purchase the world belongs to him, and he is to rule over it through all ages. "The government shall be upon his shoulders; of its increase and peace there shall be no end . . . to establish it with judgment and with justice from henceforth, even forever." The same is affirmed both by Daniel and John. He shall reign the ages of ages. Accordingly, the kingly office of Christ, so far as regards our world and race, can never terminate any more than his priesthood can be changed. Hence it is, and may we not glory in the thought, that the Lord Jesus Christ will ultimately establish his kingdom on earth and commence his everlasting reign over a race redeemed, and that too, for perpetual generations; and, consequently, the time is coming when there will be of his subjects a multitude which no man can number.

Hence, in the passage under consideration, these things are clearly taught:

1. That by means of Adam, the whole race were subjected, by a judicial sentence, to death.

2. That by means of Christ all that die are, by a like sentence, reversing the first, to be restored to life.

3. That the time is coming when the reign of death will cease, and the race forever thereafter freed from its terrors and desolating march.

4. That those who are to be raised are to be separated into two grand divisions according to their character and relations to the "man Christ Jesus."

5. That the resurrection of the saints will be immediately on his second appearing, and as we now know, centuries after his own resurrection and that of those who came out of their graves at the same time.

6. That the resurrection of the rest of the dead is not to take place till a subsequent period, and though not specified by Paul, is elsewhere declared to be after the millennial reign.

7. That after this consummation, the Lord Jesus Christ, having fulfilled his commission and put down all enemies, will restore the rulership of other beings to the Father, while he retains that of our race forever.

Before closing, one word in regard to the method adopted to rid this magnificent passage of some of its plain teachings. It is by dismembering what is closely connected, and then resorting to conjecture for their meaning. In this way doubts may be thrown upon proof-texts connected with any subject of doctrine or duty. In this manner the Unitarian deals with the proof-texts that support the great doctrine of the trinity in unity, and the deity of Christ. In the same manner, those who deny the doctrine of atonement, the proof-texts by which they are supported. But surely such a method of treating the Scriptures is not handling the Word of God in all honesty, simplicity, and truth.

J. D. P.

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Special Contributions.

THE SEVEN-FOLD LIGHT OF THE HEALING DAY.

"Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be seven-fold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."—ISAIAH 30 : 26.

THERE are several senses in which this light of the healing day may be viewed. It may be taken both literally and figuratively. Taken in its literal sense, we are here taught that, at the period in the future, to which this text looks forward, there will be a restoration to the material creation of the long-lost brightness and beauty that originally adorned it.

None can doubt but that the paradise in which our first parents were placed was more beautiful than any part of our Earth now is. There were balmier airs, and softer skies, and sweeter flowers, and richer fruits than have ever since been found on earth. The roses that bloomed in Eden had no thorns upon them. The fruits that ripened there had no worm at the core. The sun did not smite by day, neither the moon by night. The trail of the serpent had passed over nothing. Everything was perfect there. Sin marred the beauty and dimmed the brightness of that happy state. But Jesus is to bring about "the restitution of all things." This text contemplates the time when this shall be done. Seven is the Scripture number to denote perfection. The seven-fold light of the sun and moon then denotes the perfection of beauty with which they will then shine. There is much of loveliness lingering through creation now, even amidst the ruins of the fall. These are but shadows of what shall be when Jesus makes all things new. Earth will be a restored paradise then, and the perfection of beauty which paradise presented will invest the whole material creation in that day. It is, as it was, gazing on the predicted brightness of that scene that Isaiah bursts forth in rapturous strains, addressing himself to the earthly Jerusalem, which will then be the centre of earth's glory: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee! The sun shall no more be thy light by day, neither for brightness shall the moon give light unto thee; but the Lord shall be thine everlasting light, and thy God thy glory."

Such, we take to be the meaning of this part of prophecy in its literal sense. It predicts the restoration to our world of the long-lost beauty and glory of its original creation.

But there is a figurative as well as a literal sense in which it may be taken. *Light denotes purity.* Seven-fold light denotes *perfect purity.* This will be a feature of the world's condition in the millennial state to which this text looks forward. Then "the wickedness of the wicked will be brought to an end." Then "the people will be all righteous." Then "holiness to the Lord will be written upon the bells of the horses,"—and "in every place incense shall be offered unto the Lord and a pure offering from the rising of the sun even unto the going down of the same." And where purity, like this, everywhere prevails in the earth, the figure will be realized which speaks of the light of the moon being as the light of the sun, and the light of the sun being seven-fold.

But light denotes knowledge as well as purity. And seven-fold light denotes perfect knowledge. This will be another feature of the earth's con-

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dition, in the day to which this prediction refers. Then the Lord will destroy the veil of ignorance and error now spread over all people. Then "the knowledge of the Lord shall cover the earth as the waters cover the sea." Then it will be no longer necessary for one to say to his neighbor, Know the Lord; for all will know Him from the least unto the greatest. Then we shall know even as we *are* known. Then the watchmen shall see eye to eye; and all the people shall be taught of the Lord, and great shall be the peace of the people. And when this is realized,—it will be true in reference to the perfect knowledge everywhere prevailing,—that the light of the moon will be as the light of the sun, and the "light of the sun sevenfold."

But light denotes happiness,—this also will be perfect in the earth, in the day when the Lord bindeth up the breach of the people, and healeth their wound. Then violence shall no more be heard in the earth; neither wasting nor destruction within its borders, but joy and gladness shall abound therein, thanksgiving, and the voice of melody. Then God will give to the dwellers on the earth "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." Then men will rejoice in the Lord, their souls shall be joyful in their God, for He will clothe them with the garments of salvation, and cover them with the robe of righteousness; for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth before all nations. And when the earth is seen basking in the beams of this perfect purity, this perfect knowledge, and this perfect happiness, how truly it may be said "the light of the moon is as the light of the sun, and the light of the sun seven-fold."

In conclusion: We see, from this subject, *how glorious is the destiny reserved for our earth!* God made it to be inhabited. He designed it to be, not a vale of tears, a den of lions, a desolate wilderness, a home of sorrow and sadness. He meant it to be the abode of peace, a mount of holiness, the glorious home of a happy and rejoicing people. But it has not been this yet. Has God's purpose then been set aside? By no means. Satan brought sin into the world and interrupted God's purpose. But that interruption will be only temporary. God will not be frustrated in his purpose. His solemn declaration is: "*My counsel shall stand.*" And as we belong to this earth, as it has been our birthplace, our home, our training-school for immortality,—it is a matter of great interest to us to know what the destiny of our planet is to be,—that its future is, not to be burned up and left a smouldering mass of blackened ruins, but to be purified by fire, and to become the glorious abode of a regenerated and rejoicing race, to be an eternal excellency, a joy of many generations.

This subject further suggests the great interest we should feel in the future advent of our Saviour. All that is bright and blessed in the coming history of our earth is connected with that advent. Satan will roam over the earth till then. The curse will lie heavy upon it till then. Sin and sorrow will darken and deform it till then. The coming in person of the Son of Man to our earth is the only thing that will bring these evils to a close. He will come to end the disorder and misery of the world and introduce the glory and blessedness that awaits it. It is *this* that will make His coming the true Easter, the day of the *great rising*. Then the dead in Christ will rise and enter on their promised portions.

Then the great day of blessedness, long promised to our earth, will dawn in glory on it. But the brightness of that predicted day will never begin to shine till Jesus comes. Well, then, should we long for His advent! Well may we "hope to the end for the grace that is to be brought unto us at the revelation of Jesus Christ."

Let us rejoice in the return of every advent season, for, as the years roll on, they hasten on the day when Jesus shall come again,—and when He shall come, the blessedness of the world will come with Him.

"As time departs, salvation comes;
Each moment brings it near;
Then welcome each declining day,
Welcome each closing year.

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Not many years their course shall run,
Not many mornings rise,
Ere all its glories stand revealed
To our transported eyes."

Then come, Lord Jesus, come quickly!

How solemn the inquiry which this subject suggests: What is our connection with Christ? His coming draweth nigh! Are we ready for it? Have we given ourselves to him? Are we identified with his cause? If he should come to-night are we prepared to meet Him?

R. N.

NOTE ON DANIEL XI.

You ask me who I think is that power in the eleventh of Daniel who will be troubled by "tidings out of the East and out of the North." At the risk of wearying you, I will tell you my views. The "him" of verse 44 is plainly the subject of verses 41–43. There might be a question, *grammatically*, whether the pronoun "he," verse 41, and in the last clause of verse 40, refers to the "King of the North," or to the great military power of verses 31–39. But, I think, that there is no doubt that it refers to the latter; for the object of the prophet is *not* to give the history of the "King of the North," but of the great military power of whom we read from verses 30, 31, and onward.

Now, it seems to me really very clear that the power referred to in all these verses is the Roman Empire; because the Lord Jesus prophesying of the destruction of Jerusalem by the Romans expressly quotes Daniel 11 : 31 in reference to their siege of that city (Matt. 24 : 15.) The power, therefore, of which so much is said in the latter part of this eleventh chapter must be the Roman, and as it reaches to the deliverance of Israel and the resurrection, Daniel 12 : 1, 2, *must* comprehend the history of the Roman power, whether under its sixth or seventh head, whether existing as the iron legs, or the divided ten toes of the great image.

Not to enlarge, you will observe in confirmation of this in verse 32, after mention of the destruction of Jerusalem, distinct prophecy: 1. Of the rapid propagation of the Gospel in the early centuries, "The people that do know their God shall be strong and do exploits." 2. In verse 33, a prediction of the prolonged persecutions under which God's people suffered for 300 years. 3. In verse 34, the "little help" which the Church received by the accession of Christianity to the throne in Constantine; the effect of which, as you know, was to popularize Christianity, so that, as we next read, 4, in verse 34, "Many clave to them by flatteries."

But I need not enlarge; you see the strong confirmation and solid consistency of this reference of all this to the Roman power. Now, as the commotions of verses 40–45 are referred to the time of the end, verse 40, it follows that they must be fulfilled in the *seventh* head of the Roman power; and that, too, after the "healing of his deadly wound." Hence the king who will be "troubled by tidings out of the East and out of the North," will be the last head of the Roman Empire, and as I still regard Faber's argument unanswerable, I am constrained to believe that that wounded, dead, but restored seventh head of the divided clay and iron Roman Empire is the French Emperorship; and that, therefore, the Emperor of the French, whether he be Napoleon III, or his successor, is the king spoken of as in power at the time of the end, and thus referred to in verses 44, 45, which last briefly intimates his utter destruction.

As to the persons or powers denoted by the kings of the South and of the North in verse 40, I think thus much is clear. As all the prophecy down to verse 36 at least, is all fulfilled, we know from history that wherever in the earlier part of the chapter they have been mentioned, they have denoted the powers ruling respectively over Egypt and Syria. Consistency imperatively demands the same interpretation here, that is, that they denote whoever may at the time of the end be sovereigns over those two countries; and therefore contain an intimation that at the time of the end Egypt and Syria will *not* be as now under one rule. If you have noted the progress of Egyptian politics for the last two or three years, you will see how such an issue is politically highly probable, and that before long: the Pasha is even now, by the last year's firman of the Sultan, independent in all but in name.

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I think with Elliott and others that the translation "push *at* him," in verse 40, is inaccurate. The Hebrew preposition elsewhere uniformly means "*with*," and the verb is in the Hithpáel, and should be translated *push for himself* with, that is, in union or alliance *with* the Roman; which then makes this a prophecy of an alliance offensive of Egypt with France eventually; another event of such probability already in the Eastern question, that Sir Henry Rawlinson in a public speech conjured England to be on her guard against such a calamitous event. On the next clause, "the King of the North shall come against him," some think the preposition should be rendered "to," or "unto," which it undoubtedly sometimes means; but I prefer to retain the more common *hostile* sense; only the event can determine certainly.

I am watching the telegrams with the keenest interest; that God is marshalling the hosts for the last great conflict I make no doubt, though the final issue may be a few years distant. S. H. K.

THE RETURN OF THE JEWS.

Methinks I hear the heavy tread
Of that unnumbered host,
From every peopled continent,
From every island coast,
Returning to the "promised land,"
With expectation high,
Joy animating every breast,
And brightening every eye!

The scattered tribes are gathering in,
A broad continuous train
Winding round the mountain slopes,
Or arid desert plain.
Long exiled from their "father-land,"
A wandering smitten race,
With swift elastic feet they come
To their old dwelling-place!

The "ships of Tarshish" shall unfold
Their white wings to the breeze,
While God's own hand divides for them
A pathway through the seas;
Restoring Israel's erring sons
To Israel's home again,
And breaking from each trembling limb
Oppression's loathsome chain!

On dromedaries sure of foot,
On Arab coursers true,
They press along the great highway,
Yet damp with morning dew;
While on the worn and polished rails
A thousand wheels are heard
Fleeter by far than Arab hoof,
Or wing of swiftest bird.

All moving to one central point,
One motive moving all,
Like doves returning to their homes,
They hear the Master's call.
The veil so long upon their hearts
His hand hath rent in twain,
For the "bugle notes of prophecy,"
Give no uncertain strain!

Again in queenly splendor robed,
Shall Palestina bloom,
And Sharon's royal rose breathe out
Its Eden-like perfume.
Again the lilies of the vale,
Their milk-white garments wear,
When He who praised their loveliness,
Messiah shall appear!

No longer Eschol's vineyards fair,
In barrenness shall pine;
No longer withered branches mar
The beauty of the vine;
But clusters of the purple fruit
To every bough shall cling,
That wine may grace the marriage board
Of our expected King!

Sahara's leagues of burning sand,
Her wild-waste wilderness,
With fresh perennial water-springs,
The traveller shall bless.
The lion tamed to gentleness,
Shall with the kid lie down;
While the infant, with a fearless palm,
Shall stroke the leopard's crown!

Again upon Mount Olivet
Messiah's feet shall stand,
And count the gath'ring worshippers,
As numerous as the sand.
Again shall David's son remount
King David's vacant throne,
And the sceptre of his righteousness
Shall rule the world alone!

Florence.

Wilderness, 1867.

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Selections.

PROPHECY.

While so many in this degenerate age seem to regard the study of prophecy as not only "uninteresting and unimportant, but improper, presumptuous and injurious," we have reason to rejoice that not a few are now rising up, of a very different spirit, whose fervent prayer often ascends on high—like that of the Psalmist of old, "Lord, open thou mine eyes that I may behold wondrous things out of thy Law."

It is proposed in this paper to dispose of a few objections which are sometimes urged against what is now coming to be largely insisted on by most of the students of the prophetic word.

An over-confident objector boldly asserts that "the days of miracles being past, it is worse than useless to be looking for these wonderful things for which the strict constructionists are so fondly longing." But this is merely begging the question? For what authority is there for saying that "the days of miracles are over?" Are we not informed in terms the most explicit though general,—in addition to the many stupendous signs and wonders specifically predicted,—that so marvellous will be the miracles performed on the restoration of Israel, that those formerly wrought shall "no more be remembered;" and that "the nations shall see and be confounded at all their might!" Surely, then, such objectors "do greatly err, not knowing the Scriptures nor the power of God." "Oh that God would speak," says the Patriarch of Ur, "and show them the secrets of wisdom, that they are double to that which is!" And, strange to say, many of those who thus discredit a literal construction of prophecy, under the pretext that miracles are forever ended, fully believe in that most stupendous of all miracles,—the resurrection and rapture of the saints,—for, few indeed are there, nowadays, of the Sadducean non-resurrection-school of Hymeneus and Philetus.

It is also seriously, however strangely, alleged in opposition to the study of prophecy, that in consequence of the inherent obscurity with which it is charged, "so little can be really understood, that it must necessarily be devoid of all practical utility." But has not this objection been urged by skeptics of every hue, in all ages, against the whole Bible? Never, however, was there a greater mistake. Such studies,—by acquainting the mind with the nature of the "things to come,"—even should they impart to us no tangible and satisfactory information, still give us a realizing sense of invisible things, strengthening faith, confirming hope, weaning us from earthly trifles and fleshly lusts, and securing a closer walk with God. No surer preventive of worldly-mindedness, frivolity, lukewarmness, and indeed all the fruits of the flesh, the allurements of the world, and the machinations of Satan, could well be devised than the elevating reflections enkindled by a knowledge of "the things that shall be hereafter." The soul-elevating influence of a knowledge of "the powers of the world to come," is peculiarly well calculated to invigorate the Church and restore it to its former state of purity, zeal, and efficiency. Let any one read the Bible with the confident assurance that the Lord really means what he says, and will perform what he promises; and if that blessed Book does not afford him a hundred fold more delight as well as a thousand-fold more information than all the productions of men, then let me be accounted both a simpleton and a knave. Indeed, what could possibly tend to cheer our pathway through this benighted world more than the illumination shed by the "sure word of prophecy that shineth as a light in a dark place till the day dawn, and the day star arise in our hearts."

To neglect the subject of prophecy, therefore, is to neglect the cause of one's own best interests and highest enjoyments; and of course involves no little culpability. For so unambiguously do the signs of the times indicate the near approach of "the time of Jacob's trouble," that however leniently the Lord may be dis-

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posed to wink at the ignorance and inattention of Christians of prior days, the farther neglect of this important study in the present day cannot but be regarded as culpable in a high degree. Not only are we encouraged by "the blessed Comforter," the divine Author of all prophetic communications, to take heed to prophecy, even to the visionary prefigurations contained in the most obscure of all the prophetic books, but are plainly admonished that "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things that are written in the book." (Rev. 22 : 19.) Now, if it be thus hazardous to *subtract* from the "words of the book of this prophecy,"—the apparently most unimportant and unpractical of them all,—how fearfully dangerous must it be to *neglect* the whole of it! And does it not look too much like *taking away* the whole of it when we thus ignore and virtually *nullify* it!

It is sometimes objected against the study of prophecy, that "its votaries are always in the skies!" Well, be it so. What better place is there for those who profess that their "citizenship is in heaven!" "He builds too low that builds beneath the skies."

It is also charged that "prophecy either finds a man crazy or leaves him so;" and that, too, when the student of prophecy indulges in no speculations whatever, "saying none other things than those which the prophets and Moses did say should come." But, surely, "whether they be beside themselves," as thus accused by Festus and other oppugners of prophecy utilized, "it is unto God;" and, seeing that no harm comes of it, but, on the contrary, a great deal of religious enjoyment, such puerile railings may well be spared, on the one part, and borne, on the other.

It is also charged upon those who give respectful heed to prophecy, that "sooner or later they become unsettled, both in the theory and practice of the Gospel:" but does not the prophet-apostle Paul (and surely he ought to be good authority), inform us, in closing his Epistle to the Romans, that, on the contrary, we are "*established* by the Scriptures of the prophets, as well as by the Gospel?"

It is objected by another that "the idea of saints in *spiritual* bodies mingling with men and women still in the flesh, during the future age, is so unnatural that it cannot gain (his) assent." But what of that? even should such a thing never gain *his* assent, either in time or eternity? Will *our* want of faith make the word of God of none effect, and change the *immutability of his counsel?* if, indeed, any such arrangement is decreed in the councils of heaven! But *who* maintains that there shall be any such "*mingling?*" Is there any such "mingling" between human beings now on the earth and the angels sent forth to minister to them that shall be the heirs of salvation, and encamp round about them that fear him? But be assured, that for glorified saints to reign on the earth or *over* it, as the passage really signifies, by no means implies what seems so much to shock the mind of this super-sensitive objector.

"Let us not peer into these things," says another objector, "for God in his good time will reveal them by his Spirit." But did he thus reveal and herald forth the former advent of his Son just before the expiration of the time so long appointed for his coming? Then why should he give us any farther explanation of the prophecies relating to the on-coming Advent, or of the accomplishment of any other prophecy whatever! Instead of thus waiting in supine indifference, are we not bound to imitate the examples of the worthies of old,—"searching diligently *what* or what *manner of time* the Spirit of Christ did signify when it testified these things."

The computation of prophetic periods,—and especially those bearing upon the coming of the Saviour,—is a subject which, perhaps, excites more opposition than any other topic whatever, arousing the most bitter prejudices and objections on the part of the opponents of prophetic interpretation. "Christ himself informs us," they allege with an air of assured triumph, "that of the day and hour of his coming knoweth no man, no not even the angels in heaven, neither the Son, but the Father only:"

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forgetting, apparently, the early period of the present dispensation at which this declaration was made, and the numerous oracles subsequently vouchsafed upon this subject. Though in truth no Bible student professes to know either the "*day* or *hour*," however plainly the "*times* and *seasons*" are revealed: and of such times and seasons the apostle Paul was assured that, while the worldling may be ignorant of them, the children of the light are by no means ignorant or unheedful. (1 Thes. 3:1–5.) Daniel "understood from books" the time of the first Advent; and *we* may also learn to compute the period of the second, if, like the prophets and apostles of old "we inquire and search diligently,—searching what or *what manner of time* the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow . . . at the revelation of Christ."

Many there are, perplexed by the antagonistic claims of rival schemes, and disgusted by the absurdities, inconsistencies, and extravagances of incompetent commentators, are conscientiously deterred from entering upon a subject apparently so hopelessly abstruse and inexplicable,—as if that were a sufficient justification for such neglect. For what subject would ever be examined, were that an accepted rule of action! Besides, the promised blessing is not made dependent upon our comprehension of them, but attention to them.

But most of those whose attitude is that either of indifference or of opposition to the claims of prophecy, take refuge under cover of the objection that "inasmuch as the views of the wisest and best of critics and commentators in all ages are so discordant and unsatisfactory, prophecy must necessarily be a subject too difficult for ordinary apprehension." But if this allegation be at all true in relation to prophetic subjects, is it not equally so in relation to *all* the contents of the Bible! a conclusion surely from which every rational mind will instinctively recoil; for what subject is there in the whole range of divine communications upon which sectarian commentators and interpreters have not disagreed, and palmed off speculations the most absurd and dangerous as well diverse and unsatisfactory! How diverse, unsatisfactory, absurd, and even injurious, for example, are many of the views advanced on such plain topics as the ordinances themselves,—the so-called "sacraments." If we wait for unanimity of sentiment in relation to any one oracle of eternal Truth whatever, before we give heed to it, never will it be heeded. But surely to make either prophecy or the student of prophecy responsible for the *non sequiturs* and fanciful interpretations of even the most learned of critics and interpreters, if given to speculation, is as unfair as it is illogical,—how much more unjust, then, to lay to their charge the wild vagaries and ridiculous crudities of mountebank interpreters, deluded speculators, and hyper-spiritualizing allegorizers!

DUTY RESPECTING THE ADVENT.

Let us consider for a moment the attitude which the Scriptures say believers should occupy with reference to the Lord's coming.

1. *Looking* for Christ: "Unto them that *look* for him shall he appear the second time without sin unto salvation." (Heb. 9:28.) "For our conversation," or citizenship, "is in heaven; from whence also we *look* for the Saviour, the Lord Jesus Christ." (Phil. 3:20.) "This," says Albert Barnes, "was the firm belief of the early Christians, and this expectation with them was allowed to exert a constant influence on their hearts and lives. It led them to desire to be prepared for his coming; to feel that earthly affairs were of little importance, as the scene here was soon to close; to live above the world, and in the desire of the appearing of the Lord Jesus. This was one of the elementary doctrines of their faith, and one of the means of producing deadness to the world among them; and among the early Christians there was, perhaps, no doctrine that was more the object of firm belief, and the ground of delightful contemplation, than that their ascended Lord would return." In perfect keeping with these remarks, we find Justin Martyr,—scarcely fifty years after the death of the apostle John,—saying to the Roman Emperor: "You see all sorts of men big with the hopes of His second com-

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ing in glory, who was crucified in Judea" Surely "the grace of God," when submitted to, as much teaches us to be "*looking* for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ," as it does "to live soberly, righteously, and godly in this present world." (Titus 2 : 11–13.)

2. Christians should be *watching* for Christ: "Watch therefore; for ye know not what hour your Lord doth come." (Matt. 24 : 42.) "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21 : 36.) "To watch," says Matthew Henry, "implies not only to believe that our Lord will come, but to desire that he would come, to be often thinking of his coming, and always looking for it as sure and near, and the time of it uncertain. To watch for Christ's coming, is to maintain that gracious temper and disposition of mind which we would be willing that our Lord, when he comes, should find us in. To watch is to be aware of the first notice of his approach, that we may immediately attend his motions, and address ourselves to the duty of meeting him. Watching is supposed to be in the night, which is sleeping-time; while we are in this world, it is night with us, and we must take pains to keep ourselves awake." "Behold, I come as a thief," says the Saviour, "Blessed is he that *watcheth*, and keepeth his garments, lest he walk naked, and they see his shame." (Rev. 16 : 15.)

3. We should be *waiting* for Christ. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that *wait* for their Lord," is the Divine injunction. (Luke 12 : 35, 36.) And it is said to the praise of the Christians of Thessalonica, "Ye turned to God from idols to serve the living and true God; and to *wait* for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." (1 Thess. 1 : 9, 10.) "And it shall be said in that day,"—when death is swallowed up in victory,—"Lo, this is our God, we have *waited* for him, and he will save us: this is the Lord; we have *waited* for him, we will be glad and rejoice in his salvation." (Isa. 25 : 8, 9.) "This is the day," said the sainted Baxter, "that all believers should long, and hope, and wait for, as being the accomplishment of all the work of their redemption, and all the desires and endeavors of their souls." "The Lord direct your hearts into the love of God, and into the patient *waiting* for Christ," was the prayer of Paul. (2 Thess. 3 : 5.)

4. Believers should *love* the appearing of Christ: "Henceforth," said the Apostle, "there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that *love his appearing*" (2 Tim. 4 : 8), "which," adds John Wesley, "only a real Christian can do." It is "a sure mark of a true or false Christian, to long for, or dread, this revelation." To say that we love the appearing of Christ, is one thing, and to do it is another. Whoever does it relies on Jesus as the true Messiah, and regarding himself as a "pilgrim and a stranger" on earth, he uses the things of this world much as a man would a suit of old clothes which he is compelled to wear till he gets a better one. His affections are placed on things above.

5. We should be *hasting unto* the coming of Christ. Hence the inquiry of the Apostle, "What manner of persons ought ye to be in all holy conversation and godliness, *looking for and hasting unto* the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Pet. 3 : 11, 12.) "The word *speudontas*, which we translate 'hasting unto,' should be rendered *earnestly desiring*, or *wishing for*; which is a frequent meaning of the word in the best Greek writers."—*Dr. A. Clarke.* "You must not only look for, not only believe that such a day will come," says Dr. Increase Mather, "but you must hasten to it; that is, by earnest desires, by longing wishes." The expression of Peter is very emphatic: it indicates our state of mind when we are anxiously desirous that anything should occur, and would greatly hasten it if we could; it denotes a state of feeling such as led St. Cyprian of the third century to speak of Christ as "he whose speedy

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coming we daily desire, whose presence amongst us we ardently long for."

6. Christians should *pray for* Christ's return. "Thus," says Dr. Mather, "Christ has taught us to pray, 'Thy kingdom come.' We must therefore pray for the day of judgment; for, the kingdom of Christ will not come in all the glory of it before that blessed day. And when we pray, 'Thy will be done on earth as in heaven,' we pray for the day of judgment; for then, and not till then, will the will of God be done on earth as it is in heaven. Then will the saints that shall come down from heaven in the New Jerusalem, do the will of God with as much perfection on earth as it is now done in heaven." (Compare 2 Tim. 4:1.) When, for the fourth time, the seer of Patmos heard Jesus say, "I come quickly," the joyous response of his heart was, "Amen, Even so, come, Lord Jesus." (Rev. 3:11; 22:7, 12, 20.) Shall we sin, therefore, if we catch the spirit of the seer, and say with "the seraphic Rutherford," "Oh, how long is it to the dawning of the marriage day! O, sweet Lord Jesus, take wide steps! O, my Beloved, flee like a roe, or a young hart, on the mountains of spices. Oh, that he would fold the heavens together like an old cloak, and shovel time and days out of the way, and make ready in haste the Lamb's wife for her husband?" No, no, if the soldier desires the cessation of war, the traveller to reach his home, and the bride the marriage day, well may the Spouse of Christ pray in the fulness of her heart, "O, that he that feedeth among the lilies would cry to his heavenly trumpeters, 'Make ready, let us go down and fold together the four corners of the world, and marry the bride!'"

As "anxiety" is defined by Webster to be "concern or solicitude respecting some event, future or uncertain, which disturbs the mind, and keeps it in a state of painful uneasiness," we of course believe that Christians "need have no *undue anxiety*" about the time of the Lord's advent; but when we find the Church urged to be "ready," "waiting," "watching," "looking for," "hasting unto," and praying for the Master's return, we as firmly believe that professed Christians generally "need have" a great deal more interest in the subject of the Lord's coming than now, in order to do just what the Lord requires of them.

But does not "the term *watch*, as employed in Scripture in reference to the second coming of Christ, imply something more than the mere act of gazing or standing in anxious expectation?" Undoubtedly it does, and who supposes the contrary? We hold to working and watching at the same time. Those who will say "in that day, Lo, this is our God; we have *waited* for him," are such as can add, "Yea, *in the way of thy judgments*, O Lord, have we waited for thee." (Isa. 25:9; 26:8.) The Christians of Thessalonica "*served* the living God," at the same time that they "*waited* for his Son from heaven" (1 Thess. 1:9, 10), and we are to exhort one another "*so much the more as we see the day approaching.*" (Heb. 10:25.) Instead of our proximity to the day of God being a reason for relaxing our exertions, it is the reverse. "If the letter paper is nearly full, we must crowd more writing into the space that remains; if the candle-light is nearly extinguished, we must work the harder ere it go out." So we believe and so we teach.—*Ad. Herald.*

Signs in the Moon.

The astronomical world is again perplexing itself about the moon. A volcano is said to be in active operation there. The crater called Linne has been lately observed to be obscured, and it is said that the same darkness was observed on this spot in 1788. This has of course given rise to much speculation.

Jews Receiving Christ.

The Bishop of Ripon says: In London alone there are now 3000 converted Israelites. The London Jews' Society can tell of 20,000 converts, of whom it is assumed that they are members of the invisible as well as the visible Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the Gospel.

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Editorial.

MILLENARIANISM IN GREAT BRITAIN.

AN OPPONENT'S TESTIMONY.

THREE volumes, of more than 400 pages each, meant to be a settler to the "colossal system of error—Millenarianism," have just fallen into our hands. We have read them with some degree of interest. Though very rambling and thin in their course of argument, and mostly a mere mass of voluble special pleading, they are written in a better temper than most books on that side of the house. The author also quite abandons most of the former grounds of attack, and seems to admit that unless the old weapons can be superseded by new arms, perhaps breech-loaders and needle guns of his own patent, the cause of Anti-Millenarianism is lost. But we feel quite sure, that the author has not yet found the kind of armament to vanquish or withstand the solid strength of Millenarian argument on the great controlling topics of our distinctive belief. "Our Gibraltar" is hard to take, after all. His volumes will, doubtless, be welcomed by many in search of something against us. They will also have the effect of encouraging some hard-driven and half-convinced people, to suspend their conclusions upon the subject, and to dismiss it as too doubtful to be pursued. But, really, there is nothing in these volumes on which it would be at all safe for an earnest mind to rest in a case of such serious issues. Many foolish, and extravagant, and conflicting things have, indeed, been said and done by people of very diverse minds, temper, and position, whom this author is pleased to class together under the general and undefined title of *Millenarians*. But the same method of argument would make out a far worse case for *Anti-Millenarians*, if grouped in the same way. He cites Origen's opposition to early Chiliasm, and claims that fanciful and oft-erring eunuch on his side. He is welcome to him. He is very particular, however, to say, that he is not to be considered an Origenist. But if he can legitimately accept Origen's Anti-Millenarianism without responsibility for Origen's heresies and rueful fancies, which we agree that he may in part at least, certainly he cannot logically load upon Millenarians indiscriminately all the absurdities, extravagances, and mistakes of every ignorant fanatic or learned crack-brain who has happened to assent to the doctrine of Christ's pre-millennial coming and reign. On the basis of this author's method of reasoning, Bossuet's *Histoire des Variations* is conclusive against Protestantism. Indeed, there is not a position taken in the entire three volumes, which can at all bear against the great central points at issue, which, if turned in the same style against Anti-Millenarianism, would not burden the authors of such books as his with responsibilities for errors, vagaries, and abominations, by the side of which "the colossal error of Millenarianism" would rate like an ant-hill to the Andes.

But we refer to these volumes of the author of "God is Love," not for the purpose of reviewing them, but to call attention to the statements they contain of the present status of Millenarians and Millenarianism in Great Britain.

There are many people, who seem to have an idea that these doctrines about the coming and reign of the Lord Jesus belong only to erratic sects, ignorant fanatics, and such as are of quite too low a standard of learning and social importance to demand respectful attention. It has been one of the favorite methods, in this country, of disposing of the whole matter, to set it down as one of those feeble things with which only uneducated and unbalanced people concern themselves. Such will, perhaps, be surprised to learn, from one of our most sprightly, determined, and zealous opponents, that for respectability, attainment, and every element of worth and Christian activity in those who accept and defend it, Millenarianism can claim as high a place, and is making as much dignified progress, as any other feature of the faith once delivered to the saints. Upon

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this point, we beg attention to a few quotations.

The author of the volumes before us says: "It so happens that a very large number of my most revered private friends, both among the clergy and laity, are as firm believers in the doctrine of a personal reign of Christ on earth, with his saints, as they are in any other doctrine contained in the Scriptures. I could name numbers among contemporary Millenarians for whom, as the result of personal intimacy with them, I not only entertain the most profound esteem, but would, in other respects, willingly and humbly sit at their feet. *They are alike eminent for the greatness of their talents—for their deep and sustained spirituality of mind—for their habitually close walk with God—for their exemplary conduct in the society and sight of their fellow men—and for their devotedness to the cause of Christ and of souls.* It is, indeed, to the fact that so many of my greatest Christian friends, *equally remarkable for their gifts and graces*, believe in the personal reign of Christ on earth, and in the other Millenarian notions which cluster around the personal reign as the great central doctrine,—that my attention has been called to the subject, and that I have been led to engage in its investigation."—*Pref.*, vol. 1.

"Though not sympathizing with those who hold Millenarian notions, I readily bear my testimony here, as I have done in my preface, to the great extent to which that class of views are now adopted. This is especially the case as regards the Church of England. Millenarians exist among the Independents, the Baptists, and the Presbyterians, but only to a very limited extent in either of these denominations, or in all of them put together, as compared with the progress it has made in the Church of England. But when we come to speak of the Plymouth Brethren, Millenarianism prevails to a far larger extent among them than in the national Establishment. In fact, among the Brethren it is all but universal. Millenarianism has made great progress during the present century, and is, at this moment, making greater than at any former period. . . . Millenarianism is spreading rapidly in nearly all parts of the country at the time at which I write. . . . And as Millenarianism is spreading rapidly, so it will continue to spread, unless those who take a different view of the question are more active than they hitherto have been in confronting it in the field of Scriptural conflict." Vol. 1, pp. 84, 85, 86, 114.

"It must afford some satisfaction to Millenarians, to find that *all* the Jews who embrace the religion of Jesus [there are many such in England], do become zealous supporters of the theory of our Lord's personal reign on earth.

"The interval of nearly twelve months which has elapsed since the publication of my first volume, has only served to convince me more than ever, that Millenarianism is spreading in all quarters with great and growing rapidity. [Not much to the credit of his first effort at least.] I hear much surprise expressed at this. . . . In the early part of the century it was hardly known. A very few believed in the personal reign of Christ . . . My own surprise at the fact of this rapid growth of what I regard as the Millennial delusion, is not so great as that of many other Christians with whom I meet." Vol. 3, *Pref.*, 10–13.

"Millenarians are most zealous, active, and unwearied in the propagation of their principles. There is a society, called the Prophecy Investigating Society, which for many years has been in active operation with that view. It consists of fifty members, all members of the Church of England, and also clergymen, with the exception of eight or nine laymen. The clerical members of this society are, in the majority of cases, men of eminence in the religious world; while the laymen are, in every instance, men of acknowledged piety and high social position. . . . Among the vice-presidents are the Bishop of Cashel, the Bishop of Ripon, Admiral Vernon Harcourt, the Hon. A. Kinnaird, M. P., and Captain John Trotter. . . One result of the labors of this society has been the publication of a series of volumes, consisting exclusively of sermons on prophetic subjects, in connection with Millenarianism. All of these discourses have been first delivered to one or more congregations; and, between the publicity given to the Millenarian views of the

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preachers,—most of them men of eminence,—in conjunction with the publication of the sermons afterwards, these views have become extensively known, and, no counteracting agencies being in operation, they are adopted by many of those to whom they are addressed." Vol. 1, pp. 114–117.

"In Ireland, as well as in Great Britain, Millenarianism has lately made considerable progress, and is still continuing to do so. A few years since a series of lectures was delivered in Dublin on the leading principles which constitute the Millenarian creed; and these lectures have since been published in a cheap form, and been extensively circulated. They were delivered by some of the ablest and most zealous advocates in Ireland of the personal reign of Christ." Vol. 1, p. 122.

"But, perhaps, the progress of Millenarianism during the last half century could not be more strikingly shown than by a reference to the number of books which, within the last twenty-five or thirty years, have been written in its advocacy, and in its defence from authors by whom it has been attacked. It would not be easy to specify the titles of such publications, or even to name their authors. I may, however, enumerate a few."

The author then proceeds to fill many pages with brief bibliographical and biographical notices of some of the leading Millenarian writers, such as Mr. Cunningham, of Lainshaw, "one of the ablest and earliest;" Rev. W. Anderson, of Glasgow, "a minister of the Gospel of considerable celebrity;" Rev. J. A. Begg, of Paisley, "regarded as the ablest Scotch clergyman who has written on the subject, except Dr. Bonar;" the late Duke of Manchester, "a layman of high social position, than whom no one attracted more attention;" Rev. James Cochrane, of Cupar of Fife, who "has done much to advance the Millenarian cause;" Rev. J. W. Brooks, for many years chaplain to Lord Fitzgerald and Vesey, and vicar of Clareborough and St. Saviour's, Retford; Rev. Mr. Burgh, of Dublin; Rev. Edward Bickersteth, "than whom none of his clerical contemporaries stood higher in the estimation of the religious world;" Rev. Walter Wood, of Ely; Rev. E. B. Elliott, A. M., fellow of Trinity College, Cambridge, "able, learned, and voluminous;" Mr. Charles Maitland, "author of 'The Church in the Catacombs;'" Rev. Capel Moleneux, whose volume "has gone through six editions;" Rev. T. R. Birks, rector of Kelsall, "son-in-law to the Rev. E. Bickersteth;" Rev. James Kelly; Rev. John Cox, of Ipswich, "a zealous advocate through the press, as well as from the pulpit, of Millenarian principles;" Rev. John Cumming, D. D., "with his great variety of information and fascinating style;" Rev. Dr. Wilson, and Hon. and Rev. G. Noel, both canons of Winchester; Rev. W. Brock, rector of Bishop's Waltham; Rev. H. Smith, Mr. George Ogilvie, Rev. William Trotter, of Scarborough; Rev. Dr. Leask, Rev. John Stevenson, D. D., vicar of Patrixbourne, Cambridge, Kent; Rev. W. Niven, of Chelsea; Rev. H. Shepheard, late incumbent of Custerton, Westmoreland; Hon. Somerset R. Maxwell, "brother and heir-presumptive to Lord Farnham;" Rev. B. Wills Newton, "formerly Fellow of Exeter College, Oxford," &c., &c. Vol. 1, pp. 123–137.

"With regard to Millenarian periodical literature, there is much more than might have been expected.

"Foremost in the list of periodicals specially devoted to the advocacy of Millenarian principles and the extension of Millenarian views, is the *Quarterly Journal of Prophecy*. It has now reached its fiftieth number. It displays an intimate acquaintance with prophetic subjects generally, and advocates the principles which it was established to promote with great ability. It is under the editorial management of Rev. Dr. Bonar, of Kelso. But, though conducted by a minister of the Free Presbyterian Church of Scotland, the majority of its contributors are clergymen of the Church of England.

"A new monthly Millenarian periodical, entitled the *Rainbow*, is under the editorial auspices of Rev. Dr. Leask, lately of Ware, Hertfordshire, but now of Islington. It has a number of able and zealous contributors, thoroughly conversant with the Millenarian question.

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"With regard to the *Christian Observer*, the monthly organ of the Evangelical party in the Church of England, established more than sixty years ago by Zachariah Macaulay, father of the late Lord Macaulay, and having among its earlier contributors, Hannah More, William Wilberforce, Mr. Simeon, of Cambridge, and other eminent men in the Church of England, I think I can clearly discern in its pages, more or less frequently, decided tendencies in the direction of Millenarianism.

"*Old Truths* is the name of another periodical that is chiefly devoted to the promotion of Millenarian objects. It is published quarterly, is ably conducted by Mr. Cox, of Ipswich, and ranks among its stated contributors the name of Mr. B. Wills Newton.

"Among weekly publications there are several which are avowedly the advocates of Millenarian views. . . . There is one weekly journal which does not belong to any particular section of the Christian church, which has become the advocate of Millenarianism. I allude to the *Revivalist*. . . . About two years ago, it came forward and did more openly what it had done for some time covertly, in the way of advocating Millenarian views." Vol. 1, pp. 138–141.

We feel greatly obliged to the author of "God is Love," for furnishing us so full an account of the present status of our cause in the United Kingdom of Great Britain, and should very much like to have a similar statement of the case on our side of the water. If Millenarianism is a "colossal error," it certainly has a colossal number of adherents, advocates, and defenders, who rank in all respects, and frequently *outrank* by far, the great body of its assailants. Some of the very best products on the subject of Biblical science and criticism which the world possesses, have been produced by Millenarians, and largely in connection with prophetic studies, or as the result of them. The author of "God is Love," evidently must realize that he has a big job before him in undertaking to cope with Millenarianism and its hosts. Indeed, his only hope "of its ultimate and not remote extinction," seems to ground itself on the "wild and extravagant views which are now more or less largely mixed up with it." But might we not argue the speedy extinction of Christianity itself on the same grounds? The man appears quite alarmed and in earnest. In his third volume he makes this appeal:

"As Millenarianism is making such rapid progress among all Evangelical denominations [thanks again for acknowledging us to be *Evangelical*], I would put the question to those who view the subject in the same light as myself, Whether they think they are acting in accordance with the dictates of duty in not adopting measures to arrest its progress?"

We have to announce in this connection, the appearance of a very able and valuable book from the press of A. Lloyd, No. 115 Nassau Street, New York, touching these important subjects. It is by Revs. John T. Demarest, D.D., and William R. Gordon, D.D., ministers of the Gospel in the Reformed Dutch Church. It is entitled "CHRISTOCRACY; or, Essays on the Coming and Kingdom of Christ, with answers to the principal objections of Post-Millenarians," 1867, pp. 403. It contains more light, and truth, and solid argument from Holy Scripture on Millenarian topics than could be found in a score of such volumes as those written by the author of "God is Love." Drs. Demarest and Gordon are first-class men, and thorough scholars, and their book is a valuable acquisition to the Millenarian cause, and to sound literature on the subject. Get the book, and read it; you will be well repaid.

WHAT OF THE NIGHT?

See Is. 21 : 11, 12.

IT is a remarkable and unprecedented fact, that, everywhere in Christendom, and from the very ends of the earth, the announcement is now heard: "The Lord is at hand!" Not yet (let it be noted), "The *Bridegroom* cometh;" but still, "The Lord is at hand!" Never, in the history of the world was the interest in this all-important and sublime topic so sustained, so wide-spread, and so universal.*

* Those who have not investigated the facts have no idea of the strength and universality of the tes-

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This is just what might be expected. The whole analogy of God's dealings with mankind shows, that at the approach of judgments, ample warning has always been given. We now hear only the faint beginnings. Ere long, amid intimations of another and fearful sort, and of a kind which it will be impossible to disregard or to mistake, the universal cry in the Church will be heard: "The Bridegroom cometh; go ye out to meet him!"

Meantime, the lamentable fact remains, that the great majority of persons pay no regard to the announcement; because, as they suppose, "all things continue as they were from the beginning of the creation" (2 Pet. 3:4), or else, "The Master will not come in person until *after* the Millennium." Yet, it is not the less true, that each passing month, and each fresh development, sheds additional light on the minds of the pious and earnest students of the prophetic word; to which, as commanded, and in duty bound, they are "taking heed." And thus, too, it is written, and foretold: "Hamaschilim jabinu." (Dan. 12:10.) That is to say: earnest and enlightened inquirers *shall* understand.

If we now inquire, what is the night spoken of in this prophecy? the answer is, what can it be, but the long season of sin and sorrow consequent upon the fall, and which will continue until the time of "the redemption of the purchased possession" (Eph. 1:14), by the mighty Goel, the Lamb that was slain; who is able to take the book, and to loose the seals thereof, and who will shortly do it, at his *parousia*.

Alas! it is *we* who are in the night! Yet we watch for the morning. But still more, for the Lord. For hath He not said: "Watch?" Yea, amen. "I wait for the Lord; my soul doth wait; and in His word do I hope. My soul waiteth for the Lord, more than they that watch for the morning: I say *more* than they that watch for the morning." (Ps. 130:5, 6.)

"The morning cometh." But, before it, the densest blackness of darkness, which such shall escape as shall be counted worthy, and shall stand before the Son of Man. But also, beloved, the *morning of our deliverance* first cometh, *before* the Great Tribulation, and with no night to follow it. For, to the earnest criers in the wilderness is addressed this cheering assurance: "When these things *begin* to come to pass, then lift up your heads, for your redemption draweth nigh."

"And also the night." Yea, truly, as a snare shall it come on all them that dwell on the face of the whole earth (Luke 21:35), when they shall be saying: "Peace and safety." (1 Thess. 5:3.) The world is ripening fast for the development of him who will be the embodiment of the boasted progress and enlightenment of the age. "Woe, woe, to the inhabitants of the earth and of the sea, for *Satan himself is coming down to you*, having great wrath, because he knoweth he hath but a short time." (Rev. 12:12.) Close at hand, following the resurrection and translation morning, is the night of The Tribulation, The Great One, when mankind shall riot in murders, in sorceries, in fornication, in theft. (Rev. 9:21.) When the satanic confederacy (Is. 8:12) shall be established on earth. When men shall make a covenant with death, and an agreement with hell. (Is. 28:15.) When the man of sin, the son of perdition, shall be revealed; who will oppose, and exalt himself above all that is called God, or that is worshipped; so that he, as God, shall sit in the temple of God, showing himself that *he* is God. (2 Thess. 2:4.) When as many as will not worship the image of the Beast shall be killed.

And who are "the *watchmen?*" The prophet, and his successors. Those who are appointed to search, and to warn, in the Churches. These have distinguished honor; but, also, great responsibility. Dare any of them, neglecting to search what, or what manner of time, the Spirit of Christ doth testify respecting the glory that shall follow (1 Pet. 1:11), omit giving "the meat in season," saying, My Lord delayeth His coming (Matt. 24:48, 49); or, even, begin to smite their fellow servants, and to eat and drink with the drunken? Dare any of them

timony brought to bear on this subject at the present time, in England and in Germany, as well as in this country, and in foreign mission fields. Witness that very able publication, "The Rainbow;" also, "The Last Vials."

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so neglect their plain duty as to be counted by God blind, and ignorant, and dumb dogs, that cannot bark, sleeping, lying down, loving to slumber; yea, greedy dogs that can never have enough; shepherds that cannot understand; all looking to their own way; every one for his gain, from his quarter; saying, "Come ye, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant?" (Is. 56.) Of such, Jesus says: "The Lord of that servant will cut him off from the privileges of the rest, and appoint him his portion with the unbelievers." (Luke 12:46.) Dare any of these watchmen run the risk of incurring the doom of him, of whom it was declared: "Because thou hast not given him warning, the righteous, turning from his righteousness, shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand?" (Ezek. 3.)

Observe how earnest the prophet is; and how, far from repelling the inquiry, as impertinent, or as referring to "vague and visionary speculations," he encourages the importunity of the anxious asker of the repeated question. As though he said: "If you are engaged in searching, or feel a disposition to do so, do it, by all means. Do not be discouraged, but come again and again. The inquiry is proper. Light will increase; and more information will be imparted from time to time, as fresh developments arise." Thus encouraged, beloved brethren, let us desire mercies of the God of heaven concerning those things in His prophetic word, which still look dim to our restricted vision. And if we, like Daniel, set our face unto the Lord our God, to seek by prayer and supplications, speaking and praying, and confessing our sins, why should not the Lord grant unto us, too, skill and understanding? At the beginning of his supplications, the commandment came forth. And we, too, are encouraged by the Divine declaration: "If any man lack wisdom, let him ask of God, and it shall be given him. But let him ask in faith, nothing wavering."

But why should the cry of those that long for the morning, and anxiously hail the watchman, come from *Dumah* and from *Seir*? Simply, because there is to be fought the battle of the great day of God Almighty, when all nations shall have been gathered together against Jerusalem. And not until that battle shall have been fought, with tabrets and harps, with the flame of a devouring fire, with scattering, and tempest, and hailstones (Is. 30), will the *visible* presence of the Lord usher in the millennial day. Hence the peculiar significance of the inquiry: "What of the night?" in coming from Dumah.

It must not be forgotten, however, that the Church, both living ones and the dead, will have been previously, and at successive intervals, removed from the earth to the Lord in the air. "We shall meet the Lord in the air." "Them that sleep in Jesus will God *bring with* him." (1 Thess. 4:17, 14.)*

Our readers are not, we trust, among those that are looking only for that thicker gloom which is to precede the dawn, but rather of that number, who, living nearer to the Rising Sun, shall hail an earlier morning, to be followed by no night: in that blessed city that hath *the* foundations, and the light whereof is the Lamb. We are not to look for the revelation of Antichrist; not for the confirming of the covenant with the Jews in unbelief; not for the dissolution of the Turkish Empire; not for the mighty revolution of the year-day seventh vial. No. We are "to wait for the Son of God from heaven" (1 Thess. 1:10), and to expect at any moment the Lord's thief-coming in the pavilion cloud. Unless we do, we shall be taken by surprise; for we know not (precisely) when the time is. And yet this surprise should not be;

* It is the striking difference between the secret and invisible presence of the Lord in the air, during His *parousia* (and the infliction of the judgments of the seals, trumpets, and vials), and His public and glorious appearing at the Epiphany, which completely removes many apparent incongruities and impossibilities in the Sacred Record. Aided by this light, each truth falls into its own place, and the one illustrates the other. That such a difference (as has been shown in our pages), exists, has been abundantly proved from the Word of God; for it is an unanswerable inference from not a few passages.

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for we, brethren, are not in darkness, that that day should overtake *us* as a thief. (1 Thess. 5:4.)

Whilst, therefore, the inquiry: "What from the night?" (or, as Luther's version gives it, "Is the night most gone?") concerns the whole world (for not until the manifestation of the sons of God will the creation be delivered from the bondage of corruption, from its groaning and travail, Rom. 8); it has a special bearing on the Church of Christ. "The morning cometh," for the watching, waiting, expecting ones, and their successors; followed by earth's last and greatest woes; and these, again, in their turn, by the light of that eternal morning, of which holy David spake; the morning when the sun riseth; even a morning without clouds; when the Sun of Righteousness shall arise, with *healing* in His beams.

Time's sun is fast setting,
Its twilight is nigh;
Its evening is falling
In cloud o'er the sky.
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom.

E. E. R.

EARTHQUAKE.

The "Malta Times," of March 14th, states that the recent earthquake has been felt at Smyrna, Magnesia, Adramiti, Aivali, the Dardanelles, Gallipoli, Constantinople, and the neighboring country. At Adramiti the ground continued to shake on the morning of the 8th. The "Levant Herald" publishes the following letter from Mytelene, March 9th:

"The very solidity with which the town was built has aggravated the disastrous effects of the calamity a hundred-fold, both as regards the loss of life and destruction of property. The most complete ruin has fallen upon the lower part of the town, where the earth literally opened and swallowed a broad belt of buildings right up from the sea to the slope inland. At this point, permanent subsidence of the ground has taken place, and the sea has accordingly encroached far into what, on Thursday afternoon, was one of the busiest parts of Mytelene. In fact, to sum up the disaster, more than half of our beautiful town,—the prettiest and most lively, perhaps, in all the Levant,—is a desert of ruins. The worst part of the calamity is, of course, the loss of life. As yet, we can only guess at the extent of this, but it is thought that from 800 to 1000 have perished, while as many more have been maimed and wounded in every way. Up till to-day, 120 bodies have, I hear, been dug out of the safer ruins; but how many may be buried under others which are too dangerous to be approached can only be surmised. Such of the houses as are still standing have all been abandoned, and the whole surviving population is now scattered over the hillsides and among the gardens outside the town—a few of them under such covers as they have been able to improvise, and the rest bivouacking without shelter of any kind. Any attempt to describe the scene would be useless. Heart-rending grief, panic, and confusion meet the eye on every side. Already the want of provisions is aggravating the distress, and only a speedy supply from Smyrna or the capital can avert great additional loss of life. One of the Austrian Lloyd's steamers and a French gunboat from Smyrna have landed a quantity of biscuit and some other stores; but, in all, not perhaps more than a day's food for the place. But not the town of Mytelene alone has suffered from this great calamity; it has scattered ruin and death throughout the whole northern part of the island. Hardly a village has escaped, and not merely property but life has been destroyed in nearly the whole. Molivo has been all but entirely demolished, and several hundred of its 6000 or 7000 inhabitants have, it is said, perished in the ruins. It is, in fact, no exaggeration to say that half the island has been laid waste, with a sacrifice of human life that may be reckoned by thousands. No such disaster has ever befallen Mytelene."

Thus the Saviour's words are fulfilling: "*And great earthquakes shall be in divers places.*" Such disasters have greatly multiplied within recent years. We may well believe that the end is near.

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The Prophetic Times.

Vol. V. JULY, 1867. No. 7.

Special Contributions.

OBJECTIONS ANSWERED.

BY REV. D. G. MALLERY.

It is said that "the Millenarian theory is nowhere in the Scriptures so plainly taught as to be clearly, unmistakably, and indisputably found."

I reply, "No; *nor is any other doctrine* so to be found in the Bible." What doctrine, that is not believed without the Bible, is found so "clearly and unmistakably" as to be *indisputable?* The plainest doctrines of God's word are disputed by Romanists, Unitarians, Universalists, and Antimillenarians, and each of these will say the same of each other and of us.

The doctrines of Chiliasm seem *to us* to be "so plainly taught" in Scripture that it is with us a standing wonder that they are not to all good and learned men "clear, unmistakable and indisputable." Still, we know that pious and wise men differ from us, and we should think it absurd to point to some one text, and say, "Here is my doctrine—dispute it if you can?" . . . . . .

Dr. Shedd says, "The Augsburg Confession expressly condemns" Millenarianism. This statement is directly the opposite of the truth. What the Augsburg Confession *does* condemn is the now prevalent notion of a Millennium of righteousness and good government *before* the Lord's coming. It condemns the notion of the conversion of the world under the present dispensation, the idea now regarded as orthodox, but one which Luther constantly condemned.*

The words of the Augsburg Confession are (translated from the German): Our churches

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* Luther says: "The older the world, the worse."

"How does Satan rage everywhere against the word! This I reckon by no means the slightest mark of the approaching end, viz.: that Satan perceives that the day is at hand, and pours forth his final fury."

"The world has grown very stubborn and headstrong since the revelation of the word of the Gospel. It begins to crack sorely; and I hope will soon break and fall on a heap through the coming of the day of judgment, for which we wait with yearning and sighs of heart."

"I do most earnestly hope (A. D. 1545) that these are the blessed signs of the immediate end of all things." "I ardently hope that amidst these internal dissensions on the earth, Jesus Christ will hasten the day of his coming, and that he will crumble the whole into dust."

"There is one consolation, that the day of judgment is quite close at hand."

"May the Lord come at once! Let him cut the whole matter short with the day of judgment, for there is no amendment to be expected."

"The judgment must needs be at hand, for what help is there for the world?"

"You will see that before long such wickedness will prevail, life will become so terrible to bear, that in every quarter the cry will be raised, God, come with thy last judgment."

Men "continue to rage and grow worse from day to day, which, indeed, is a solace to the weary soul, as it shows that the glorious day of the Lord is at hand. The world is given up to its own ways, that the day of its destruction and of our salvation should be hastened."

"God cannot, will not, suffer this wicked world much longer."

"Some say, that before the latter days the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine. Beware therefore of this delusion. . . For the cross must always be borne of us, for as much as the majority is always on the side of those who persecute the saints."

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"condemn those who circulate the Judaizing notion, that PRIOR TO THE RESURRECTION OF THE DEAD, the pious will establish a separate temporal government, and all the wicked be exterminated;" or (translated from the Latin), "They condemn those who circulate the Judaizing notion that *prior to the resurrection of the dead the pious will engross the government of the world*, and the wicked be everywhere brought under."

Is it not the common doctrine of the times in which we live that "prior to the resurrection of the dead, the pious will engross the government of the world?" Is not this what we hear from pulpits and platforms, at missionary and tract anniversaries, at inaugurations of telegraphs and railroads, on occasions of commercial treaties and new inventions of artillery and gunboats, and all the other devices of civilization and religion by which the world is to be converted? Is not this what we hear when invited to aid the missionary work on the one hand, or on the other to enter the field of politics, and vote for "good men" (*i. e.* our party), so that by conversions here, and by Christian magistrates and legislators there, the time may be hastened when, "BEFORE THE RESURRECTION OF THE DEAD, THE PIOUS WILL ENGROSS THE GOVERNMENT OF THE WORLD?"

Whose doctrine is it that the Augsburg Confession denounces; ours, or that of Dr. Shedd, and those who expect a millennium before Christ comes?

Once more, says Dr. Shedd, "The Westminster Assembly ignores the hypothesis utterly."

Well, Dr. Duffield, a Professor at Princeton, has lately preached the Moderator's sermon before the Presbyterian (O. S.) Synod of New Jersey, in which he undertakes to prove that the doctrine of the Premillennial Advent is the doctrine of the Westminster Confession and of the Bible. Set the argument of the one Professor against the assertion of the other, and then let us see for ourselves.

The Westminster Assembly was "composed of 10 Lords, 20 Commoners, and 121 Divines; Episcopalians, Dissenters, Independents," and it was as true in those days as in ours—"Many men of many minds."

The Confession was, therefore, necessarily a *compromise*, so that a full statement of a disputed point is not to be expected. That large numbers of the members were Millenarians cannot be denied, although they failed to get their doctrine clearly into the book, though Robert Bailie says they were very "troublesome" in the Assembly. This Robert Bailie, Principal of the University of Glasgow, one of the members of the Assembly, and a strong Antimillenarian, wrote to William Spang: "The most of the chief divines here, not only Independents, but others, such as Twisse [the Moderator], Marshall, Palmer, and many more, are express Chiliasts." No wonder that Bailie found them "so troublesome among us."

But if they did not get all they wanted, they did get enough to show that the Assembly did not hold the modern theory that Christ will not come for many centuries. They forbid us to say the time is far off, as well as to fix a time near, but teach, contrary to the prevailing theory, that He may come at any moment. What they do give us is this: In the Shorter Catechism we are taught to pray, not only for the present "kingdom of grace," but "that the kingdom of glory may be hastened." In the Larger Catechism, this is explained thus: "We pray that Christ would hasten the time of his second coming, and our reigning with him forever." Our opponents will not find much Antimillenarianism in that. The Confession reads: "As Christ would have us to be certainly persuaded that there shall be a day of judgment, &c.; . . . so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come, and may be ever prepared to say, Come, Lord Jesus, come quickly." If this is not, indeed, fully what we could wish, it is at any rate perfectly in accord with our doctrine, as far as it goes, and wholly at variance with the doctrine that we do know that he shall not come in our lifetime, nor for many centuries after we are dead.

It is objected that the Millenarian doctrine "involves a vast amount of fanciful, if not sensuous, interpretation of the Scriptures."

Alas, how easily this charge can be retorted,

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word for word. Since the time when Origen began the allegorizing, spiritualizing mode of explaining,—or explaining away,—the plain words of Scripture, what sad and wild fancies have taken the place of interpretation! All the heresies on the rationalistic side have sympathized with the "spiritualistic" mode of interpretation; all efforts to get rid of the miraculous in the Bible, all frittering away of the doctrine of the resurrection, all low views of the sacraments, all rejecting of them as "sensuous," and lacking in "spirituality," and a thousand things besides. No Chiliast can be found with the slightest sympathy with, or respect for, or tendency towards, the rationalistic side in any of the controversies of our day. They have their faults, doubtless, but not in that direction, and if some of them have been indiscreet, and foolish, if you will, it will not be difficult to find equal folly in individuals of the opposite party.

It is also sometimes thought that Millenarian doctrine "lies directly in the way of all earnest, zealous, continuous effort for the conversion and salvation of the world."

Although, indeed, those who hold this doctrine do not expect the salvation of *the world* by the present means, and so are not disappointed or disheartened by the slight success in that direction; still their doctrine does not "lie in the way of earnest, zealous, continuous effort for the conversion and salvation" OF MEN. Because no past generation, for these eighteen hundred years, has been converted, and because we have no hope of converting the whole of the present or any future generation, does not hinder us from the most earnest and zealous efforts to accomplish the conversion of the largest number of individual men.

We believe that "preaching will be successful;" that it will "accomplish that whereto it is sent," and will "prosper in the thing which God pleases," and so will not indeed convert *the world*, but will be "a witness to all nations," and will "call out of the nations a people for his name." Now, in these 1800 years, not one nation, tribe, city, village, has been converted to God, and the skeptic turns triumphantly to you, and shows the Gospel to be a failure, if your theory is correct; but under the Millenarian doctrine the Gospel is a perfect success to-day, since it was intended only to "accomplish the number of the elect," and introduce the kingdom. Since this age will close, and the coming of the Lord occur as soon as the last of the elect—the Gentile complement—is gathered in, we are encouraged in all missionary and evangelistic effort by the hope that one more soul or a few at least may complete the number, while you have 1200 millions of unconverted men, putting the brakes on your Gospel chariot, and disheartening even the warmest friends of missions. We have only to gather in Christ's "little flock" of the elect, which any day may complete, and so bring in the time when the kingdoms of the world shall become the kingdoms of our Lord, and you, after 1800 years of effort, have more heathen on the earth than there were at the first advent.

I am here reminded of Dr. Shedd's remark about the Belgic Confession,* which, he says, teaches "that the time [of the Second Advent] is unknown to all created beings, and that it will not take place *until the number of the elect is completed.*" Now, so far as appears from this remark, this may be our own doctrine, for we believe and teach the very words of it, still knowing that the elect of this dispensation are but very few compared with the immense multitudes who are to be converted during the dispensation of the kingdom. And therefore we are always praying in the words of the English Liturgy, that "God would speedily accomplish the number of his *elect*, and hasten his kingdom."

And I think we are prepared to stand the test of a comparison with Antimillenarians in the matter of "*earnest, zealous, continuous effort for the conversion and salvation*" of men, in the matter of self-denial and self-devotion, from those first three centuries of almost universal Chiliasm, when its hope sustained against

* If Dr. Shedd's book of wide margins and large type had been published by Beadle as a "dime novel," and not been made so pretentious by much paper and huge type, no one would ever think of quoting from it as authority. A few more *blanks* would very greatly improve its worth.

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all trial, down to the days of our easy-going Christianity, when one can hardly tell the difference between a Christian and the more respectable men of the world.

We are content,—since our doctrine is accounted a hinderance to earnest evangelistic and missionary labor,—to count numbers on the mission field, where Millenarians are in the majority, although they came from a very small minority of Protestant Christendom;—we count not, indeed, Romish missionaries, who are to a man and by Church-law Antimillenarians. The only men, it is said, in one of the largest theological seminaries, who are pledged to the foreign field, are Millenarians.

IS THE EARTH TO BE DESTROYED?

Such is the prevailing impression in the church. The most of Christians believe that the earth is to be totally consumed by fire, and sustain this opinion by a reference to 2 Pet. 3. But does the Apostle make any such statement? Let us see what he does say. He is arguing against those who scoff at the Lord's second coming. They ground their infidelity on the statement that they can see no indications of any such coming, "for since the fathers fell asleep, all things continue as they were from the beginning of the creation." In other words, they believed, as many nowadays do, that the laws of nature are so unalterably fixed, that there can be no deviation from them by any possible agency; and that, therefore, the coming of Christ, and the judgment, and the changes necessary upon it, were out of the question.

The Apostle denies their assertion. He charges these unbelievers with wilful ignorance of the fact that the world has once been overthrown by water, and therefore that it is possible to overthrow it again.

He then gives the manner of its first overthrow. In verse 6, he says, "The world," which is equivalent to "the heavens that were of old, and the earth," of verse 5, "the world that then" (at the time of the flood) "was, being overflowed with water, perished." Verse 7, "But the heavens and the earth which are now" (*i. e.* the world), "are kept in store, reserved unto fire against the judgment and perdition of ungodly men." The Apostle states that the destruction that is to overtake the world, is analogous to that which formerly overtook it, the agency only being different. As the world perished *by water* in the days of Noah, *so* shall it perish *by fire* in the day of Christ. But how was that? Did the water cause the earth's particles so to dissolve and melt away, that its place could not be found? No. Then, we are not to expect that the fire will produce any such effect. The earth being overflowed, "perished." It was not annihilated, but perished. Its former appearance and condition was much changed, its inhabitants perished, its cities were destroyed, its old landmarks were obliterated, so that when Noah stepped from the ark, it was on a new world, its heavens were now serene, and its earth changed, and the Apostle says that the two destructions are analogous; as was the perishing by water, so must be the perishing by fire.

Without entering into the question as to how far this destruction will extend, whether beyond what is known as the apocalyptic earth, and referred to in Rev. 16 and 18, or to the whole globe; without considering this question, the present object is to show that St. Peter did not intend to teach that the material earth was to be so consumed by fire, that it would disappear from the heavens as a lost star. On the contrary, his analogy teaches the reverse, and in verse 13, he further guards against any such impression. In the preceding verse he has been telling us of "the heavens being on fire," and dissolving, and of "the elements" melting "with fervent heat." But in this verse he speaks of them as still existing. He calls them, indeed, "new heavens, and a new earth;" but he is careful to tell us in what their *newness* consists, in "righteousness," "wherein dwelleth righteousness."

To make St. Peter teach that the destruction that is to come upon the earth at the appearing of the Lord, is to be of such a character as to blot it from existence, is to place him in a position of antagonism to all other writers of the inspired volume. It is to make him contradict himself. In Acts 3: 19–21, he speaks of the second advent of the Lord as "the

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times of refreshing," "the times of the restitution of all things." This does not look like the annihilation of the earth; but accords with the language of his Epistle, that there shall be "new heavens and a new earth, wherein dwelleth righteousness."

It is the wicked, and their wicked works upon the earth, that will be consumed. This was the case in the days of Noe, so shall it be in the day of Christ. But the earth shall remain. Its curse shall be removed. Its blessing shall be restored, "as God hath spoken by the mouth of all his holy prophets since the world began." "Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing. God shall bless us; and all the ends of the world shall fear him."

B. B. L.

AN EXTRACT AND REPLY.

LONGFELLOW'S POEM ON THE JEWISH GRAVES AT NEWPORT.

PRIDE and humiliation hand in hand
Walked with them through the world where'er they went;
Trampled and beaten were they as the sand,
And yet unshaken as the continent.

For in the background figures, vague and vast,
Of patriarchs and of prophets rose sublime,
And all the great traditions of the Past
They saw reflected in the coming Time.

And thus forever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead.

But, ah! what once has been shall be no more;
The groaning earth in travail and in pain
Brings forth its races, but does not restore,
And the dead nations never rise again.

A REPLY.

And hast thou then forgot,
Proud Gentile, in thy scorn,
That Israel's Strength repenteth not?
Not of thy race, earthborn,
To vow and not fulfil;—
His charter standeth still,
Ay, firmer than the rock;
"The mountains shall depart,
And the strong hills remove,
While Israel of Jehovah's heart
The constant love shall prove."
He *has* been trodden down
Like mire beneath thy feet,
The refuse of the town,
The sweepings of the street;—
It was but for a moment—
'Twas God's short day of wrath,
He shall arise more potent
Than in his palmiest youth;
This "worm" shall "thresh the mountains,"
Shall "beat them into dust"—
Refreshed by living fountains
Of Faith, and Hope, and Trust.
And Gentile hosts shall tremble,
And costly offerings bring,
And meekly take the yoke
Of Zion's conquering king.
Yes—like a Hebrew book
Shall the world's history read,
Backward to Eden days
The grand, old Prophets lead.
Back from her death and woe—
Back from her toil and strife—
Back to her early glow
Of Peace, and Joy, and Life.

ADA.

RELIGION IN GERMANY.

REV. T. V. MOORE, D.D., in a letter from the Wartburg to the *Central Presbyterian*, writes: "It is exceedingly difficult to say what the exact religious condition of the German mind now is, for it has so few fixed elements. Rationalism—the perverse ingenuity that was applied to Scripture to make it teach heresy and infidelity—has died out greatly, but it is because these men really do not care what Scripture teaches enough to apply this ingenuity to it. Pantheism, which is nothing in many minds but a cold and dreamy mist of materialistic Atheism, is the belief of a sadly large number of educated Germans. It is true that there are a great many earnest, evangelical Christians; but they are in a minority, especially in the universities, which control the active mind of Germany. And I find among the evangelicals a great deal of Millenarianism; and the second coming of Christ is the great feature of the Gospel that swallows up all others with them."

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Selections.

THE SURE COMING.

BY REV. WILLIAM NEWTON.

"The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance."—2 PET. 3 : 9.

THE great theme which these words bring before us has its own strongly-marked division lines of thought. And there is no such thing as a clear comprehension of that theme, except by following those lines in the order in which they naturally occur.

I. *The Promise here referred to.* "The Lord is not slack concerning His promise." What promise?

The context must guide us here. And by it we find that the Apostle had just been saying that, "in the last days there should come scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"—*i. e.* of His *second* coming. They did not believe in it. Indeed, they ridiculed the idea. It was absurd; and there was not the slightest indication of any event of the kind. The sun rose and set, the seasons came and went, and everything moved peaceably onward, without a single sign or portent of such a stupendous event as the second coming of the Lord.

The Apostle notices these cavils. He does not deny the peaceful operations of the works of God; but he reminds these scoffers of the great historic catastrophe of the old world. There was no sign or portent to warn the people of its coming. The inhabitants of the earth had no more faith in *that*, than these scoffers had in this. They ridiculed it as much. For one hundred and twenty years Noah preached to them of the certain coming of the flood. But they believed him not. Doubtless, the wise men of the day assured the people there was not the slightest danger of such a thing! I make no question that their philosophers *proved* it could not possibly occur! Indeed, it was absurd to think of it.

Nevertheless the flood came, and they perished in it. So it will be again. God does not forget His promise. He holds His purpose still. If He *seems* to delay, it is only seeming to us, because of the littleness of our field of vision. It is as if the Apostle had said, We men, we creatures of a day, think that God forgets; but He does not. His periods of action are not like ours. Centuries are His stepping-stones. He moves over a thousand years as we do over a day. And a day and a thousand years are equally lost in Him. He holds on to His designs, and in His own good time He will bring them all to pass.

This is the substance of the Apostle's reply. Then follows the text; then a positive assertion, that "the day of the Lord *will come*." Then some of the results of that coming, as to the present order of things, and then the inspiring words, that "we, *according to His promise, look for a new heavens and a new earth, wherein dwelleth righteousness.*"

The New Testament links itself to the Old. St. Peter calls back to Isaiah. And we, nineteen centuries after the Apostle has gone to his rest, take up their united testimony from the mouth of Jehovah himself, who says, "Behold! I *create a new heavens and a new earth; and the former shall not be remembered nor brought to mind*" (Is. 65 : 17).

In bodily form Christ shall come again in glory, as He was transfigured on the Mount. The earth, that sustained His cross, shall be bright with the splendor of His many crowns. Our rebel world, in one respect, the sheep that had lost itself in the wilderness, shall be brought back to its sinless sisterhood of worlds, to wander away no more. The blood of Jesus is on it, and there shall come a day when it shall be cleansed from every trace of sin. It is part of "the *purchased possession*," and shall be "to the praise of the glory of His grace." O! the outburst of that joy that shall greet it on the summons of its Great Restorer, as He brings it back redeemed and purified, the abode of righteousness and peace forever.

I submit, brethren, He *has* promised this. I put it to you, that in these two forms of it we

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have the promise referred to in the text. I think that an honest handling of the Word will permit us to say no less. Beyond doubt He has undertaken to bring this much to pass. He has engaged that the present order of things, with the disturbing forces that sin has introduced, shall not continue. He has circled it round with his decree, that it shall come to an end. The Father hath put the times when it shall be done away in His own power. And the Church below enters by faith into "the patience of Christ," in glory above. He is there "*expecting* till His enemies be made His footstool." He is waiting, looking for, the time. And His ransomed Church "waits" for the same event. It is the pole-star of her hopes. She lives looking for it. One desire animates both.

And this counsel of Jehovah comes to us, not incidentally, not with here and there an allusion to it. It is not to be wrung out of unwilling passages by a forced and unnatural exegesis. I take you to witness, *it covers the entire field of revealed truth.* No words could state a truth in a more utterly unqualified way than the Apostle Peter does this, under the full influence of the Pentecostal Day. He tells us that Christ is to remain in session at the right hand of the Father. How long? "Until the times of the restitution of all things, *which God had spoken by the mouth of all His holy prophets since the world began.*" Said I not well, brethren, that the phrase is a singularly comprehensive one? The burden of every prophet sent into the world is the glorious results that are to follow the second coming of our Lord.

And what *is* restitution? Let us see.

There stood before our Lord a man with a withered hand. His will no more controlled it. It hung, dry and shrivelled by his side. But when the Saviour said to him, "Stretch forth thy hand," he doubted not. He urged no plea of want of power. He offered no excuse. He simply took Jesus at his word. He stretched it forth, and the record is, "his hand *was restored, whole as the other.*"

Now, *that* is restitution. It is not compensation. Not giving one thing for, or instead of another thing. It is just *restoring that thing to its former state.* Restitution to this man was not giving him something *for* his hand. It was giving him his hand back again just as it was at first. If anything is taken away, restitution is bringing it back again. If anything is broken or disordered, restitution is healing that breach, and removing that disorder by restoring the harmony of the parts.

And this is God's counsel as to our earth. And "the times" in which this shall be done, are "the times of the restitution of all things." Sin shall be banished; wickedness uprooted out of it. It shall be the abode of righteousness forever. He will bring about a "restitution of all things." They shall be restored to their first estate; brought back to the condition in which God pronounced them "very good." They shall be in perfect harmony with His thoughts concerning them. And lest unbelief should slight this message of His grace; lest prejudice should blind our eyes, or deaden our hearts to its power, He makes it the burden, the keynote of all that His prophets have uttered. No one of them has come into the world without adding *his* part to the great truth of the boundless blessings that are to follow the second coming of the Lord. The *accomplishment* of it all He reserves to Himself, as indeed he must have done, if it is ever to be accomplished at all. But His promise is ever before Him. Christ shall come again to earth. Once He came in great humiliation, as a sacrifice for our sins. He will come again in power and great glory to enter upon the full results of that sacrifice. And when those results are fully attained, wrought out, developed, we shall look upon the "*new heavens and the new earth, wherein dwelleth righteousness.*"

And this, in its fulness, is the promise of the text.

II. *The appearance of delay attending it.* And this—I mean this *appearance*—is assumed as an objection, in the minds of men, by the denial which the Apostle gives it. "*The Lord is not slack* concerning His promise." Men are always impatient of results. They are ever repeating the demand of old, "*Let Him make speed, and hasten His work*, that we may see it. The child is but forecasting his future char-

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acter when he disturbs the earth around the newly-planted seed to see whether it has begun to grow. Haste rules on every hand. How few there are that ever learn to wait. The mass never do. Here and there, through the ages, one great character does. And whenever you find this, you find an element of real greatness. He does not *see* results. But he has put into operation a principle that will produce them. And he is content to abide his time. Littleness is ever in a hurry. It is only true greatness of soul that knows how to wait.

Now, in all the works of God, this seems to be a ruling idea. As they seem to us, how tardy His movements are! How slowly they advance! The seconds of His time—Oh! how they spread themselves out over our life! Illustrations of this press upon me. The material universe abounds with them. In the Word of God they meet you at every turn. The scheme of Providence presents them everywhere. You cannot go where they are not. So that it has passed into a proverb, "*The mills of God grind slowly; but they grind exceeding small.*" And what is this but the haste of men, charging the providence of God with delay, apparent indifference, neglect, while the sober thought of men, as they read the volume of history, denies the charge?

And yet this same *appearance* of delay rises into view everywhere. As a matter purely of His electing love, He called Abrraham out of his own country, and gave him the land of Canaan for him and for his seed forever. But did Abraham ever enter on its possession? Nay. There came first the dark story of Egyptian bondage "*for the iniquity of the Amorites is not yet full.*" And so, seeing every sin, and with all power to punish every sin, God calmly waited, while men blindly abused His mercy, and rejected His authority, and multiplied their abominations, until the land spewed them out. But, under the Covenant of grace with Abraham, neither he nor his seed has as yet had possession of the land. *It all lies in the future still.*

So, when God is preparing the individual man for some great work, how slow the process! How long he seems neglected! What connection did there seem to be between the shepherd-life of the fugitive Moses, feeding the flocks of his father-in-law for forty years "in the backside of the desert," and Moses the deliverer and lawgiver of his people? Nevertheless the question was answered, when God brought him forth, and set him on his work. The Man and the Time met then, as they always do, when *God* moves. So it was with Paul, so with Luther, so with Washington, so with all our truly great characters. I think God prepares His choicest jewels among men, much as he does the diamond—deep down in the bowels of a dark and hard estate. He heaps mountain difficulties upon them. He pours floods of trial over them. Long years He works them in the laboratory of adversity. They seem neglected, thrust aside, forgotten. Are they so? Was Paul? was Moses? was Luther? was any one of God's chosen instruments? *Never.* They were only being prepared for their work. And who remembers the earth's gloomy caverns, when the diamond is flashing before him? Or regrets the darkness of their trials, when he sees the graces of the Spirit shining on the chosen instruments of the Lord's work?

So with our theme. Men look on and see no sign of change; nothing whatever to indicate the near approach of the coming of the Lord. And they say, *He is slack concerning His promise; He means not what He seems to say.* And from the pages of His Book they look out on the world. And all things seem as they were. And the sun pursues his course; and the moon and the stars look down with peaceful smile; and seasons come and go; and no outward portent speaks of such a change. And men who would be the first to quail before it, scoffingly ask, Where is the promise of His coming? And the nineteenth century calls back to the first, and derisively asks the same. And men grow bold in sin. And wickedness stalks unblushingly abroad; and corruption sits down in the high places of power; and the greed of gold rules on every hand; and the civilization of the day fosters the desire of men to be independent of God. And science spreads a thousand snares for luxury and love of ease; and "because iniquity abounds, the love of many waxes cold."

It seems to us a long and weary time that

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sin and crime defiles the earth. Turn back the pages of history! How thickly stained with blood! How unequal the contest between might and right? How often has downtrodden innocence cried out in agony of soul, *Is* there a God that sees and hears? Why sleeps His thunder? And through centuries of oppression the suffering Church on earth has taken up the cry of the souls beneath the altar, "*How long, O Lord, how long?*"

And God sees, but avenges not. And He hears, but no sign of deliverance is given. Is he then slack concerning His promise? Is He behindhand in it? Does He delay? No, brethren, no. He knows it all. He hears every groan, sees every pang, notes every tear. All come up in remembrance before Him. His purpose, foreordained and declared, runs through them all. Nothing is a *hap*, or comes by chance here. His silence is not neglect. His seeming delay is but the biding of His own time. And, by all events, as they arise, He is building up, beneath the floods of man's sin and folly and crime, the strong foundations of His everlasting kingdom. By and by the clouds will rise, the floods be gathered to their own place, and the dry land of His eternal purpose appear. O! the wonders of the counsels of God, as the revealing day shall disclose them.

And yet we are not left wholly in the dark here. The text affords us an answer to the question:

III. *What is the cause of this seeming delay?* And I say "*seeming*," because the text will not allow a stronger word. God does *not* delay. He is not behindhand with His promise. If "a thousand years" are but as a day with Him, it must be that there shall be this seeming. Nevertheless it is not delay; and even this would not have existed but for the cause named in the text. "The Lord is long-suffering; not willing that any should perish, but that all should come to repentance."

There is nothing, as it seems to me, so powerfully adapted to move the heart of man, as the thought of a long-suffering God. For that, with the knowledge of every sin, and all power to punish every sin, He should still forbear, and follow the sinner with the ministry of ceaseless blessings, is a thought altogether out of and beyond the range of ours. A finite being would visit for the wrong. Only the Infinite would so put restraint upon Himself as to pass it by, in order to bring the sinner to repentance. And, therefore, this trait in the character of God is brought out altogether by the work of Christ. It is but another tribute to the power of His cross! He can bear long with the sinner, because Christ has died for our sins. He can pardon every sin through Christ's atoning blood. And so He can look on every transgression. He can behold His creatures erect the head and defy the living God, and let the rebel live. For however high his iniquities may arise, the cross of Christ rises higher still. "The blood of sprinkling" has a voice beyond them all. O! it is a divinely glorious witnessing, which the long-suffering of God gives to the atoning work of Jesus! He beholds the iniquities of the universe spread out before Him; but looking on the sacrifice of His beloved Son, He bends the almightiness of His power within the circle of His long-suffering love. All earth's sin comes up distinctly before Him. It cries out against us before God. And when every element would leap forth to destroy; when the lightning would blast, and the earth open her mouth to consume, and the floods would rise, and the fires would waste, and pestilence come forth to its work of death, Jesus erects His cross, and God can be long-suffering because the Saviour has died! He therefore "*waits;*" waits,—O! ye sons of men listen to the heavenly word,—"*to be gracious!*" He would not that any should perish. He would have all come to repentance. And so He follows us with ceaseless blessings. He plies us with the message of His word. He woos us by "the still small voice" of His Spirit. He knocks for admission to our hearts. Nay, He "*stands at the door* and knocks." "*At the door,*" as one against whom it is closed; "at the door," as one desiring to enter; "at the door," in the fulness of His long-suffering love. O how great is His goodness! and His love, how past finding out!—*Western Episcopalian.*

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THE APPROACHING CRISIS.

ALMOST every one will admit that some great crisis is approaching. It bids fair to be a crisis which will try the foundations, first, of all institutions, and, finally, of all religions. A test is about to be applied which none but the firmest will endure.

Turkey is the first brought to trial before the world, and may we not say before heaven? The foundations of Mahometanism appear about to be shaken in this present year. Will they stand the test? Italy is on her trial too, though the preliminaries are not so far advanced. We boasted that we had set her free, modestly overlooking the French campaign in Lombardy, and the sacrifice of many thousand French lives, while we sat over the fire, counting up our money. In gratitude, Italy should become Protestant, and join us against the world; but in stronger gratitude—the gratitude of self-interest—she will join France against us; and, disgusted by the selfishness of Protestantism and the errors of Romanism, she will become simply atheistic. Her trial begins when once she has begun her crusade against the Turks. The madness of ambition will be followed by the madness of rebellion against God. Spain is also rapidly drawing near to the point of her trial. A revolution in Spain, and one particularly ferocious, is expected almost at once. Spain will unite with Portugal, and the King of Portugal is son-in-law of the King of Italy. Spain, Italy, and France, will then be in alliance, and Gibraltar will be demanded as well as Malta. This will be a further advance in the tumult of the age—another wave of the revolutionary tide. That Spain is on her trial no one can doubt; and that the Bourbon government will be overthrown seems certain (and almost instantaneously); and then Spain enters in as a member of the grand Catholic-Infidel league—France, Spain, Austria, Hungary, and Italy, if not even the Southern States of Germany.

Austria, too, is on her trial. She is drawing closer and closer to France. The "Vials" said this *last* year, and the public press is saying it *this* year. She is determined, if possible, to be avenged to the uttermost on Prussia. She is carrying on her preparations for war with unrelaxing energy, and has just this moment taken a step of the utmost importance. Austria has made up all her differences with Hungary; and she has so thoroughly gratified the Hungarian people that they have come forward, unasked, to place their army at her disposal. A braver nation than the Hungarians never existed. Of powerful frame and dauntless courage, they constitute a nation of soldiers; men fit to be depended on in every case of danger or desperation. This whole military people is now devoted to the service of Austria—against all comers—but assuredly against Prussia. Austria is doing well her part in the preparation of the great crisis, and the grand Catholic league. Out of the crisis we may expect her to come as the ally and vassal of France; and hereafter, one of the ten kingdoms of the beast. But what a league will that be, when all Catholic Europe shall be united as one man, and under one man, against the powers of Protestantism and the North. Prussia will then be put on her trial, and so will Germany; and we may soon witness a conflict between Popery and Protestantism—between North and South, which will have no parallel except in the wars of the Titans, or the battle of the rebel angels. Prussia and Germany will indeed be on their trial, and mankind will look on in breathless suspense, ready to bend the knee, and to worship the conqueror—whoever he may be.

The conqueror of the crisis. Ah! the conqueror of the crisis—who is he? The Napoleonic dynasty is, above all things, on its trial. Is it to stand or fall—to triumph as Charlemagne himself, or to sink into the laggard sleep of the Carlovingian kings? Some great Napoleonic crisis is at hand. Things can no longer remain as they were. France has been humbled and baffled, both in Mexico and on the Rhine. Mexico can be borne, since it is far too remote to be defended; and had it been as near as Algeria, the United States would not have dared to say a word. But the Rhine question and the power of Prussia are vital subjects. They strike cold to the heart of every Frenchman. Every man in France is anxious

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for a war with Prussia—even Thiers, the enemy of Napoleon, cries out for an increase of the French army, because he knows that a Prussian war is unavoidable. In a word, France is bent upon a German war, as a point essential to its own existence; and can we doubt that the Emperor is equally bent upon such a war, as essential to the Napoleonic name—as the act which is to fix or to unfix his dynasty? This question is the most important of the age, unless we except the fall of Turkey. The fall of Turkey is more directly a prophetic event; but a war on the Rhine would, in itself, be far more perilous in Europe. For this great and paramount conflict, every preparation is being made with feverish impetuosity. We see the grand era opening in the distance. We see, afar off, its million warriors moving to the field. We see the dark columns of its infantry, and hear the tramp of its cavalry. We see every arsenal of France and of Central Europe alive, night and day, with all the toil and fervor of innumerable workmen; each man dreading lest his own country should be hindmost in preparation, and fixing his eye upon the progress of the antagonist. Above all, we see the whole of France suddenly roused up from its lethargy of peace, and as mad for war as in the flaming summer of the first revolution. We see the fate of the Napoleonic race depending on one stroke. Strike home, and the dynasty is fixed; strike feebly, and it is lost! No war has ever yet approached in interest that war which seems impending on the Rhine. It is not an ordinary war, but a duel of empires. The antagonists are not men, but empires; and the issue is not the death of a man, but the death of a nation and a dynasty. Such a duel has never been fought before, when we consider the deliberate steps of the preparation, and the obstinate valor of the combatants. The Persians were so enervated that they were conquered before they had fought. Rome and Carthage contended for a great prize, but they contended on a puny scale—a few thousands on each side. France with Austria and Hungary—perhaps Italy and Spain; Prussia with Germany—perhaps Russia; each with one fixed indivisible object, like some golden crown of victory—the empire of half Europe, or of all. A million of men under arms on either side, and all of them valiant warriors. This will be a duel without a parallel. Will it ever be fought? None can positively say; but all can see that it is the most probable of events; and it is an event which, united with the fall of Turkey, would open the way for the fulfilment of immense prophecies. Should Napoleon gain the day, the prophetic cry will resound from all the globe, "Who is like unto Napoleon—who is able to make war with him?" And that will be the war-cry of the beast. (Rev. 13.)—*Last Vials.*

THE BLESSED SERVANT.

"Blessed is that servant whom his Lord, when he cometh, shall find so doing."—MATT. 24: 46.

THE signs of the times impress upon us the idea that our Lord's coming draweth nigh.

It becomes us, therefore, to inquire: What is that state and conduct by which his people are to prepare to meet him? "So doing" implies a conduct corresponding with the character in the preceding verse: "a faithful and wise servant;" to support which requires, particularly in ministers of the word (here alluded to in the first instance) a zealous attachment to Divine truth—a diligent attention to the improvement of our own minds—a practical concern for the welfare of our dear and intimate connections—zeal and activity in the cause of God—and a life of general usefulness in our respective spheres of duty. It is for every talent to be employed—for every virtue to be in exercise. In our families, to be teachers and patterns of righteousness; in the church, faithful to our engagements; and in the world "ready for every good word and work." Let us then consider the blessedness which will await such a character at his Lord's coming. He shall be safe in all the dangers and judgments which attend his coming: "no evil shall come nigh his dwelling." The confidence which he shall feel in the divine protection; abiding under the shadow of the Almighty. He therefore "shall not be afraid for the terror by night, nor for the arrow that flieth by day"—he shall stand in the Judgment—and not only be acquitted, but justified at the awful bar: and

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finally, he shall receive from his Judge the reward of grace promised in the Gospel, and enter upon eternal life and happiness: "Come, ye blessed of my Father, enter into the kingdom prepared for you from the foundation of the world."

The proper improvement of this subject is pointed out by our Lord himself. "Therefore, be ye also ready!" If such be the blessedness attending a state of preparation, it can require no further arguments to induce us to prepare.

Editorial.

"CROAKING."

THERE are people who characterize our exhortations to make ready for the nearing judgment by this unsavory word. They seem to think it enough to apply unfavorable epithets where they run ashore with arguments. We have only to reply, if they can afford it, we can.

"Ah, yes," say some, "but is it not true that your view of things gives a cheerless air to life, throws a sombreness upon earthly enjoyments and pursuits, takes away one's zest and interest in the affairs of the world, and requires that we should be so peculiar and different from other people?" But suppose it were even so; what then? What does the Word of God say on the subject? We read in 1 John 2:15, to this effect: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The great mischief to the souls and eternal prospects of men is, and ever has been, that this life is *too* attractive; that its pleasures and pursuits absorb and enlist them too much, and that its gaudy flare and empty vanities fascinate, bewitch, and delude to everlasting ruin the great majority of mankind. Something is needed to break its charms; to help men overcome its sorceries, and to sink its deceitful blandishments to the just level of their worthlessness and danger. And at best, what is it? "The world passeth away, and the lust thereof." (1 John 2:17.) And this life, of which people would be so tender and provident, what is it? "It is even a vapor, that appeareth for a little time, and then vanisheth away." (James 4:14.) There is nothing in all that earth can give us that is not as transient as the morning cloud. It was but yesterday that we were born into it, and to-morrow we leave it. And the very things that please the most, are reached only by the fewest, and are touched by none but they instantly crumble and disappear.

From the stars of heaven, and the flowers of earth;
From the pageant of power, and the voice of mirth;
From the mist of the morn on the mountain's brow;
From childhood's song and affection's vow;
From all, save eternity's endless day,
There breathes but one record—"PASSING AWAY."

Why should we, then, be so concerned about the cheer and glitter of these perishing shadows? And why, above all, should we permit them to argue us out of a reception of God's literal truth, and out of the hopes and abiding blessedness which fidelity to it alone can give? Oh, let us beware how we set aside the revelations of God, because of the obscurations which they throw over earth's dazzling unrealities!

But, it is not true that this doctrine of a returning Saviour, daily to be expected, is all sombreness. It may draw the check-reins hard upon worldly gayety. It may be a flame-armed angel in the way of the devotee of fashion, pleasure, and earthly fortune. It may speak only disaster to the wicked and their hopes. But, to him whose heart is right with God, it is a spring of light and gladness, which no earthly adversities can obscure, and no mere earthly good for a moment equal. From the time that the first promise of a coming Redeemer was given to the penitents of Eden, it has been the highest, holiest and most abiding joy of God's people, in every age, and in every variety of human estate. It was a well of consolation to the patriarchs. It refreshed the weary souls of the pilgrim tribes more than Horeb's timely waters. It was the chief inspiration of the glad

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songs of the prophets. It is held up as "the blessed hope" in all the writings of the Apostles. And it has thrilled the hearts of the saints with happiness, for which some cheerfully resigned kingdoms, suffered the loss of all things, and gave their bodies to the fires of martyrdom.

It is the common confession of those who have fully embraced it, that Christianity never appeared to them so precious, the breadth and grandeur of the Gospel so luminous, the Christian calling so exalted, the joy of faith so rapturous, until they learned to believe and realize these Scriptural presentations of the return of Christ without sin unto the salvation of them that look for him. Hath not the Saviour himself also given it as a subject to make believers look up, and lift up their heads, and exult in it as their very redemption? (Luke 21 : 28.) Was there a higher note of joy struck in the heart of John, even amid the glory of his wondrous visions, than that which received utterance in the prayer, "Even so come, Lord Jesus! Come quickly!" And what saith the earnest-minded writer of "The Saints Everlasting Rest?" "The thoughts of the coming of the Lord are most sweet and joyful to me, so that if I were but sure that I should live to see it, and that the trumpet should sound, and the dead arise, and the Lord appear before the period of my age, it would be the most joyful tidings to me in the world." And whose heart does not thrill to the prayer of the great master of English song: "Come forth out of thy royal chambers, O Prince of all the kings of the earth! Put on the invisible robes of Thy imperial majesty! Take up that unlimited sceptre which Thy Almighty Father hath bequeathed Thee; for now the voice of Thy Bride calls Thee, and all creatures sigh to be renewed!" It is, then, a satanic error, nothing less, which would have people think that the doctrine of the near coming of Jesus is fit only for the lips of croakers and misanthropes. It may, and must needs be, distasteful to this world's self-deifying philosophy; but it is the joyous and precious truth of God. It may put the extinguisher upon the flame of earthly hope, around which the moths of darkness gather in disastrous jubilee; but it lifts the doors of the morning, whence the Sun of Righteousness ariseth with healing in His wings.

SIGNAL BELLS.

The year past stands out prominently, with prophetic waymarks, indicating the rapidly approaching close of the age. It has not disappointed the expectations of prophetic writers. During its course, all the general signs of the times have increased in intensity, and were greatly multiplied. But, yet, two prominent events, in particular, project from the chain, like Mont Blanc and the Jungfrau. These are, the successful laying of the ocean telegraph, and the final decay of the temporal power of the Pope, to which we may add the results of the Austro-Prussian war.

The nations of the civilized earth are now brought within speaking distance, and into almost instantaneous communication. Astounding result! which, if foreshown, thirty, or even twenty years ago, would have been pronounced necessarily miraculous. A merchant in London sends, in the morning, to San Francisco for a cargo of goods; and, before night, he hears that the shipping of it has commenced! From the middle of the Atlantic Ocean comes the news that the snapped cable has been fished up from the oozy bottom. Two hours after it is brought to the surface, all the world knows of it! In this splendid achievement we have a noteworthy specimen of the manner in which the seeming mountain difficulties connected with some of the declarations of the holy prophets will disappear, when the time shall have come. Take an illustration from the eleventh chapter of the Revelation. It is there implied that as soon as the two witnesses are slain in Jerusalem, it shall be known in the whole world. This was a standing joke with scoffers. But the difficulty has vanished: no one would *now* venture to deny the possibility of the fact stated.

Strange perversity of the human heart, to "believe in all unbelief," and yet call in question, neglect, or scoff at, the word of the Living God! The diurnal and annual revolution of the earth are not according to the evidence of the senses; yet no intelligent man rejects the

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proof. But concerning heavenly things men are incredulous, and are, still, asking, in the midst of the clearest proof, "Master, we would see a *sign* from thee;" or, "What *sign* showest thou, that we may *see*, and believe in thee?" To which the Lord replies: "Can ye not discern the signs of the times?" Nor would it be a wonder if, once more, he were to sigh deeply in spirit: for the Jews still require a *sign*, and the Greeks still seek after *wisdom;* but we preach Christ crucified.

The fact is, the means of instant communication are necessary for the condition of things described as in existence just before the coming of the Lord. And, now that these means which, but a short time ago, could not even have been guessed at, have been so remarkably provided, the inference is not difficult, that the culminating point is no longer distant.

The gradual loss of the temporal power of the Pope, reaching its crisis in 1866, in the withdrawal of the French bayonet props, is just what might have been expected from the intimations in the Sacred Scriptures; and it is in accordance with the confident anticipations of the ablest Millenarian writers, and others. However incredible it might have seemed a while ago, all comes, now, as a matter of course, in the events of the day; so that few persons give a second thought to the significant fact that the triple crown has disappeared. But think of what the Pope *was;* how he smote the people with a "continual stroke;" how he made the earth to tremble, and did shake kingdoms, and put his foot on the necks of emperors. How he persecuted the Waldenses, the Albigenses, the Bohemian Brethren, and the martyrs of the Reformation, to death. His temporal power lasted just 1260 years: and we find this doubly true, whether we reckon from A.D. 533, or from A.D. 606.

Surely, this pregnant occurrence, that stands out so prominently in the history of the church, will be followed by uncommon developments. And if the periods have now run their symbolic course in years, may we not look soon for the literal fulfilment in days?

Nor must it be overlooked that this great event demonstrates that there is truth in the view taken by year-day interpreters,—though, indeed, but an adumbration of what is coming; and this is a matter of the utmost consequence, as all but beginners in prophetic studies very well know.

From independent investigation and comparison, various persons have arrived at the conclusion that many prophecies have double fulfilment, and some of them even more. These fulfilments are cumulative; the last being the proper one; and those foreshadowing ones that precede, being more or less dim, fragmentary, and inchoate. We have not space to demonstrate this, but merely refer to Joel's outpouring of the Spirit, as an instance. There is a double fulfilment of the periods: one in years, and symbolical, the other in days, and literal. And if this is so, it stands to reason that one should begin when, or soon after, the other ends. No one can trace the events of history since the time of our Lord, as shown by Elliott, or by Skeen, to be foreshadowed in the seals, trumpets, and vials, regarded as *symbols*, without being impressed with the coincidences. To stop here, however, would be a great mistake. It is very evident, both from the literal accomplishment of past predicted events, and from the plain statements themselves, that the judgments will transpire literally, as described. Why not? No one can answer.

A special significance in this remarkable verification of the year-day interpretation is found in the fact that it follows, absolutely, that we are living under the sixth year-day vial, which began to make itself felt in the Greek rebellion, more than forty years ago. All things in the world portend a mighty political revolution (the earthquake of the seventh vial), which everybody now looks for as a matter of course! But, *before* it takes place, we are told: "Behold, I come *as a thief!*" Could anything speak more plainly?

Thus we see that the stripping of the Pope has wider bearings than those connected with the Papal system. Are we not, then, admonished that the Master's *parousia* is very near, and that He *may* come in this very year, 1867. Surely, the time is fulfilled, and the signs are seen; and not only will the kingdom of Heaven

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once be set up on earth, and God's will be done on earth as it is in heaven; but, also, the kingdom of heaven is *at hand.*

From the exceeding significance of the final loss of the Pope's temporal power in 1866, just as writers on prophecy had long since prognosticated, we might, also, naturally expect that the twin wicked-one—the Mahommedan False Prophet—would totter to its fall, about the same time, seeing its rise was almost simultaneous with the Papal apostasy. And such seems to be the prospect. The insurrection of the Candiotes, and of the people of Thessaly, and other Turkish provinces, appears to inaugurate, or pave the way for, the expected fatal blow. Besides, nothing but the mutual jealousies of the European Great Powers have preserved the integrity of the Turkish Empire until now. Its prolonged existence is a standing wonder.

If the vision of Nebuchadnezzar holds strictly true in all its details (as we have every reason to believe it does), then the boundaries of the territories of the ten predicted confederated kings and their Leader must fall exactly within the limits of the ancient Roman Empire, which reached its utmost expansion in the time of Trajan. It is hence very interesting to note, in connection with the recent Austro-Prussian war, and its unexpected developments, how the domains of the Catholic powers are dividing off to unite within the ancient Roman limits. The independent power of Austria is broken, and, with it, her political and religious prestige. There is no cohesion between her provinces. And they make claims incompatible with the general interest. The consequence is, that Austrian influence, more especially in Italy, and in favor of the Pope, is utterly gone.

At the close of the wondrous summer campaign, everybody expected a complete Germanic Confederation, under the regemony of Protestant Prussia; but it is worthy of note that all her accessions of territory and allies are without the Roman Earth; the ancient boundary line of which extended from the mouth of the Danube (including Dacia on the north bank—which comprehended Wallachia and Moldavia, Bessarabia, Transylvania, and a part of the Bannat), along its whole right, or south, bank, to the neighborhood of Regensburg, or Ratisbon, in Bavaria. Thence it followed pretty nearly the line of the wall of Probus to the Rhine (not far from Heidelberg, or Worms), and thence by the left, or western, bank of the Rhine, to the sea. *All this part of Germany stands aloof;* and even of Hesse Darmstadt Prussia has, thus far, only seized a small part. *Southern* Bavaria, and the greater part of Wirtemberg and Baden, fall within the Roman line.

Reasoning from the same data, we might expect the formation of five kingdoms in the East, and the confederation of the countries of the West into five. Already Greece has fallen off from Turkey, and Belgium from Holland; and Algeria has again risen into importance, and belongs to France. For the same reason, sooner or later, we may look for the separation of Ireland from Great Britain. Austria—whatever she may gain elsewhere—will probably eventually lose Bohemia, Moravia, and the greater part of Hungary, except that which was included in ancient Dacia; whilst France will get Belgium, and the whole left bank of the Rhine.

The union of the whole peninsula under one rule, is a matter of common talk in Europe. The public mind is also already quite familiar with the idea of a European Congress of sovereigns; and the probability is, that such a Congress will be asked of Napoleon, to be conferred as a favor. It is his custom to propound his schemes, see them refused, and then wait until circumstances put the proposed plan into action, and he appears in the light of a Deliverer and Benefactor. The Great Exhibition tends in the same direction, viz.: to make the Catholic powers gravitate towards France for support and advice.

For the same reason, Russia, with her giant strides, will, notwithstanding present appearances, in all probability fail to secure a foothold in the East, in the countries adjoining the Mediterranean. An attack on her part may precipitate the crisis. But her destiny is plainly foreshown in Ezekiel 38 and 39; and her part of ambition and power will be enacted subsequently to the coming of the Lord.

When the ancient Roman Earth is recon-

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stituted, we shall have the ten confederated kings; and this is very plainly the tendency of European politics, mixed up, as they are, with the claims of the "Nationalities," which Napoleon supports.

How much bloodshed all this will cost we can only infer. The Lord says: "Nation shall rise against nation, and kingdom against kingdom. On earth shall be perplexity, and distress of nations, the sea and the waves roaring."

It may be added that it would certainly be a wrong inference to suppose that the Papacy will perish, now that the temporal power is gone. On the contrary, the symbols of Rev. 17 represent her as *riding on*, and supported by the ten-horned (uncrowned) Beast: whereas the ten *crowned* horns help the Beast in the war with the Lamb. The Papacy will probably make an alliance with the revolutionary element, regain spiritually more than it has lost, and persecute the saints unto death again, and more furiously, by far, than formerly. It would be very interesting to know what precise shape this new development of spiritual power will take. Perhaps it will be, ultimately, merged into the Infidel Spiritualism, and so constitute the False Prophet

These are points of great interest, which no one has yet, so far as we are now advised, been able positively to determine, or properly arrange. We only see, as yet, the grand outlines. These we do see, distinctly. And time will reveal the filling-up.

One of the important questions which occupy the attention of prophetical students at present, is, whether the little horn of Daniel 7 and the little horn of Daniel 8 are identical, and what is their precise relation to the two beasts of the Revelation. At present we incline to the opinion that the one is the Individual Beast, and the other the Individual False Prophet. Evidently, at least, they are closely related: and the key to this mystery probably lies within sight, somewhere, in the Word of God. Happy those whom the Lord shall teach! E. E. R.

ADDENDA.

The question of the disturbance of the peace of Europe has been generally announced and received as quite settled by the late peace Congress at London. It is thought that a French-Prussian war has now been averted by the agreement touching the Luxemburg fortifications. Things, however, do not appear so satisfactory as was hoped. Already Prussia has intimated that she cannot withdraw her troops in the given time, and that if Luxemburg be dismantled, another fortress is to be erected on the frontier of Luxemburg. We have doubted from the first, and still adhere to the doubt, whether Prussia would so easily part with "the bird in the hand." Even with the other seven powers against her, it is most probable that France and Prussia will be at daggers drawn within the next twelve months—provided that the same leading rulers and statesmen continue as they are in both countries. If there is anything in the doctrine of a reconstruction of the old Roman Empire, in one way or another, France must extend her boundaries to the Rhine; and it is hardly to be supposed that it will be accomplished without a violent collision of arms. The signs all point in the line of prophetic fulfilment.

It continues to be the cherished idea of Napoleon, that a general confederation is not only desirable, but approaching. His last speech to the French Chambers is very significant. He seems to be full of confidence that the great confederated Empire is near its birth. Observe his words:

"Messieurs les Senateurs, Messieurs les Deputies: Since your last session, grave events have occurred in Europe. Although they surprised the world by their rapidity, as well as by the importance of their results, it seems that according to the previsions of the Emperor, they were fatally destined to be accomplished. Napoleon said at St. Helena: "One of my greatest ideas was the agglomeration and concentration of the same geographical nations, which revolutions and politics have broken up and divided. . . . . That union will take place sooner or later by the force of events; the impulsion is already given, and I do not think that after my fall and the disappearance of my system, there is in Europe any other great equilibrium than the agglomeration and confederation of the *great populations*." The transformations which have been effected in Italy and Germany, are preparing the realization of the vast programme of a union of the States of Europe into a single confederation."

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Special Contributions.

THE FATHER'S HOUSE.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also."—John 14: 2, 3.

PROBABLY, nowhere has more nonsense been written than in the interpretation of these verses. Some assert that the Father's house is the third heaven, and the mansions, the abodes or stations of the righteous there. Others think that the house is the universe, and the mansions the various planets or worlds. Others say that the house is the central part of the universe around which all planets revolve, and the mansions positions for the saints in that centre. These conjectures are shaped and varied as the fancy or astronomical knowledge of the person may suggest; but all violate some of the principal laws of interpretation. The fact is, that many of these vagaries are the productions of Popish doctors, or the faithful forerunners of the Papacy, and have been received and entertained by many Protestants without examination, not knowing that it ever has been the policy of Rome to crush everything, directly or indirectly, connected with our hope. Comparatively few Protestants are aware how much the current theology and the interpretation of Scripture is affected by the taking for granted dogmas the history of which shows that they were produced by men addicted to the most outrageous spiritualistic and allegorizing system upon which the Papal throne was erected, and through which the dark ages were ushered in.

Let me then pass over this passage and endeavor to ascertain its meaning, not by adopting, without mature examination, some view of it merely because it has been eloquently and powerfully expressed by human imagination or reason, but, by comparing Scripture with Scripture, and by especially regarding this utterance of Christ in the light of other doctrines, clearly taught, which He, the infallible Teacher, certainly does not contradict in this place. I will take it up clause by clause.

I. "*In my Father's house.*" What is meant by this expression? Do we read of the Father's house in any other place? We have only to turn to Isaiah 2: 2, 3, and Micah 4: 1, 2, to read of "the Lord's house," "the house of the God of Jacob," that is to be established in "the last days." Just as the word "house" is used to denote a dwelling-place, a kindred, one body, the Church of God, a kingdom, so it is employed to denote the future coming kingdom of God and Christ, which saints are to inherit. A few thoughts will make this evident.

1. We know from express declarations, that down to the Second Advent, those millennial predictions of Isaiah and Micah will never be realized. They inform us that this "house" shall be supreme over all other kingdoms, but this, according to the prophets, only occurs when the Son of Man comes in the clouds of heaven at his Second Advent. They again tell us that "war" shall be utterly abolished in this "house," but revelation teaches in the most distinct manner that war shall exist down to Christ's coming. Hence this "Father's house" is identical with the millennial "house" so often described in God's word.

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2. In the introduction to Micah's millennial description, he says, that "the mountain of the house" shall be desolate, but immediately adds that in "the last days," "the mountain of the house of the Lord" shall be established. Now, Jesus, in strict conformity with Micah, says (Matt. 23 : 38, 39; Luke 13 : 35), that a "house" is to be "*left* desolate" until He comes again. What "house" does the Prophet and Saviour refer to? Evidently to "the house" of David, the kingdom fallen down, which at the "return" of Jesus is to be "rebuilt." (Acts 15 : 16, 17; Hos. 3 : 4, 5; Jer. 23 : 5, 8; Jer. 30 : 7–24; Ezek. 34 : 11–31.) This Davidic "house," which, in virtue of Christ being the seed of David, the appointed heir, and the one who re-establishes it, is sometimes called the kingdom of Christ, but especially in view of the covenant made by God to establish and prosper it, is denominated the Father's house, the Son inheriting it being his Son, the power, majesty, and durability of the kingdom being conferred on that Son because of the work that he accomplishes.

3. After the Lord's Supper was instituted, we find (Luke 22 : 29, 30), that the Saviour told his Apostles: "I appoint unto you *a kingdom*, as my Father hath appointed unto me; that ye may eat and drink at my table *in my kingdom*, and sit on *thrones judging the twelve tribes of Israel*." No one doubts but that the fulfilment of this promise is to be witnessed in "the Father's house." The kingdom appointed by the Father is "the Father's house," or as the prophets phrase it, "the mountain of the Lord's house," the latter denomination intimating the grandeur and extent of this kingdom, as well as the fact that this kingdom is under the sway of the kindred of God, the faithful heirs of Abraham, and co-heirs with Christ. Let the reader now refer to Matt. 19 : 28, and he learns that the period when this kingdom is to be enjoyed is after the "regeneration," after the Advent when Christ is seated on His throne. "*When the Son of Man shall sit on the throne of His glory*, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This kingdom and the Father's house are identical.

4. It is admitted that this "house" the saints are to inherit. The millennial descriptions expressly speak of this house that "this is the heritage of the Lord," that "mine elect shall inherit it," &c. More than this, in order clearly to show us that this kingdom and glory is to be revealed here on this earth, they assert, in predictions containing the same language applied by John to the New Jerusalem state, that "they shall inherit the land forever," thus corroborating the statement of Jesus, "Blessed are the meek, for they shall inherit the earth." To appreciate the appropriateness of these expressions, it becomes us to notice, what so many misapprehend, the peculiar phraseology of the Apostle Peter (1 Pet. 1 : 4, 5, 6, 7), who, after declaring that the saints shall receive an inheritance, which is now reserved in heaven, in perfect harmony with the prophets, declares that it is "ready to be revealed in the last time." And that he refers this "last time" to the time of "the appearing of Jesus Christ," and "the revelation of Jesus Christ," is evident from the seventh and thirteenth verses where this is expressly stated. The millennial kingdom of Christ, the Father's house, the inheritance of the saints, are but synonymous terms. Take any expression relating to this Father's house, suggestive of the relation the saints sustain to it, or the enjoyments or blessings they receive in it (such as "dwelling" in it, obtaining "rest" in it, &c.), and we will find the corresponding phrases, the identical language employed, the same promises given.

5. Such blessings, as freedom from death, sorrow, tears, suffering, evil, the presence of God, &c., which we know will only be enjoyed in this Father's house, are also connected with this Lord's house, to be established in the last days. Indeed, there is no blessing promised to the saints, that is not directly applied in the millennial songs to this coming kingdom of Christ.

The conclusion to which we must, therefore, arrive, from these and other considerations, is, that "the Father's house," inherited after the Second Advent, and "the Lord's house" which is to be established at the same time, are one and the same. We find from Genesis to Reve-

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lation no other promise. By comparison of Scripture, we ascertain when, where, and how it is to be established. Had a prophet, instead of Jesus, given us this passage, the phraseology would have been identical with that of other prophets, *but when the Son speaks, in view of the relation that he sustains to the Father in the plan of salvation*, he calls it the Father's house. We are then to understand by this expression, the predicted, still future, coming kingdom of God and Christ, to be erected under the personal reign of Christ and the saints, into which the kindred of God are gathered. Consequently, we find it called, "the house of David," because David's Son and David's Lord reigns over it; it is called "the Lord's house," and "the house of God," because God establishes it; it is called "the Father's house," because it is a reappointing of the old theocracy in a more glorious form; it is governed and administered by the adopted kindred, the children of God; it is an abiding dwelling-place of God; it is to be under the especial care and protection of the Almighty; it is a glory bestowed by the Father upon the Son in view of his obedient suffering.

Before passing on to the remaining clauses of this passage, it may be well to remark that this view is the only one that harmonizes Scripture, making the promises, predictions, and doctrines consistent with each other. For it alone corresponds with the New Jerusalem state as described by the prophets and the apostles; with the new heavens and new earth which are the present heavens and earth purified and renewed; with the establishment of Christ's kingdom at his appearing; with the reign of the saints on the earth; with the covenant promises made to Abraham, Isaac, Jacob, and confirmed to David; and with a plan of redemption that restores to man all that he had forfeited. It makes the promises of God consistent, referring them to one period, one place, one glory; for the Bible, in portraying the future happy state of the saints as kings and priests, does not mean several states in various localities. We are not driven to the miserable shifts of our opponents, in order to sustain our position, such as, for instance, separating the millennial predictions, referring one verse or a part of a verse to be fulfilled in the third heaven; another verse, or part of it, to a fulfilment here on the earth, when they most certainly describe one period, and one scene.

II. "*Many mansions.*" What are they? Commentators tell us that the word translated "mansions," may denote either the act of dwelling, or the place where one dwells, or a position occupied therein. In verse 23, the same word is rendered "abode." It is of little consequence which idea is intended, for they all imply that in this "house," or kingdom, the saints will dwell, occupying stations of honor and glory. "Many," gives us the assurance of a sufficiency for all, and also, perhaps, denoting, in view of their number, a variety, differing in degree or glory.

III. "*I go to prepare a place for you.*" 1. "*I go.*" By this, Christ referred to his death, and final ascent to heaven. Without this, such a kingdom could never be prepared. By his death, He makes the necessary provision to meet all that man incurred by the fall. By his death and resurrection, He not only obtains power over death to rescue those who shall participate in his reign, but he becomes such a David's Son, immortal, as can meet the terms and fulfil the covenant. By his ascension He obtains the power of intercession, guiding, controlling, and gathering the saints. This *going* was necessary, for, by his death, resurrection, ascension, intercession and exaltation, he can now perfect us, and fulfil the covenanted promises.

2. "*To prepare a place for you.*" This includes the preparation of the New Jerusalem, which, called new in contrast with the old Jerusalem, is to be the portion of the saints. Jesus is its builder, its divine architect. Within its gates and walls, and along its golden streets are the mansions of the blessed. No one doubts, I suppose, but that the New Jerusalem state (whatever it may denote) embraces this Father's house, and its mansions. At least, so much is conceded by those who reject our opinions. Let such, however, ponder this: when all things are ready and the time has fully come for the manifestation of the Father's house, we read in Rev. 21 that this same Jerusalem, prepared by Jesus, "*comes down, from*

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God, out of heaven," here upon this earth, and here it remains, for we never read of its removal. The conclusion is so apparent that it needs no mention.

But, in this preparation, we are also reminded that those who inherit this house are to be kings and priests. These, in view of their lives, we are informed, differ in degree or rank, some having more honor and authority than others. Whilst we are all saved by grace, yet our future condition is proportioned in proportion to our works. This is clearly taught. Jesus, in preparing this place for us, determines the position or station that we shall occupy in his coming kingdom. When the period of manifestation comes, it is Jesus who makes "all things new;" that removes the curse under which creation groans; creates the new heavens and new earth; rewards every man according to his works; bestows the beauty, happiness, and glory of our inheritance, fulfilling all the predictions of God's word. He comes, in virtue of his "going," clad with authority to fulfil the covenant. Consequently, all things, under the supervision of our Saviour, are now, at this very time, as they have been since his ascension, tending to the fulfilment of these promises. He is still engaged in preparing the place.

3. "*And if I go and prepare a place for you I will come again.*" When the place is ready, then will Jesus come. Not one day sooner or later. This will not take place until the last saint of the present dispensation, who is to reign in the coming one, is gathered; not until the covenanted land has passed through its stipulated number of Sabbaths; not until the gathering out of the nations of a people for his name, the ordained times of Jewish exile, of Mohammedan power, of Popish sway, is accomplished. The preparation of this place includes a long period of time and a variety of objects. But when the period at last comes for the saints to enter this Father's house, Jesus comes again. Entry into this house is conditional on that coming. This is not only intimated in this passage, but distinctly taught by a variety of texts; so that with the utmost confidence it can be stated, that unless Jesus comes again, we can never enter into this house or enjoy these mansions. Does not the Bible teach us that not only the rich man, but Lazarus, Christ himself and the saints, after death, enter Hades? That in this intermediate state the saints are waiting for the period of manifestation, when the reward, the crown, the inheritance, will be given at the Second Advent of the King? Can a single passage be adduced which teaches that prior to that Advent the saints obtain their inheritance? It is Christ's second coming that brings salvation, the inheriting of the kingdom, the entrance into New Jerusalem, &c., so that, whatever the condition of the saints may be in the intermediate state, we are constantly exhorted to look forward to the Second Advent as the great object of faith, "the blessed hope" of the believer? When the Apostles endeavored to console the friends of departed ones, they do not point, as many now do, to their being in possession of, or even within the Father's house; but invariably refer them either to the Second Advent, or to consequences resulting from that Advent.

4. "*And receive you unto myself.*" This confirms the preceding, since the dead saints arise and the living are translated at the second coming. Hence in 2 Thess. 2: 1, 2, &c., "the coming of the Lord Jesus Christ, and our gathering unto him," are united.

5. "*That where I am, there ye may be also.*" We know where Christ will be after his Second Advent. Many predictions and promises teach that He comes again to the earth to remove the curse, and to reign gloriously in Jerusalem. And there we shall be, with Him, in his glory. Even so, come, Lord Jesus, come quickly!

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up,
Thy glory to discover.
O bliss! to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.

G. N. H. P.

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THE YEAR 1867.

"The night is far spent, the day is at hand."

Lo, the Morning Star appeareth!
Herald of the Church's day;
Drooping Christian hearts it cheereth:
Brethren, let us watch and pray!

'Twas the Master's parting token
Ere He closed the roll of Fate;
True, each word that He hath spoken:
Brethren, let us watch and wait!

Should He come and find us sleeping,
While His foes around us lurk,
While for Him we should be reaping?
Brethren, let us watch and work!

Storms may come ere breaks the morning,
Trials sharp our faith to prove;
Darkest night precedes the dawning:
Brethren, let us watch and love.

ADA.

Selections.

WORSE THAN ASLEEP.

THE present condition and doctrine of the Church prove that the Lord's injunction to "watch" is disregarded. Many words are not needed here, nor is it any pleasure to us to refer to the confusion of tongues that prevails in the ecclesiastical world. Oneness of speech on minor points we do not expect, but errors that affect the foundations of faith, the way of salvation, the honor of God, the trustworthiness of Scripture, and the character of the adorable Redeemer, are zealously propagated by men bearing clerical credentials—as far as their fellow-men can give such credentials—and enjoying clerical status and emolument. Time was when skepticism was a foreigner and an alien, a thing outside the Church, which could not, from the very nature of the case, have any sympathy with the professed followers of the Saviour. It was a foe, an enemy, to which the loyal could give no quarter, but against which they set their faces as a flint, exposing its pretences and sophistries, and showing the extreme danger to the best interests of humanity with which its dismal dogmas were fraught. But all this is strangely altered now. We have become so wonderfully polite, so excessively charitable, that our arms are open to receive all comers into a "broad" fellowship, that shall embrace Judas and John with equal readiness. Rationalism has become the critic of the Holy Spirit, dissecting and rejecting His utterances at pleasure—admitting only such of them as square with its judgment, and affirming itself as truly inspired as was Isaiah or Paul. A large portion of the Bible has evaporated in the crucible of these reverend purifiers of the faith, and holy men of God have been charged with palming upon the credulity of the ignorant myths and impositions, which the high intellectualism of the present advanced age must regard with contempt.

Side by side with this sacrilegious arrogance, we witness the humiliating spectacle of men who have sunk down into drivelling copyists of the pagan priesthood. The first class have dethroned God to exalt reason, the second have dethroned reason to exalt idolatry. The first worship self, the second adore a wafer. Rationalism robs religion of all that is superhuman, Ritualism robs it of all that is superpagan. Very sad, very mournful, all this is. The great apostasy of the last days has thus entered by two different doors, in accordance with two of its most prominent aspects,—pride and superstition; the pride which will culminate in atheism, and the superstition which will do homage to the Antichrist, and there—in the surface of the predicted man of sin—both extremes will meet and coalesce! It is an *awful* prospect! But let no one scornfully say that *we* are prophesying, for we are no prophets; we only believe what inspired prophets have foretold.

Nor are these departures from the truth confined to any particular section of the nominal Church, although they are more numerous and conspicuous in one than in others. In taking a broad view of Christendom at the present time—making all grateful allowance for the

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genuine children of GOD scattered through the Churches—we are compelled to echo the Saviour's painfully suggestive question: "When the Son of man cometh, shall he find faith on the earth?" For his coming the majority are not looking. His injunction to watch is disregarded. Faith in the glorious event is scorned as fanaticism, as an evidence of mental weakness, or as foolish sympathy with a baseless tradition of Judaism. For other things men look, but not for the return of Him who graciously said: "I will come again, and receive you unto myself." For money, for influence, for intellect, for eloquence they look and expatiate on, the splendid results which must inevitably follow the consecration of these to the Lord. We, too, plead for money, influence, intellect, and eloquence; the Lord has a right to all these, and everything else that gratitude and love can devote to His most blessed service; but when these are substituted for Him, in other words, when it is forgotten that we are to occupy with these in the expectation of His coming, we depart at once from the spirit and the letter of His teaching and that of His apostles on this great subject.

Among the errors which have crept into the Church, in consequence of the "sleep" into which she has fallen in relation to her Saviour's return, are the following:

1. "His second coming was at the destruction of Jerusalem." It was not.

2. "His second coming is at the death of His people individually." It is not.

3. "His second coming is to be understood spiritually." He did not so intend it.

4. "At death the saint is perfected and enters into glory." *Scripture* says at the resurrection, which takes place at the Lord's coming.

5. "Christ is on His *own* throne now." No, not until He comes in His glory and all the holy angels with Him.

6. "The Church and the kingdom of Christ are the same thing." Indeed they are *not!*

7. "It is the mission of the Church to convert the world." If so, it is not revealed. It is her blessed *privilege* to preach the Gospel of the kingdom to all nations for a witness, and her glorious *destiny* in resurrection life to "RULE" them, in association with her Divine Head.

8. "We want nothing but the Holy Spirit to evangelize the whole world." But it is the Holy Spirit Himself that instructs us to pray "Come, LORD JESUS!"

Christian readers, are these things so? Is it the fact that these and many other utterly unscriptural things are proclaimed in ten thousand pulpits on the first day of every week from the beginning to the end of the year? If so, is the prevalent confusion to be wondered at? Error in the pulpit is darkness in the pew and disorder in the Church. Let us lift up the voice of warning and entreaty. Let us urge a re-examination of the inspired Word. For the truth's sake we beseech the reader to help in this work. Let not the standard droop. We are ready to serve the great cause as long as we can wield the pen. Stand by us, and the result may be great, whilst your reward is certain, for it is distinctly understood that in contending earnestly for the faith once delivered to the saints, we are engaged in a work upon which the blessing of our adorable Lord and Master will most surely come. And the day is not distant when it will be found that what was done for His sake, was the only thing worth doing at all.—*The Rainbow.*

THE ADVENT DOCTRINE.

No doctrine is mentioned by our Lord Himself, or by His apostles, more frequently than that of the Second Advent. He spoke but seldom of His death and sufferings, but often of the consequences of His appearing in glory. In His parables, how frequent His allusions to it! The importunate widow—the tares and the wheat—the ten virgins—the talents—the sheep and the goats,—all these parables are more or less connected with that event. Christ was indeed the Nobleman going to a far country to receive a kingdom for Himself, and to return. The discourses of the apostles to both Jews and Gentiles abound with allusions to "that day when God shall judge the world in righteousness by Jesus Christ," whom the heavens must receive until the times of "restitu-

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tion of all things." In the epistles to the different Churches, how important a place does this doctrine occupy! For exhortation, for reproof, for correction, for instruction in righteousness, and for consolation under bereavement, it is prominently held forth. Dare we, then, think lightly of a doctrine concerning which the Holy Spirit has revealed so much, and to which our attention is so repeatedly called? Let it only occupy in our thoughts the same prominency that the holy men "who spake as they were moved by the Holy Ghost," have given to it, and we shall find that, like the early Christians, we shall be "looking for, and hasting unto, the coming of the day of God." We shall be numbered amongst those "who love His appearing," for until then our happiness will be incomplete. Then we shall see Jesus face to face—"see the King in His beauty, see Him as He is," and be made "like unto Him." Having fought the good fight; having finished our course; having kept the faith, *we shall then "receive the crown of righteousness*, which the Lord, the righteous Judge, shall give at that day to all them that love His appearing." Surely, the almost universal indifference to this precious subject betrays much spiritual lukewarmness (Rev. 3: 15, 16) among professing Christians; and the words of our Master would be awfully verified in the Gentile Church at the present time: "When the Son of Man cometh, shall He find faith on the earth?"

At His first coming, the expectation of some great change was universal throughout the known world. Imperial Rome and the Eastern Magi waited for the birth of the Prince of Peace, but how few really waited as Simeon and Anna for the true "consolation of Israel!" When the long-expected Messiah came, the Jewish nation rejected and crucified Him, because He answered not the expectations the Scribes and Pharisees formed respecting the Deliverer that was to arise. And now, when the signs of the times proclaim that some mighty revolution is at hand, we cannot fail to remark a similar unbelief in the Gentile Church, arising from a wilful misinterpretation of the prophetic Scriptures which speak "of His coming and His kingdom." God hath thus included both Jew and Gentile in unbelief. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" The Christian Church, from the days of Origen, has spiritualized the word of God, and thus has made Jehovah's promises to the literal Israel in the latter day of none effect; but while men are dreaming of millennial blessedness to arise through the instrumentality of the various existing religious societies—(yet think not that I disparage their work and labor of love; far from it; I support and advocate from the pulpit and platform, according to the ability given me, the cause of Bible, missionary, and tract societies, believing them to be the Lord's instruments in preaching or making known the Gospel as "a witness to all nations," but the idea of the world's conversion through their instrumentality is a dream)—and while men, I repeat, are pleasing themselves with glowing visions of success, unwarranted by the experience of 1800 years, the whirlwind of divine judgment will burst forth, and they only who possess the oil of divine grace in their hearts will "enter with the heavenly Bridegroom into the marriage feast," and "sit down with Abraham, Isaac, and Jacob in the kingdom of heaven." During these last days of abounding iniquity, let believers hold fast the faith once delivered unto saints, simply depending on Jesus Christ for "wisdom, righteousness, sanctification, and redemption;" knowing from the word of God that perilous times immediately precede "the glorious appearing of the great God our Saviour;" that *deceivers and false teachers will abound*, that Satan will put forth his most wily devices to detain men in his cruel bondage, "having great wrath, because he knoweth he hath but a short time" (Rev. 12: 12). May our heavenly Father deliver us from the snare of the destroyer—from the noisome pestilence of infidelity; and give us an abundant entrance into "that glorious inheritance, reserved in heaven for all those whose names are written in the Lamb's book of life." May a firm belief in the doctrine of the premillennial personal coming of Jesus Christ as a thief (Rev. 16: 15) to *take His Church out of the world before the last tribulation*, and an as-

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sured persuasion from a prayerful study of the Scriptures of the near approach of the great and terrible day of the Lord, make us more earnest, more diligent in preaching to our fellow-men, without reserve, a full, free, and finished salvation through the atoning blood and justifying righteousness of the "one only Mediator between God and man." "For there is none other name under heaven given among men whereby we must be saved." Being ourselves fully persuaded that a fiery deluge of wrath is about to be poured out upon apostate infidel Christendom (2 Thess. 1:7–10; 2 Peter 3:7–12; Rev. 18:8–10; 19:20, 21), may we labor in season and out of season to bring sinners to Jesus Christ, the only Refuge from the wrath to come; and to our exertions let us add daily our prayers unto Almighty God that it may please Him of His gracious goodness shortly to accomplish the number of His elect, and to hasten His kingdom, that we, with all those that are departed in the true faith of His most holy word, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting glory through Jesus Christ our Lord. "Be patient, beloved brethren, stablish your hearts, for the coming of the Lord draweth nigh."

Remember the words of the last promise, "Surely I come quickly. Amen."

May we reply, in full assurance of hope, "Even so, come, Lord Jesus" Amen.

NAPOLEON FOR WAR.

Notwithstanding all the *talk* of Napoleon about putting his army on a "peace footing," and his assurance that he will do all in his power to maintain the peace of Europe; it is very evident that his *actions* declare most positively that he is preparing for war as fast as possible, and that too on a grand scale. The following will give a faint idea of what he is doing:

"The Directors of the French Great Eastern Railway have been commanded to keep in readiness trains for the transportation of two armies to Chalons and Metz toward the middle of this month. The army of Chalons is to amount to one hundred thousand, the other to eighty thousand men, ammunition and all necessaries of a campaign being at the same time provided for both those armies. In addition to these troops 15,000 men have recently been dispatched from Lyons to Mulhausen and further north. Again, the reserve of the year 1854, has been actually called out, notwithstanding the cancelling of a previous order to the same effect in the *Moniteur*, of April 30th. By this measure the French army is brought to a total of from 450,000 to 475,000 men, a figure greatly in excess of the peace footing. The money for the purchase of 15,000 horses has been paid over to the War Office. Immense quantities of corn and oats have been bought in Austria, especially at Vienna. The town of Belfort, in Upper Alsace, is being transformed into a fortified camp, and a huge war depot established within its precincts. In the same province the fortress of Neu-Breisach is being armed. Entrance to the citadel of Strasbourg is prohibited on account of the large stores of powder lately deposited there. Fifteen new batteries of about ten guns each have been organized, sailors and recruits levied for the navy, and the fleet at Brest and Cherbourg got ready to land troops on the shores of the North Sea."

But with all this the Emperor still professes peace. At the late distribution of prizes of the great International Exposition, he said:

"Peoples and kings have come here to crown the idea of peace and conciliation. France is proud to be great, prosperous, and free. Yet she is not unnerved by her material joys. The thoughtful can see the national fibres vibrate for the honor of France, but this noble susceptibility should not create fear for the world's repose, as we here repose an anxiety for peace."

The Emperor closed his speech by saying, "This Exposition marks an era of harmony and progress, the triumph of grand moral principles, which, with justice, can also establish thrones and ennoble humanity."

The monitor Dunderberg, a magnificent war vessel built in the United States, and now the property of the French Government, sailed from New York on the 4th of July for Brest, where the French authorities are to take possession of her.

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Editorial.

THE SEVEN SEALS.

THERE are many who assume, that what is treated of under the imagery of the opening of the seven seals in the Apocalypse, is the continuous fortune of the Christian Church and the Roman world, from the time of John's banishment, or soon thereafter, to the consummation of all things. By this class of interpreters, the opening of the seals was the opening of a prophetic roll, containing an outline of the triumphs of the Gospel, in connection with the great world-powers, down to the coming of Christ, and the introduction of the Millennial reign. That there is truth of some sort underlying this view, we may readily admit; but that it is exactly of the kind which the advocates of this theory usually describe, we may just as readily question.

The amazing pomp, solemnity, and universal demonstration with which the opening of these seven seals is approached in the two preceding chapters, forbids the assumption that nothing more is meant than the disclosure to the Church of a dim epitome of its earthly history. God does not employ so much parade, nor do all the angels and principalities of eternity become so profoundly enthusiastic over the letting forth of a few scarcely traceable predictions touching the earthly successes of the Gospel, the reigns of a few Roman emperors, and the mere mundane fortunes of Christians.

The several particulars in the preliminary description also prove that something transcendently higher is intended than has transpired since the vision was seen, or that ever will transpire within the limits of the present dispensation. The elders already have their crowns, the giving of which belongs to the resurrection period. (2 Tim. 4 : 8; 1 Pet. 5 : 4.) The throne comes to its place just at the moment in which John beholds it, betokening a new administration other than that which had previously been. Christ appears as the Lamb, which is not the character of a Revelator; but it is the character of the predicted "Ruler of the land," about to take possession of the inheritance. (Is. 16 : 1.) The question of worthiness and ability presented a condition wholly unheard of in all the multiplied instances of the giving of sacred predictions. The bringing forward of the prayers of the saints and the joyous utterances of the prophets, shows that more is embraced than a laying open of the course of this world's history; for prayer and prophecy have quite another burden. The much weeping of John is rendered ridiculous, if referred to a feeling of disappointment at not being able to finding out a little more prophecy. The universal and adoring gladness of all the angels, and all holy beings, can find no adequate justification in the mere disclosure to men of the occurrences cited by the historical school as the fulfilment of the seals, trumpets, and vials. The entire absence of any reading of what was written, either on the inside or on the outside of the book, or of any reference to anything supposed to be recorded in it, should lead us to question that the breaking of its seals had reference to the rehearsal of its contents. And the character of the manifestations, along with concurrent explanations, as seal after seal was broken, besides the numerous cross lights from other parts of scripture, all combine to prove that something else is signified than the history of the present dispensation.

There is also a link of consecution given in the record itself, which must not be overlooked. We hold it to be out of the question, in all just exegesis, to give an adequate explanation of the vision of the stars and candlesticks, including the seven epistles, without making it span the entire earthly Church-state. The objections that have been urged to the contrary are futile in the extreme, and can be made to weigh as heavily against any scheme of Apocalyptic interpretation as against this. And if the scope of the first vision stretches to the period of the consummation, it is settled that everything relating to this book, and its seals, refers above all, not to things which run par-

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allel with the earthly Church-state, but to "*the things which must take place* AFTER *these things*" (chap. 4:1); that is, to another administration.

But as the coming administration of power is to be the consummation of the present dispensation, and as all its wonderful actings of sovereignty and judgment move in the same line of God's providence with men and nations now, as a matter of course, an imperfect fulfilment through all the ages of the present order is also embraced. The resurrection of Christ and the distribution of the gifts of the Holy Ghost, was the germ of everything that is to be when the final consummation is complete. The preaching of the Gospel, and its struggles with the world-powers in this dispensation, is the embryo of everything to come. It is the justification of believers, and their anointing to eternal regency and priesthood; and it is the judgment of the world and of Satan, with prelibations of the doom that awaits them. Only, the thing is not yet consummated, actualized, and manifested. Nor will it be, in the present order, until Christ's coming with power, to enforce, by a new administration, what is now realized in part, but is still mainly prospective. Accordingly, the breaking of the seal of the sepulchre, the outpouring of spiritual power upon the apostles, the visitations upon antagonizing potencies, and all the victories of the Gospel in the course of the earthly Church-state, are really precursory fulfilments of the opening of these seven seals, and are in some sense included in them.

There is, then, a solid basis on which, within certain limitations, the views of the Preterist, who traces the events under the opening of the seals in the course of history since John's time, and the views of the Futurist, who refers them to the period of the judgment hereafter, may be harmonized, and both accepted, without either one impairing the distinctness or truthfulness of the other. The only prerequisite to the entertainment of both is, that the two should be homogeneous, and that the one fulfilment should be regarded as inchoate, and only a sort of preliminary and imperfect rehearsal or earnest of the other. Solid objections may certainly be urged against the doctrine of a double sense of scripture; at any rate, against a double sense of such sort that one is of a wholly different nature from the other. But it is not to be doubted or denied, that many sacred prophecies have embraced events of the past which nevertheless still travail with blessing, and await a further and completer fulfilment. Many of the Old Testament predictions of the coming of the Christ, if not the most of them, embraced at the same time, and without distinction, what was partially fulfilled in his first coming, but is to be much more largely fulfilled at his second coming. Who can question that Haggai, 2:6, 7, has received some partial illustration in the first Advent? Yet the Holy Ghost, in Heb. 12:26, teaches us still to await its complete fulfilment. The inspired Peter informs us that the promise given in Joel 2:28, has, in part, at least, been accomplished. (Acts, 2:47.) And yet, surely, the Word is big with blessed things for the future. Enoch's prophecy (Jude 14:15) may reasonably be supposed to have had some reference to the flood then impending, whilst its language yet directs us forward to the future coming of the Lord.

Bacon has well observed, that there is a "latitude which is agreeable unto Divine prophecies, being of the nature of the Author, with whom a thousand years are but as one day, and therefore they are not fulfilled punctually at once, but have springing and germinant accomplishments throughout many ages, though the height or fulness of them may refer to some one age." And it is altogether reasonable, and accordant with the nature of the subject, to agree, that something of this sort is to be found in the instance before us, giving us precursively and imperfectly the same things through the course of centuries which are to be finally and perfectly consummated in the new administrations which the period of the great judgment is to bring forth.

Without questioning, therefore, that these foreshowings embrace the general spirit and tenor of the Church's history in this world, or that an imperfect and germinant fulfilment of the opening of these seals may be traced through the events of the past, we are con-

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strained to refer their height and fulness altogether to the future, and assign them their complete fulfilment only in that momentous section of time, which intervenes between the termination of present order, and the full establishment of the everlasting kingdom and reign of Christ and His saints over all the earth. With a very able and eloquent preacher of the early part of this century, we take the opening of these seals as significant of the Lion-Lamb's entry, by successive stages, upon the right and possession of the earth, and His actings of judicial power and sovereignty, whereby He asserts and enforces His claim and title as the victorious kinsman of our fallen race, to the end that all its territory, kingdoms, peoples, and tongues may thenceforward be manifestly and in fact His forever. In other words, it sets before us the Apocalypse of Jesus Christ, in His relation to the world, and His administrations toward the nations, after His elect of the Church have been caught up from their trials and their graves to their heavenly thrones. It is the judicial proceeding of the Almighty GOEL, to rid "the purchased possession" of the dynasties of wickedness, to cast out the rulers of the darkness of this world, to restore the earth to its proper fertility and peace, and to bring in the empire of righteousness and salvation.

The portion of the Apocalypse covered by these seven seals, includes everything between the fifth and twentieth chapters; the seventh seal taking in the seven trumpets, and the seventh trumpet, the seven last plagues, with the battle of the great day of God Almighty.

The period of time more directly covered by these seven seals, is that which lies between the assumption of the resurrected and translated saints of the first class, and the full instatement of the Millennial order, when Satan is bound, the first resurrection completed, and the blessed and holy who have part in it reign with Christ, as His kings and priests.

The first thing to be looked for in the great and marvellous transactions embraced in the consummation of all things, is the mysterious coming of the Lord Jesus to take those that wait and watch for Him, with such of the dead as have fallen asleep in the same attitude. Good people are apt to be thinking of dying, and of being ready for death. But no true Christian has any right to count on dying. There is something that is more certain than death. There are some who will never die. Those who are alive and waiting for Christ when He comes, shall never taste of death. They shall be "*taken*" as Enoch was taken, as Elijah was taken, as Romanists allege that the Virgin Mary was taken, and as some say the Apostle John was taken. The words of Paul upon this point are too plain to be misunderstood. He says: "The Lord himself shall descend from heaven with a shout, . . and we which are alive and remain, shall be caught up . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 Thess. 4:16, 17.) I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, so to speak, will embrace only the select few, who "watch and pray always" that they "may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36.) The idea is, that the great body of the Church even will be "left." And this assumption of the saints to immortality, which may occur any of these passing days or nights, and certainly is to be devoutly awaited as very near, is the first signal act by which the great period of the consummation is to be introduced.

But it will not, of itself, materially change the ordinary course of earthly things. The world will still stand, with all its wicked populations and its apostate churches. Indeed, then only will commence the time when evil shall rush unhindered to its highest bloom of daring and blasphemy. That which hindered, being taken away, "then shall that wicked be revealed . . whose coming is after the working of Satan with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved." (2 Thess. 2:7–10.)

What immediately follows the translation of the elect saints, has two aspects; one as it relates to things in heaven, the other as it relates to things on earth. What relates to heaven,

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we have described to us in the sublime vision of the throne, the living ones, and the elders. What relates to earth, is set forth under the opening of the seven seals.

The exact number of years covered by what is described under these seals, is not specifically given, unless, indeed, this should be the mystic seventieth week of Daniel, as generally supposed by the Fathers, and affirmed by many well-deserving modern interpreters. To the latter portion of this period, there *is* a specific duration assigned. A term of "forty and two months"—"a thousand two hundred and threescore days,"—"a time, times, and half a time," —that is, a period of *three years and a half*,— is several times mentioned; first, in reference to the treading down of the city by the Gentiles; second, in reference to the prophesying of the witnesses; third, in reference to the flight of the woman into the wilderness; and fourth, in reference to the beast's persecuting power. All these appear to be synchronous, and to fall very much, if not entirely, within the same period of time. And as the dominion of the beast ends with the battle of the great day, with which the action of the seals, trumpets, and vials sums up, we have only to date back from that consummation, to find at least three and a half years before the end, through which the opening of these seals is to run.

But it is quite manifest that this is not the entire period embraced. It is only under the seventh seal, and the sixth and seventh trumpets, that these three and a half years come in; showing that there must be a period preceding them of not less than equal length, for the foregoing six seals. And when we take into account how Daniel's seventieth week is divided, and that it is only the latter half of it that takes in those consummated impieties which mark the beast's reign, it is rendered almost certain, that three and a half years more are to be added before the last three and a half; thus making full *seven years* in all, as the space covered by these seals, and their included trumpets and vials.

Some have taken these numbers mystically, and so have made out a much longer period. But we are persuaded that no such elongation of these dates ever has had, or ever will have, an exact, or anything like a complete fulfilment. They are literal, not symbolic. And when we consider how intensely the number seven pervades this entire book, and connects its notes of time with those given in the book of Daniel, there appears to be sufficient reason to conclude, that just seven literal years are spanned by the transactions set forth under the opening of these seals; no less, and hardly any more.

An important feature of doctrine is thus brought out, well worthy of notice as we pass. It is this: that the day of judgment, like the Day of the Lord, is not a day limited to twenty-four hours, as people often erroneously imagine. All the acts described under these seven seals, are acts of judgment. Every scene is a judgment scene. The throne is a judgment throne. The agencies are all messengers of judicial power. Their operations are all connected with judicial awards. The finished work presents Satan and his world-powers vanquished, the saints in resurrection glory on their thrones, and the kingdoms of this world become the kingdoms of our Lord and of His Christ forever. There is another and final judgment scene, at the end of the thousand years; but all the elements of that, and more, are found in what is described under these seals, trumpets, and vials. Indeed, that is only the finishing up of what is here so vigorously begun. The one gives us the morning, and the other the evening of the great day of judgment, viewed as a whole. The judgment is not one simple act, but a series of varied administrations, which do not reach all alike, nor all at the same time. It begins at the house of God, before it at all touches the world, except in a mere symptomatic way. And when it comes upon the present world-powers, it takes in many diverse and successive acts, running through the course of years, and finally concludes a thousand years afterward, by the consignment of Satan and all his seed to "the lake of fire," which is "the second death." (Rev. 20: 14, 15.)

We accordingly have, in the events set out under the opening of these seals, the character-

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istics and leading facts of a grand transition period. A time of judgment is always a time of transition. It is the closing up of one order of things, and the opening of another. And this is eminently the nature of the transactions here described. They show us how the present world-powers, with their Satanic intermixtures, are to terminate, and the exact particulars by and through which another and better order is to be reached;—one which is finally, by still another putting forth of judicial energy, to be resolved and settled into what shall be disturbed no more.

OLD TESTAMENT LONGINGS.

"The return of the Redeemer is the very pole-star of the church." This being the case, it is natural, and was to be expected, that the Old Testament seers, who spake so much of the coming glory and kingdom, should be filled with longings for that which the Spirit of Messiah did signify, and in which all is bound up, viz., His return. To what an extent it is so, will appear more plainly from a collation of a few passages.

In the English Old Testament we frequently read of "waiting *on*" the Lord, and sometimes of "waiting *for*" the Lord. The fact is, that those who do the one will naturally be led to do the other. Those who wait on the Lord will be guided into all truth, and be led to wait *for* the Lord; and those who wait *for* the Lord will be led to exercise patience in doing so, and to wait *on* Him. To wait *on* Him is to abide His good pleasure, and His time; to wait *for* Him is to long for His personal return, and to be in readiness for it. And this waiting on the Lord for the grandest event of prophecy carries with it a spirit of patience, resignation, and submission, in the ordinary dealings of God's providence, too.

In the Hebrew the distinction made by our translation between waiting *on* the Lord and *for* the Lord entirely disappears; the word most generally (though not invariably) used, being *kavah;* which signifies *to wait for*, to expect—*expectare, præstolari.* It combines the two ideas of waiting for and expecting. The German word "*harren*" corresponds to it exactly. The fundamental idea of the Hebrew word *kavah* is extension, stretching out. "To stretch out as a line, in a straight direction; hence, *to stretch out the mind* in a straight direction towards an object of hope or expectation. To expect earnestly; to hope that a thing will be effected, and to wait steadily and patiently until it is effected." Now turn to some of the Old Testament passages in which *kavah* occurs (whether in our version given wait *for*, or wait *on*), and see how full those inspired pages are of longings for the Second Advent. Of a truth, the "old wine is better" than the modern.

1. Israel, about to be gathered to his fathers, gives the keynote. In the midst of one of the most ancient prophecies—to a large extent yet unfulfilled—the burden of his longing soul finds expression in the words: "I have *waited for* Thy salvation, O Lord!" Gen. 49:18. The promise in paradise had not yet been fulfilled: nor could it be, until He that came of Jacob's line shall sit on the throne of His father David. For this promised consummation Jacob waited, but did not live to see it, then; the later knowledge of the mysteries of the kingdom of heaven given by Jesus (Matt. 13:11, 17) was sovereignly denied him. But he lived in that element; his dying testimony proves it; the ruling thought was strong in death. "I have waited for Thy salvation, O Lord," including the whole work of redemption, both the ransom and the glory.

2. Hark how the prophet whose lips were touched with hallowed fire, and who was blessed with such a penetrating vision of the mysteries that lay hid in the womb of the future—hark how he takes up the strain: how he speaks of the rapture of the eagles, in the latter day, just before the Lord comes: "Even the youths shall faint and be weary, and the young men shall utterly fall; but they that *wait for the Lord* shall change strength; they shall *mount up with wings*, as eagles; they shall run, and not be weary; they shall walk, and not faint." (Is. 40:30, 31.)

3. Again he takes up the strain. To look for the Lord is *not* an idle thing, nor unnoticed

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by God; for, "*Blessed are all they that wait for* Him." (Is. 30 : 18) (*chachah*).

4. What though scoffers now abound? The shame will not remain with the humble; for: "They shall not be ashamed that *wait for* Me." (Is. 49 : 23.)

5. "And, moreover, it shall be said in that day: Lo, this is our God; we have *waited for* Him, and He will save us; this is the Lord; we have *waited for* Him: we will be glad, and rejoice in His salvation." (Is. 25 : 9.)

This shall be when the Lord of Hosts shall make to all people a feast of fat things; a feast of wines on the lees; of fat things full of marrow; of wines on the lees well refined. When He shall take away the rebuke of His people from off all the earth.

6. What though the waiting ones are still a little flock? There shall yet be universal loyalty: for, "Verily, the isles shall *wait for* Me, and the ships of Tarshish first." (Is. 60 : 9.)

7. Nor are His waiting people afraid of the coming judgments; for, "In the way of Thy judgments, O Lord, have we *waited for* Thee." (Is. 26 : 8.) It is then that the inhabitants of the world *will* learn righteousness. "The desire of our soul is to Thy name, and to the remembrance of Thee."

8. What though Antichrist, the Spoiler, and Treacherous Dealer, rage! The humble expectants need not be afraid; for they pray, "O Lord, be gracious unto us! We have *waited for* Thee! Be Thou their arm every morning; their salvation also in the time of trouble" (Is. 33 : 2.)

9. Their highest hopes, too, will be more than realized, and their anticipations surpassed; for: "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides Thee, what He hath prepared for Him that *waiteth for* Him." (Is. 64 : 4) (*chachah*).

10. And even in the time of the awful demon-confederacy, God will raise up faithful witnesses to the coming of the Lord; for, "I will *wait upon* the Lord that hideth His face from the house of Jacob, and I *will look for Him*." (Is. 8 : 17) (*chachah* and *kavah*).

11. From other prophets comes the echo of the same glorious theme. Thus, Jeremiah points out the true remedy for the desolations of the sword and of famine; for, while his eyes run down with tears night and day, because the virgin daughter of his people is broken with a great breach, he declares: "Therefore will we *wait for* Thee!" (Jer. 14 : 22.)

12. And again: "The Lord is good unto *them that wait for Him*, to the soul that seeketh Him. It is good that a man should both hope and quietly *wait for* the salvation of the Lord." (Lamen. 3 : 25) (*yachal*).

13. To Zechariah, too, was given a promise that the watching poor should understand that the coming judgments were not the result of blind chance, but according to the word of the Lord; for, "So the poor of the flock that *watched for Me* knew that it was the word of the Lord." (Zech. 11 : 11) (*schamar*).

14. By the mouth of Zephaniah, likewise, the Lord has given a commandment, and indicated His plain will: "*Wait ye for Me*, saith the Lord, until the day that I rise up to the prey; for my determination is, to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." (Zeph. 3 : 8.)

15. By Hosea He indorsed it: "*Wait for thy God continually*." "Turn thou to thy God; keep mercy and judgment; and *wait for thy God continually*." (Hos. 12 : 6.)

16. In that time of fearful domestic strife, predicted by our Lord, when "a man's enemies shall be the men of his own house," the comfort of the pious lies in the same direction; for, "Therefore, I will look unto the Lord, I will *wait for* the God of my salvation." (Micah 7 : 7) (*yachal*).

17. The Psalmist takes up the theme: "Our soul *waiteth for* the Lord" (*chachah*). "There is no king saved by the multitude of an host; a mighty man is not delivered by much strength. Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy. To deliver their soul from death, and to keep them alive in famine. Our soul *waiteth for* the Lord." (Ps. 33 : 18–20.)

18. "I *waited longingly* for the Lord." (Ps.

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40 : 1. "And He hath put a new song in my mouth, even praise unto our God: *many shall see it*, and fear, and shall trust in the Lord."

19. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so our eyes *wait for* the Lord our God, until that He have mercy upon us." (Ps. 123 : 2.)

20. "Let none that *wait for Thee* be ashamed: let them be ashamed which transgress without cause." (Ps. 25 : 3.) "*For Thee do I wait* all the day. Lead me in Thy truth, and teach me." (Ps. 25 : 5.) "*I wait for* Thee. Let integrity and uprightness preserve me." (Ps. 25 : 21.)

21. "My soul, *wait Thou* (in silence) only upon God; for *my expectation* is from *Him*. How long will ye imagine mischief against a man? Ye shall be slain, all of you; as a bowing wall shall ye be, and as a tottering fence. They only consult to cast him down from his excellency; they delight in lies; they bless with their mouth, but they curse inwardly." (Ps. 62 : 5, 3, 4.)

22. "Let not them that *wait for Thee*, O Lord God of Hosts, be ashamed for my sake: because for Thy sake I have borne reproach." (Ps. 69 : 6, 7.)

23. "And now, Lord, *what wait I* for? *my* hope concerns *Thee*. Every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them." (Ps. 39 : 6, 7.)

24. But the 27th Psalm, that sings of *the secret of His tabernacle* (as also the 31st and 32d), brings out, at its close, the truth into strong relief, as a sovereign remedy. "*Wait for* the Lord; be of good courage, and He shall strengthen thine heart; and again, *wait for* the Lord." "I had fainted, unless I had believed to see the goodness of the Lord *in the land of the living*." (Ps. 27 : 14, 13.)

25. And the believing heart gives a joyous response in the 130th, verses 5 and 6: "I *wait for* the Lord; my soul doth wait; and in *His word* do I hope. My soul *waiteth for* the Lord more than they that watch for the morning; I say, more than they that watch for the morning."

26. Nor is the blessed hope fanciful or speculative; for the 37th Psalm assures us in the most positive and repeated manner of the reign of the saints on earth. "Rest in the Lord, and *wait patiently* (*yachal*) *for* Him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." (v. 7.) "For evil-doers shall be cut off; but those that *wait for* (*kavah*) the Lord, *they* (emphatically, the separate pronoun is used) shall inherit the earth." (v. 9.) "*Wait for* the Lord, and keep His way, and He shall exalt thee to inherit the earth; when the wicked are cut off, thou shalt see it." (v. 34.) Them that sleep in Jesus will God bring with Him when He comes.

27. And the inspired wise man admonishes us, in case we now suffer, not to avenge ourselves, but to "*wait for the Lord*, and He shall save thee." (Prov. 20 : 22.)

No wonder, then, that the souls of the Old Testament saints, borne in ecstatic vision, on the wings of faith and love, anticipated the prayer of the Bride, "Come, Lord Jesus! come quickly!" Possibly, and quite probably, they may not have comprehended the full import of the words they were moved to utter. Compare 1 Pet. 1 : 11. For, before the Lord could "return," He must have been on earth previously; and this presupposed the mystery of the incarnation. But the Spirit, that searcheth all things, yea, the deep things of God (1 Cor. 2 : 10), guided them into the truth, and moved them to utter the pregnant petition.

28. Thus Moses, in the 90th Psalm, in view of the lamentable condition of fallen humanity, utters the ardent ejaculation (v. 13): "*Return*, O Lord! How long (wilt Thou tarry)? And let it repent Thee concerning Thy servants! O satisfy us *early* with Thy mercy, that we may rejoice, and be glad all our days! Let *Thy work appear* unto Thy servants, and *Thy glory* unto their children! And let the *beauty* of the Lord our God be *upon* us! And *establish* Thou the work of our hands upon us; yea, the work of our hands, *establish* Thou it!" (vs. 14–17.)

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29. So in Psalm 6, the agonized believer betakes himself to the same final refuge. "*Return*, O Lord! Deliver my soul! O save me, for Thy mercies' sake!" (v. 4.)

30. And in the 80th Psalm, in making lamentation for the goodly vine, Israel, wasted by the boar out of the wood, and devoured by the wild beast of the field, the Psalmist again has recourse to the petition: "*Return*, we beseech Thee, O God of Hosts! Look down from heaven, behold, and visit this vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself!" (vs. 14, 15.) Only when the Lord returns will this be possible; since it is plain from Zechariah that Israel remains in unbelief till they *see* the descending Messiah; and without repentance there can be no restoration.

31. Thus, too, the Spirit taught Isaiah to plead: "*Return!* For Thy servants' sake, the tribes of Thine inheritance." (Is. 63: 17.)

32. And Micah exultingly exclaims: "*He will return.* He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." (7: 19.) No wonder, then, that it should be added: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy." (v. 18.)

33. It is when they seek the Lord that He is found of them; for, "Turn ye unto me, saith the Lord of Hosts, and *I will return unto you*, saith the Lord of Hosts." (Zec. 1: 3.) This is the keynote with which Zechariah's wondrous song opens.

34. And this is a grand additional motive to repentance; for, "Who knoweth if He (Jehovah Jesus) *will return*, and have compassion, and leave a blessing behind Him"—(in reascending? comp. John 1: 51)—"a meat offering and a drink offering unto the Lord your God?" (Joel 2: 14.)

35. Once more the Lord speaks, Himself, and utters positive and gracious promises to return, as soon as Israel shall repent. "Return unto me, and *I will return unto you*, saith the Lord of Hosts." (Mal. 3: 7.)

36. "It shall come to pass when thou shalt return unto the Lord thy God, and shalt obey His voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul, that then the Lord thy God will turn thy captivity, and have compassion upon thee, and *will return*, and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which the fathers possessed, and thou shalt possess it; and He will do thee good, and *multiply thee above thy fathers.* And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 30: 2–6.)

37. Yea, there is even an opportunity given to Israel's evil neighbors. "It shall come to pass that *I will return*, and have compassion on them. And it shall come to pass if they will diligently learn the ways of my people, to swear by my name, 'Jehovah liveth,' as they taught *my* people to swear by Baal, then they shall be built in the midst of my people. But if they will not obey, I will *utterly* pluck up and destroy that nation, saith the Lord." (Jer. 12: 15, 16, 17.)

Now, after all this testimony, who would not, in harmony with these longings already in the Old Testament times, and the greatly amplified teachings of the New Testament, cry out: "Come, Lord Jesus! come quickly!"

38. AMEN. "*Oh that Thou wouldst rend the heavens! That Thou wouldst come down!* That the mountains might flow down at Thy presence, as when the melting fire burneth, the fire causeth the waters to boil—to make Thy name known to thine adversaries, that the nations may tremble at Thy presence!" (Is. 64: 1, 2.)

We wait for Thee, all-glorious One!
We look for thine appearing;
We bear thy name, and on the throne
We see thy presence cheering.

E. E. R.

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The Prophetic Times.

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Special Contributions.

THE LAST TIMES.

(Translated from Dr. Gess of Reutlingen.)

We set together the picture of the last times in the following points:

1. Forebodings of the last time. (Matth. 24: 7–14; 13: 29–30; 1 Tim. 4: 1; 2 Tim. 3: 1–5; Mark 13: 8; Luke 17: 26–28; 21: 25; 2 Peter 3: 3–4.) In the course of centuries, good and evil grow side by side with each other, until both have reached the highest pitch, and concentrated themselves, whereby the separation would be facilitated. A great confusion, proceeding from the progress of injustice, prevails both in church and state, and likewise in the appearances of outward nature itself. The bonds of peace in the church are become loose; the love of many has waxed cold; false prophets, in part such as were self-deceived, and partly open deceivers, appear and deceive many; believers would not only be hated, but also persecuted. Besides, on all sides, wars and rumors of wars, and insurrections are heard of; people stand against people in warlike attitude, and, as they have been called to execute divine judgments, they fall upon each other with murderous weapons. To make the measure of misery full, there follow, in addition to these, pestilence, famine, and earthquakes; the sea and the billows thereof roar, the powers of the heavens are shaken, men quake for fear, and from the reports of the things which are coming.

2. Conversion of many Jews and Gentiles. (Zech. 12: 10; Matth. 8: 11; 24: 14; Rev. 7: 4–8.) Then, as the evil increases, and embroils the whole condition of the world, so the good had gained new power. The miseries of this period, and the persecutions, cause, indeed, many nominal Christians to fall away; but they tend to purification of the true believers. Whilst many false confessors of Christianity, because of the outward assaults, are made to renounce it, the overwhelming power of the Gospel, by the united labors of Christians, has been announced in the most distant lands, and has shown itself at this time in the most glorious manner. Whilst the weapons of the enemy rage tremendously, at the same time the sword of the Spirit, which is the word of God, is victorious. But it is not to be expected that at this time every individual of that people would be drawn to Christianity; it suffices that the Gospel has been preached unto all for a witness unto them. (Matth. 24: 14.) In the ready reception, or perverse rejection thereof, each individual expresses his own sentence.

3. Appearing of Antichrist. (Mark 13: 6; 21: 22; Matth. 24: 25; John 5: 43.) Already among the forebodings of the last time false prophets would have arisen, but the Antichrist would be far more atrocious and dangerous. These had left the honor of Christ unimpeached, and sinned only in so far as they deceitfully gave themselves out for His servants, and circulated false doctrines in His name. But the Antichrist, proceeding out of the Church, and abandoning it, perhaps giving himself out for Christ, would fight against the whole Christian Church, and even the person of Christ. The many deceivers who have arisen among the Jews since the time of Christ, and given themselves out to bethe true Messiah,—it is reckoned there were fifty of these, among which the most

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renowned and mischievous was Barchochebas,—are only faint presages of the Antichrist of the last time. An earlier appearance was not possible, as the evil would not sooner have reached its highest measure. But then His appearing would eminently serve to a great separation of the godly and the ungodly. Lisco excellently says concerning Him: "The great and pervading division of the last time was to come to a stand, particularly as Antichrist would appear and show the most powerful efficiency. At present it cannot be determined whether he should be a single person or an earthly power; but, according to the intimations concerning this power given in the Holy Scriptures, it would seek to raise itself to universal dominion by craft and violence; through lies and fraud, signs and wonders, it would be efficacious in the highest degree in overthrowing Christianity; it would claim to itself divine authority, selfishness, and the most unbounded love of dominion would characterize him; and he would, at the time of his coming, be a centre of union and attachment to all the ungodly on earth, whether in the Church or without the Church; and whilst he combines in himself all which is opposed to the divine life, light, and love of Christ, so there would come thereby a necessary and visible point of separation, and at which every one would turn this or that way, as he should feel constrained by a divine or opposite power."

4. The kingdom of Antichrist. (2 Thess. 2: 3–4; Rev. 11 : 13, 17, 19.) To his subjects belong all the many who have revolted from Christianity. He, even the man of sin, and child of corruption, raiseth himself above all that is called God, is divine, also he sitteth in the temple of God, giving himself out that he is God. He openeth his mouth in blasphemy against God, to blaspheme His name and tabernacle, and them that dwell in heaven. It would be given him to make war with the saints, and to overcome them. A false prophet is his most intimate partisan, who, by great craft and lying wonders, seduces men to submission under him. At first he appears in some connection with corrupt Christians, though at the same time he hates them (Rev. 17: 3–16); but he soon manifests his resentment against them in full current, and destroys them. They were, at first, useful to his purpose, but when he had reached his elevation he destroys those who had helped to raise him to it. Besides, his kingdom would be visited by many public calamities (16 : 1–21). Notwithstanding he undertakes with great armies an expedition against the Christians who had remained true amid all persecutions, and by these Christians would be purified. (Rev. 16 : 16; 19 : 19.)

5. Signs of the Son of Man. (Matth. 24 : 30; Rev. 14 : 14.) Notwithstanding all the great dangers to which they are exposed, Christians are not terrified; for they have not only observed the general presages of the coming of the Lord, viz., wonderful appearances in the sun, moon, and stars, agitation of the powers of heaven, but they now also see the sign of the Son of Man in the clouds; wherein this which immediately precedes His coming is to consist, we cannot possibly determine before the event, sufficient for us to know it will be really visible to all, and so manifest, that there will be no room for any to doubt the reality of the fact. (Matth. 24 : 27.)

6. The second visible manifestation of Jesus. (Matth. 24 : 30; Acts 1 : 6–7; 3 : 19–21; Heb. 9 : 28; Rev. 19 : 11–21.)

In the moment of greatest danger, when human help is impossible, when the enemy has believed he could blot out Christianity, the Lord appears to the deliverance of his Church. Now sorrow and anguish disappear; the time of refreshing from the presence of the Lord is come. He appears visibly on the clouds of heaven (on a white horse, as the Revelation says), as the Son of Man in His glorified body, and accompanied by His saints. To be sure the design of His ever coming is not the last judgment of the world, but the deliverance and completion of His Church; meanwhile the nature of the matter brings with it preliminary subordinate judgment. For the saints would now be delivered from all the miseries whose oppressive weight they have felt particularly in the last time; separated from the fellowship of the wicked, in fellowship with the purified servants of the Lord, they experience sin no

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longer in its oppressive power. On the other hand, the Antichristian being would be so lamed by the blow that he cannot any longer be in a condition for mischief for the period of a thousand years. Now is seen why the Lord of the Church had permitted it, that he had concentrated himself in the last time. Now also has been made manifest his utter incorrigibleness, and it is time that in place of long-suffering forbearance, righteous judgment should be manifested. At the same time, with the appearance of the Lord are to take place the first resurrection, the transformation of the pious then alive, the renovation of the earth, the commencement of the reign of a thousand years.

7. First resurrection, or the resurrection of the saints. (Matth. 24 : 31; John 5 : 29; 6 : 39; Luke 20 : 36; 1 Cor. 15 : 23; Phil. 3 : 11; 1 Thess. 4 : 16; Rev. 20 : 4.) According to these passages, the saints then dead, on the appearance of Christ, are to be organized again with the material bodies. Also this is to take place a thousand years before the awakening of the other dead, the souls of such as had been put to death for the testimony of Jesus and His Word, and who had not taken upon them the mark of the beast or his image; all such are to appear again upon the earth, and to live and reign with Christ for a thousand years. Happy the saints who have a part in the first resurrection, over them death has no power; but they would be priests of God and Christ, and reign with Him a thousand years. How important this doctrine is, the following remarks by Lavater may show: "How inexpressibly animating to the best exercise of our moral powers must this idea be, to be a thousand years and more sooner in the enjoyment of the full fruition of the blessed. So much earlier—a thousand years earlier to have enjoyed personal fellowship with the lovely Saviour, and the noblest of the whole human family; along with Jesus, the prophets and apostles, to superintend the immediate concerns of the Godhead; to be a living witness of the unchangeable truth and faithfulness of God, to the man who, amid all the allurements to unbelief, had believed and obeyed; to be busied in the perfecting of the elect, and therewith to the highest happiness of many thousands forever; with firm, bold step, with elevated breast, to go into the open eternity; with strong look into the dark immensity to behold the expressible beatitudes; to be already raised together with Christ on the great morning of the general judgment, over death and the grave, and to be occupied in the judgment of the world: to shine opposite the families of those rising from the dead, and among the unnumbered millions of the heavenly inhabitants; to assemble the saints to themselves, and to bear forever over them a free fraternal moral dominion; that is, a happiness which no other than an insensible creeping soul can view with unconcern, and can think unworthy of his most zealous strivings."

Equally excellent are the sayings of Herder: "The day of the Lord is come. There now his beloved are with Him, and as these had died, as many of them, on His account, had endured a violent death, and waited for Him so long, and were matured, accordingly the first awakening from the dead takes place with them,—they who give away their life receive it sooner, they are placed beforehand on their measure of elevation and reward. They already labor when others yet sleep; they reign with Christ; they, as His old associates, now bring the disordered earth to order, the abuses of their fatherland, and to which they owed their violent death, into harmony and repose; they would all be brought glorious and efficacious to be dukes and bearers of His salvation, to His eternal work, to the accomplishment of the designs of His kingdom."

8. Transformation of all the godly yet alive (1 Thess. 4 : 17; 2 Thess. 1 : 10; 1 Cor. 15 : 51–52), for all would not be fallen asleep. All the godly, alive at this time, will be changed, according to the similitude of the first resurrection, and made to meet the Lord in the clouds; so they without having been made subject to death, will be made partakers of the state of the raised again.

9. Renewal of the earth. (Matth. 8 : 11–12; Rom. 8 : 18–21; Heb. 2 : 5; 2 Peter 3 : 13.) On this occasion the earth also would be transformed, though not so completely as at the

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time of the general judgment, yet so that the curse of sin would be made to retire from it. The redeeming office of Christ is always unfolded the more. Already some are ransomed from the misery of sin, and through the resurrection and change from the state of the dead; now also outward nature becomes a sharer in the blessings of redemption. Freed from the servitude of a perishable being, the risen enjoy a paradisiacal habitation. Its restoration and glorification are necessary, insomuch as glorified beings are to walk upon it.

10. The reign of a thousand years. (Matth. 8 : 11; Luke 13 : 25–28; 18 : 29–30; Matth. 19 : 28; Rev. 20 : 4–6.)

Perhaps many readers will feel astonishment at the views we have already set forth respecting the last times, and put the question, if it be possible now to set forth such antiquated notions. What the Bible teaches never can become antiquated, notwithstanding all the doubts which may have been raised, and misconceptions respecting it; it may become as it were covered with dust, but cannot be considered antiquated. The truth only requires to be set forth in its biblical purity, it shines forth in its original clearness, and meets an accordance in every susceptible heart.

It is only necessary that the views of some Christian thinkers of ancient and modern times be set before the reader.

Herder: "The derided misconceived thousand years are the last Sabbath of the earth, when that state will really have taken place, to which the good of all time tends, when the light will shine as at the beginning of time, and the darkness be confined to a little corner. The noble of the human race, united together in a place which God has made for them, in harmony will enjoy their reward, the fruit of all troubles and times. Holy and happy is he who has a part in this issue of all times; under the pressure of all times he is calm, and looks to this happy future. To him will occur the proverb, in order to the happiness of the world its philosophers must be kings, and its kings philosophers. Here Christ and His saints are more than both,—priests of God, deliverers of the earth."

Steudel: "A complete victory will have been gained over the opposing power of darkness. (Rev. 19: 20.) Then will have come to pass the period when the influences of Christianity in forming the relations of life, and which had been hindered by opposing influences, will have gained a complete ascendant, the Devil being bound a thousand years. Then humanity will appear in all that state of true cultivation which Christianity, whilst able to manifest its whole vital power, is able to impart to it. These are the salutary fruits of Christianity upon the earth (Rev. 20 : 3); these are the much-spoken-of thousand years, during which all the witnesses of Christ and truth, who had been already dead, are to enjoy with Christ celestial happiness. A look into the future, through the sure promises, leads us to understand that the earth will yet furnish a habitation to improved humanity, it having attained unto a glorious consummation by a hard conflict."

Olshausen on Matth. 24 : 32, 33, and Luke 21 : 31: "Here we have to conceive of the kingdom of God in that state, where the return of the Lord, the prevalence of the good, will be distinctly manifest. What since the first coming of the Lord in humiliation manifested itself efficacious during the concealed reign of the spiritual life, and was able to manifest itself outwardly only in a state of comparative weakness, whilst the prevalence of sin was distinctly manifest, on the coming of Christ, this element will prevail over nature and the world of humanity. Only here, however, it is undeveloped, and has been comprised under a name which, in the Revelation, is significant of entire separation, the kingdom of the saints on the renewed earth (Rev. 20), and the new heaven and new earth." (Rev. 21.)

J. G. Hess: "The earth would not be changed into a heaven; but as it has been given to be a kingdom of God upon earth, so it would then have attained unto a degree of beauty and dignity, under the guidance of Him to whom all power has been committed, both in heaven and in earth, and to which it could not heretofore have attained. As the earth was the theatre of the Saviour's humiliation, it shall, in like manner, be the theatre of His glorification. A

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state approaches, which, in every respect, will be as perfect as is possible on earth; not a superterrestrial felicity, but freed from those matters which, through the depravity of man, rendered the earth the theatre of so much suffering, the seat of so much injustice. This earthly creation shall be a seat of harmony, of the largest measure of peace and felicity to which humanity can attain. Under the King of kings righteousness flourishes, every virtue will be rewarded, though even their perfect retribution has not taken place;—should causes inimical to happiness manifest themselves, they will be easily set aside. In this happy state, nature even has become young again, has been renovated to enhance the happiness of the dwellers on earth. The monarch of this so flourishing kingdom would, indeed, as in the days of His resurrection, appear again visibly on earth, when some more important end requires he should; and he will ever set a first value upon all which will tend to the ascendency of his and his Father's purposes above the weaknesses of humanity. Now, as before, difference of language and of worship can become united together, in the composition of the Messiah's kingdom. With the most diligent efforts, all things could not be brought to one form; many differences not in essentials, will still remain open to free choice. Unity and variety would give every future composition a still higher zest and value. Should the world ever then furnish men of malignant mind, as they verily deserve, He would rule them with a sceptre of iron, and constrain them to obedience."

Lavater: "As often as Jesus spake with His disciples concerning the kingdom of God, He described it to them, not as is usually believed, as a kingdom wholly spiritual. It should not, indeed, be a worldly kingdom, in the gross sense according to which the depraved Jewish nation expected, not in the sense the Mahometan heaven is represented; it should not appear at the time and in the manner as men then hoped; but yet there was promised to the Jews (by their prophets) a glorious lasting kingdom upon earth, the enjoyment of which the better portion of their nation would be permitted to possess. This prophecy is yet unfulfilled."

J. C. Bengel: "The Gospel shows itself in full power; Jews and Gentiles had prayed to the Lord; the kingdom is the Lord's, and the mystery is finished. This state includes many particulars, a fulness of the Spirit, a rich overflowing of the gracious manifestations and workings of God, a holy harmonious service of His people, fruitful lovely times, a great multiplication of the saints, and long life, freedom from many ills which men had heretofore brought on themselves. Notwithstanding, saints would still walk by faith, not by sight; the conflict with sin in the flesh is not yet taken away; death is not yet (in the part of all) swallowed up in victory. There would yet be many difficulties, though temptations will not be enforced by the influence of Satan. There would be still reigning princes and authorities, but they would associate with their subjects as brothers. There would continue still the state of marriage, agriculture, and other useful employment; but those which human curiosity, pride, and debauchery had introduced, would be no more."

J. F. Meyer: "With the Lord's advent begins the real reign of God upon earth, a kingdom of righteousness, holiness, and peace, consisting of mortals, but with exemption from the Evil One and his enticements, and under a mighty influence of celestial power. It is called the reign of a thousand years. Modern times have again paid attention to this near approach, thus coinciding with the ancient Fathers. It is resounding, as it were, a new call: 'The Lord cometh!' Among believers, this doctrine, far removed from carnal conceptions, should no more be considered an error; unbelievers but dishonor it, after the annunciation in proof of its truth."

Perhaps what has been stated has reconciled many a reader with an idea, which, whilst it does not develop itself in every one as a more precise thought, yet must interest every one, when it has been laid before him. It carries its commendation in itself. Completion is natural and necessary on the ground of Christianity.

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I WILL HOPE AND WAIT.

In the spring of 1847 I embraced the evidence of the near approach of our blessed Lord. Since then the evidence has multiplied, and, by the goodness and loving-kindness of the Almighty God, I am preserved, waiting for his Son from heaven. It is my duty to wait, and, by the help of my Maker, I will wait in joyful anticipation, and not only wait, but watch and pray, that I may be kept to that day.

Holy men in all ages have looked for that day, and have talked and wrote about it. Did not Enoch, the seventh from Adam, declare that the Lord will "come with ten thousand of His saints?" (Jude 14.) Did not the prophets speak, and "search diligently what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow?" Did not the "angels desire to look into these things?" (1 Peter 1:12.) Did not the holy Jesus endure the cross and despise the shame, and now waits at the right hand of the Father "from henceforth expecting till his enemies be made his footstool?" Have not all the holy prophets and apostles looked for the day of the Lord, which would usher in the glorious "restitution of all things?" Have not reformers, holy men of God, presented themselves a living sacrifice in view of the great day of the Lord? Have not the most holy men, for the past three hundred years, looked forward, longing for the appearing of the Lord? Does not Jesus say, "Surely I come quickly: Amen," and the beloved exile, on Patmos, answer, "Even so, come, Lord Jesus?" (Rev. 22:20.) Did not the Church in all ages testify to this important truth, looking for the return of the Saviour?

And, I would ask, who are the men of to-day who write and preach about the Lord's coming? Are they wicked men, or have their lives been spent in the service of their Saviour, walking in the fear and love of their Creator? Let those who reproach such remember, that God has appointed a day in which He will judge the world. I care naught for the revilings of our enemies, but when my brethren with whom I have taken sweet counsel, and walked to the house of worship, sung and prayed in company, turn against us, it causes weeping in secret places before the Lord.

"For yet a little while and He that shall come will come, and will not tarry." F. C.

SPIRITUALISM—THE CHAIN OF EVIDENCE COMPLETE.

The last development of human wickedness antecedent to the Lord's appearing, will consist in the Human-Demon Alliance, or the Confederacy described in Isaiah 8. It is preceded by the final necromancy described in 1 Timothy 4:1–4; concerning which the Holy Spirit speaketh *expressly*.

In a series of articles on demonism, in previous numbers of the Prophetic Times, it was shown that modern "spiritualism" or "spiritism" is the predicted horror; and that, though still in its incipient stage, it already bears the five marks, foreshown in the inspired writings. Respecting the fifth mark, viz., abstinence from meats, which only dimly appeared, the following observations were made: (see Prophetic Times for April, 1865; vol. 3, page 62.)

"We have no doubt that this characteristic will be found not a whit less marked than the others. It must be remembered, however, that the system is not yet fully developed; and this mark is, as yet, less prominent than the rest. . . We suspect that the chief object is to make the human frame more susceptible to supernatural impressions, by reducing the system through a course of training, and correspondingly exalting the psychological element. . .

"We should be glad if any of our readers could throw a little more light on this part of the subject, derived from their personal knowledge of the practice of spiritual circles."

Since this was written, the annual conventions of the Spiritualists have been continued. The one held at Providence, Rhode Island, last year, in issuing the address to the devotees of the new faith, requested all Spiritualists TO ABSTAIN HABITUALLY FROM ANIMAL FOOD, for the furtherance of the cause. The reason for this prohibition is understood to be the same above mentioned, viz., to facilitate intercourse with the spirits.

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Thus, by this *official indorsement*, the fifth mark comes into as bold relief as the others. Can any attentive observer any longer hesitate to believe that the grand crisis is close upon us? Beloved, let us be obedient to the Master's command. Let us watch! E. E. R.

Selections.

MAN'S THEORY OF PROGRESS.

By Horatius Bonar, D.D.

The special boast of the age is its *progress*. Upon this its self-gratulations are numerous and fervent, as if it not only loved to advance, but to let all men know, as decidedly as possible, how much it thinks itself advancing.

Are these gratulations well-founded? Is this progress a reality? Is there not exaggeration in the boasting? Are there not many compensating and neutralizing considerations, which go far to raise the question whether, upon the whole, having respect to the *minus* as well as the *plus* of the items, and looking well at the opposite sides of the great balance-sheet, there has been solid and thorough progress—progress which will abide—progress which has placed the nation or the race upon a higher level—spiritually, morally, intellectually, physically?

Let it be allowed that, *in many things*, the age is one of advancement. Thus much is notable and beyond question. It would be unjust and unthankful, as well as untrue, not to allow this. I admit it ungrudgingly, not reluctantly or through constraint. Into much that is true the age has found its way, and in several provinces of knowledge, unreached by its predecessors, it has made good its footing. Circle after circle has widened round it; and its discoveries are certainly neither shadows nor tinsel; they are real and solid. No Christian need fear to make this admission, nor think that by so doing he lowers the credit of the Scriptures as the true fountain-head of God-given truth, or casts dishonor upon Him "in whom are hid all the treasures of wisdom and knowledge."

The *mental philosophy* of the age is, in some respects, of a truer kind than heretofore, though still cloudy and unsatisfying—nay, often stumbling into Skepticism, Pantheism, Atheism. The *science* of the age is prodigiously in advance of former ages. Its *literature* is wider in its range, and purer in its aim. Its *arts* are on a higher and more perfect scale. Its *astronomy* has searched the heavens far more extensively and profoundly. Its *geology* has pierced the earth more deeply and successfully. It—the age, we mean—has brought to light law after law in the system of the universe. It speeds over earth with a rapidity once unknown. It transmits intelligence not only more swiftly than sound, but more swiftly than the light. It is restoring fertility to the soil. It can shut out pain from the body, in circumstances which, but a few years ago, would have racked or torn every nerve. These things, and such as these, the age has discovered and done; and, because of these things, we may admit most freely that there has been, *in some things*, wondrous progress—progress which might be turned to the best account—progress for which praise is due to God.

All that is *true*, in any region of God's world, must, in its measure, be valuable. What is true is of God, and, therefore, not to be cast aside, because discovered by an unsanctified understanding, seeing God has often used His worst enemies as His servants, making them His hewers of wood and drawers of water. The value of a truth is not to be judged of by the character of the discoverer; for why may not God use the finger of Balaam to point to the Star of Jacob? The difficulty lies, not in discerning *what truth* is of value and what is not, but in regulating its *degree* of value, so as to give to each portion or fragment the right place, the true level, the proper space, the due

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order, and to assign the exact amount of thought and study which it demands or will repay.

"All truth is precious, though not all divine,"

said Cowper; but to this we must add, that though all truth is precious, yet all truth is not *equally* precious, nor *equally* worthy of our care; nay, and we must also add, that though all truth is precious, yet much of it must be left unstudied totally. Our life is brief, and we have no time for all things; we must select, for we are hurrying onwards; the King will soon be here, and it concerns us to dwell most on those things which will most help to fit us for His presence and kingdom.

To confound or misregulate the *degrees of value* in truth is at once an error and a mischief. It deranges everything. It is in itself an error, and it leads on to innumerable errors. It is in itself a mischief, and it is the root of endless mischiefs. It is not merely equivalent to the non-discovery of truth; it not merely neutralizes the truth discovered, but it draws out of it all the evil of positive *untruth*, thus making truth the producer of error, good the fountain of evil, light the cause of darkness. So that there may be many steps of advancement, which, by the evil use made of them, or the false level assigned to them, become in the end so many steps of retrogression. Has this been duly weighed by those who boast of progress? Have they calculated the *loss* as well as the *gain*, the *minus* as well as the *plus*, and is it on the ascertained *difference* that they rest their congratulations? If so, let them boast. It is well. If not, then their estimate is so wholly one-sided, that no credit can be given to it even by themselves.

It is a literary age—it is an age of science—it is an age of far-ranging inquiry—it is an age of discovery—it is an age of action; many run to and fro, and knowledge is increased. But still it may not be an age of *progress*. The amount of knowledge gained may be nothing to the amount lost; or that which is gained may be so perverted or ill-regulated as to injure instead of profiting.

In these different parts of the world's progress God is not recognized, or only by a few; or recognized solely out of compliment or custom, and in such a way as to place Him at an immeasurable distance from the works of His hands. What is there that is good, or true, or beautiful, of which God is not the centre? And is not the age in its progress fast severing God from His works, making man, or chance, or abstract laws, the centre of creation, instead of the living, personal Jehovah,—thus shifting the axis of the universe in order to be saved the irksomeness of coming into contact with Him in whom we live, and move, and have our being? What, then, becomes of the advancement and the enlightenment of the age? Can we look upon them in their present stage without suspicion, or can we contemplate their issues without terror? For all science is a lie, or at least lodges a lie in its very core, if apart from God and His Christ. All wisdom is foolishness, if independent of Him "in whom are hid all the treasures of wisdom and knowledge." All inquiry must become a mere maze of skepticism, if separated from Him who has said, "Learn of me." All truth and goodness are but empty abstractions, if away from Him who is the true and good. All beauty is but a torn blossom or a broken gem, if sought for out of Him who is its birthplace. All enlightenment is but a dream, if not received from Him who is the light of the world, the light of life. All liberty is but a well-disguised bondage, if not found in the service of Him whose love hath made us free. All rule and law are but the exhibitions of man's selfishness, and ambition, and pride, if dissociated from Him who is the Prince of the kings of the earth. Nay, and all religion is but hollowness and unreality, if severed from the fellowship of Jehovah and His incarnate Son.

We hear much of the knowledge of the age. Well; but has not one of its own poets said, "Knowledge comes, but *wisdom* lingers?" Yes, knowledge comes, but *wisdom* lingers! Knowledge comes, but *goodness* lingers. Knowledge comes, but the world is as far as ever from peace and righteousness. Its wounds are not healed; its tears do not cease to flow. Its crimes are not fewer; its morals are not purer; its diseases are as many and as fatal. Its na-

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tions are not more prosperous; its kingdoms not more stable; its rulers are not more magnanimous; its homes are not happier; its ties of kindred or affection are not more blessed or lasting. The thorn still springs, and the brier spreads; famine scorches its plains, and the pestilence envenoms the air; the curse still blights creation, and the wilderness has not yet rejoiced or blossomed. Yet man is doing his utmost to set right the world, and God is allowing him to put forth all his efforts more vigorously and more simultaneously than ever in these last days.

Nor can any Christian mind fail to look with intensest though most painful interest upon these vain endeavors. We know that they must fail. Man cannot deliver himself, nor regenerate his world. Reforms, republics, constitutions, congresses, change of dynasties, will not accomplish it. Art in every form, science of every name, are bringing into play unheard-of energies for the improvement of this globe, and for giving man the complete empire of earth, and air, and sea. But the task is superhuman, and each new forthputting of human strength or intellect is only proving this the more. And hence it is with such interest, as well as with such pity, that we look upon the generation around us, with its overwrought muscles, its overtasked energies; toiling unrestingly, and yet failing in its mighty aim,—the regeneration of a world.

There is a secret consciousness of the evil of the times, even among those who have not the fear of God before their eyes. They see but the surface, indeed, and yet that surface is not quite so calm and bright as they could desire; nor are the effects of the supposed progress quite so satisfactory as they expected it would be. They have their misgivings, though they cheer themselves with the thought that the mind of man will ere long be able to master all difficulties, and rectify all the still remaining disorders of the world. Accordingly, they set themselves in their own way to help forward the regeneration of the world and the correction of its evils.

Among these there are various classes or subdivisions. There is, for example, the *educational* class. It labors hard to raise the level of society by the mere impartation of intellectual knowledge—"useful knowledge," "scientific knowledge," "entertaining knowledge," "political knowledge;" in short, knowledge of any kind, save that of the Bible, and of the God of the Bible.

There is the *novelistic* class;—a very large one it is, and possessed of far greater influence over the community than is generally credited. It has set itself to elevate the race by exciting what are conceived to be the purer feelings of our nature. Of one school, the standard of perfection is romantic tenderness; of another, worldly honor; of another, bare rectitude of character, without reference to such a Being as God, or such a thing as His law; of another, it is good-nature and Christmas festivity; while others seem to have no real centre of elevation in view, only they hope, by stimulating some of our finer feelings into growth, to choke or weaken our grosser and more hateful.

There is the *poetical* class. They think, by the inculcation of high thoughts and noble images, to lift up the world to its proper level. With one school, it is the worship of nature; with another, it is the love of the beautiful; with another, it is chivalry; with another, it is the re-enthronement of "the gods of Greece;" with another, sentimental musings. These, and such as these, are the devices by which they hope to put evil to flight, and bring back the age of gold!

There is the *satirical* class. Their plan for meliorating the world is ridicule. Folly, vice, misrule, are to be caricatured in order to be eradicated! Ply men with enough of ridicule; just show them how ridiculous they are or can be made; raise the laugh or the sneer against them; exhibit them in all the exaggerated attitudes that the genius of grimace can invent, and all will be well!

There is the *philosophic* class, large and powerful, composed of men who are no triflers certainly, but who are sadly without aim or anchorage. Give them but "earnestness," and on that fulcrum they will heave up a fallen world into its true height of excellence! Give them but earnestness, and then extravagance,

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mysticism, mythism, pantheism, so far from being condemned as ruinous, are welcomed as so many forces operating at different points for the anticipated elevation. Give them earnestness, and they will do without Revelation; or give them "universal intuition," and they, setting it up as the judge of inspiration, will make *man* his own regenerator by making him the fountain-head of truth.

There is the *political* class. They have their many cures for the evils of society, and are quite sure that, by better government, a wider franchise, freer trade, the abolition of ranks, the division of property, the extinction of laws of primogeniture, they will bring all into order and peace; as if these could touch the seat of the disease, or minister to the real wants of a helpless and heart-broken world.

To see the vanity of all these efforts of man to better himself, apart from God, one needs only to look into the extent of the evil to be remedied. It is vast, it is incalculable. We see but its outer circle; its innumerable inner circles of vileness and misery we see not, we cannot see. It is an evil so broad, so deep, so manifold, so malignant, that to attempt to cure it by such appliances seems like silencing the thunder by the tones of the harp, or arresting the havoc of pestilence by scattering roses on the breeze. Whoever would have some idea of the hideous mass of evil under which the earth is groaning, and with which the atmosphere of the age is filled, let him read the third chapter of Second Timothy, or the twenty-fourth of Isaiah, or the descriptions of Israel's state and sin drawn by Jeremiah and Ezekiel. Let him compare these inspired descriptions of Israel's condition with what he sees in the world around him, and he will, we doubt not, go forth to the world a wiser, more thoughtful, more solemn man; not disposed to hate, or to scorn, or to satirize, but to pity, to mourn, and to pray.

Editorial.

THE GLORY OF A CHRISTIAN.

It is a great thing to be a Christian. There is a passage in Paul which sets this forth with superior richness: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." (Phil. 3:20, 21.)

I. *A Christian is a citizen of the highest state;* for the word here rendered "conversation" does not mean speech or conduct, but country, commonwealth, or that in which one's rights, immunities, or connections as citizens are; as if the Apostle had said, "Our country, home, city, or political relations, are in the heavens."

What heaven is, we cannot tell. *Where* it is, we know not. "*The heavens,*" as referred to here, may perhaps be the whole state and order of things in which God, and Christ, and angels have their home—to those abodes of light, spirituality, and blessedness whither Christ has gone, and which constitute the highest parts of the universe. And to these heavenly realms and orders of things the Christian is here said to be related as a citizen is related to his country. He belongs to the commonwealth of the skies. Though for the present a dweller upon earth, his rights, interests, immunities, and affections are above. He is connected with a celestial empire—the subject and citizen of a supernal realm. That he is not locally in the heavens, matters not; people may be for the time on opposite sides of the world, and still be members of the same community, and citizens of the same state. It is not so much locality as spirit, and community of interest, attachment, principles, and conformity to the same general training, laws, and customs, which determines where a man belongs. And so in this case. The Christian is a citizen of the heavens, because he holds with everything heavenly.

Nor is this a matter of small account. A citizen is one with others of whom a state is constituted; for, not walls, and forts, and spire-crowned cities, and bays, and broad-armed ports, and ships, and battlements, but *men*

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constitute a state. And so a Christian is one who is counted in the heavenly empire. He is part and parcel of the celestial commonwealth. He is one of those exalted beings who constitute the kingdom of the heavens.

A citizen is one entitled to claim to himself, with his fellow-citizens, all the honor, fame, wealth, and glory of his country. Whatever credit comes to a man for his being of a certain state, each citizen of that state can appropriate and enjoy. And so the Christian is invested with all the peculiar dignity and interest of a being belonging to some heavenly realm. Men may see nothing in him to excite their wonder; but celestial intelligences communicate with him as one belonging to the same country with themselves, and acknowledge him as entitled to all the excellence and possessions of the commonwealth in which they rejoice.

A citizen is one entitled to the sympathy and tender consideration of his country. That state or empire does not deserve the name, and forfeits all claim to the proper respect of a state, which fails in tender regard for all who belong to it, whether at home or abroad. And so the Christian is an object of kind remembrance and interest in heavenly worlds. From amid the sublimities of eternal dominion and glory he is thought of, and his welfare consulted. God, and Christ, and angels, and glorified ones in heaven, are interested in him, and are concerned for him as one belonging to their blessed, celestial kingdom.

A citizen is one entitled to the protection of his country, and possesses the right to call upon it for every necessary help and defence. And that government or commonwealth which refuses or fails to render such aid and protection, forfeits its claims to reverence and obedience, and ceases to be what it is appointed to be. But, in the good kingdom of the heavens, there can be no failures of this sort. The Christian, therefore, is under the care and protection of an Almighty administration, and is invested with the right to call upon that administration in all his necessities. The ear of Him who governs in the heavens is open to his cries, and the arm that upholds the worlds is at his service when required. He has the shield of Omnipotence for his everlasting defence; "for as the mountains are round about Jerusalem, so the Lord encampeth round about them that fear Him." There can arise no emergency in which the powers of heaven are not outstretched in his behalf, or in which he may not rest assured of his safety.

In free states, a citizen is one who shares even the royalty of his country, having a voice in all its movements, laws, and administrations. The same is true, to a degree, of the Christian. Every hearer of the Gospel is called not only to salvation, but to be an everlasting king and ruler. Crowns, and thrones, and unfading royalties connect with citizenship in the celestial kingdom. The saints are to sit with Christ on His throne, and they are to reign with Him forever and ever.

II. *A Christian is an heir to the highest hopes.* Not only is his citizenship in the heavens, but "*also,*" or in addition to this, he waits for a Saviour from those heavens, even the Lord Jesus Christ. The country with whose laws and citizens he holds, is to him not a mere fancy or imagination, but a reality, on which he leans, and from which he has large expectations. It has a living Saviour in it, whom it has received, as Peter says, till the time of the restitution, which is to bring every pilgrim home, and restore every exile. This the Christian knows and feels, and hence is in continual waiting and anticipation of that day when that Saviour shall appear.

Four things are necessarily implied in this posture of looking and waiting for a Saviour from heaven: The first is, a firm and realizing faith that he is certainly to come; second, a constant expectation of his coming, not as a thing of the remote future, but as a thing to occur in our own lifetime, and which may take place any day; third, diligent and efficient preparation for it, that, come when it may, it may not take us by surprise, but fall in with our most earnest calculations; and fourth, dependence upon that coming for the consummation of all that we now hope for. Nothing less than this can be a looking for the Saviour from the heavens, or a waiting for the coming of the Lord Jesus Christ.

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Nor is the holding of one's self in such a posture of less account, or inferior in dignity to the possession of a celestial citizenship. If anything, the Scriptures lay more stress upon it, and connect with it superior honors. The Apostle Paul gives special thanks to God in behalf of some for that fulness of gifts which pertained to them in their "*waiting for the coming of the Lord Jesus Christ.*" In Hebrews it is written, that Christ was once offered, and that, "*unto them that look for Him* shall He appear the second time without sin unto salvation." And the "crown of righteousness which the Lord the righteous Judge shall give at that day" is specifically limited to "*them that love His appearing.*"

The Saviour Himself also connects with this waiting and watchful attitude an escape from vast earthly tribulation, and an introduction into a state of peculiar nearness to Himself in the world to come. It is these waiting and watching ones who are to constitute the Saviour's Bride, who is to be brought unto the King in raiment of needlework. They compose the Church of the first-born to which belongs the official place and a double portion of the inheritance. They are to be the kings and priests unto God, who are to judge angels, and judge the world, and share in those grand and solemn administrations of Christ by which sin and wickedness are to be forever crushed out of the earth. And the Christian's looking and waiting for the Saviour, the Lord Jesus Christ, to come from heaven, is by that very posture marked and distinguished, not only as a citizen of the heavens, but as a royal personage, anointed of God to wield the sceptre of immortal empire, and a dispenser of administrations from which the great and holy interests of the world to come are to take complexion and shape.

III. And still more than this, *a Christian is to be the subject of a glorious transformation.* His body, which is now in a state of humiliation amounting to vileness, is to be fashioned like unto the Saviour's body in its state of glory. Exactly what this change is to be, we cannot explain or comprehend. Some elements of it have been stated in the Scriptures, but it is difficult to fathom all their significance. We know that it is to be a change from corruption to incorruption, from dishonor to glory, from weakness to power, from natural to spiritual, or to what closely resembles spirit, from mortal to immortality, from earthly to heavenly. We know, too, that the model, according to which this change is to be wrought, is the glorious body of the blessed Saviour—a body which is no longer subject to the common laws of matter—a body that can move through space at will, incapable of weariness, hunger, or death, and invulnerable and eternal as the soul itself.

A glimpse of the Saviour's glory was had in the mount of transfiguration, when "His face did shine as the sun, and His raiment was white as the light;" but who shall describe that glory of form and visage in which He now conducts the administrations of the universe, in which He will come to be admired of all His saints, and in which He shall reign forever and ever? And yet there is not a feature of that glory so high but the Christian is destined to partake of it, and to wear forever the same attributes of excellence. For, though the sons of God know not yet what they shall be, they are sure that, when Christ their Saviour shall appear, they "shall be *like Him*," and shall see Him as He is.

Surely, it is a great thing to be a Christian. Dear reader, are you one?

WAITING FOR CHRIST.

One of the prominent features of the faith and piety of the Christians of apostolic times, was their belief in, and their waiting for, the second coming of Christ. The Thessalonian Church was especially distinguished for the sway and influence which this doctrine had upon their lives. It was one of the great marks by which they were recognized and known as Christians. The reality of their conversion from heathenism to Christianity was proved quite as much by their "waiting for the Son of God from the heavens," as by their "turning from idols to serve the living and true God." In the latter part of the first chapter of the first Epistle to them, Paul says: "In every place your faith to God-ward is spread abroad, so that we need not to speak anything.

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For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God, *and to wait for his Son from heaven*, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

The fact that Christ will come again is believed by all Christians, and confessed in all orthodox creeds. It is a doctrine pre-eminently set forth in the Scripture. Jesus said to His disciples, just before his departure from them, "I go to prepare a place for you, and if I go and prepare a place for you, *I will come again* and receive you unto myself, that where I am there ye may be also." At his ascension, two messengers appeared to the apostles after he was taken up in the heavens, and said: "Ye men of Galilee, why stand ye gazing up into heaven? .This same Jesus which is taken up from you into heaven, *shall so come in like manner as ye have seen him go into heaven.*" Paul tells us that "to them that look for Him, shall He appear the second time without sin unto salvation." Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." John refers to it when he says: "It doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." And Jude makes the proclamation, "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed."

In the face of such passages as these, and many others of a similar character might be cited, no one can deny that the Scriptures teach that the Lord Jesus Christ shall return to our earth again. But although there is no question among Christians as to the bare fact here presented, there is great variety of opinion as to the attitude we should occupy in regard to that event, and the influence it should have upon our lives. There are some who, while they believe that Christ will come, look upon His advent as a thing so far off in the future, that it has no practical effect upon them. There are others who deem it sufficient to believe simply that Christ will come without troubling themselves about the time of His advent, or its attendant circumstances. Others again, while reading of it in their Bibles, and confessing it in their creeds, consider all the subjects relating to it as mere worthless speculation.

Over against all these classes we place the Christians of Thessalonica, and the attitude presented by them, with reference to the coming of the Son of man, as the true attitude which all Christians should occupy. They waited for the Son of God from the heavens, and they were known among their brethren in the surrounding world by this feature of their Christian life. Paul also makes mention of it to their praise, and as a cause why he was bound to give thanks for them to Almighty God. If they were wrong, why was this fact singled out as a peculiar mark of their devotion to Christ, and why did not Paul correct the mistake and set them right? We are forced to the conclusion that the Thessalonians in looking for Christ's coming, and in waiting for it, occupied the true posture of a Christian, and in this, as well as in turning to God from idols, they were ensamples to the whole Christian Church.

Nor is this the only place in the Scripture where this waiting for Christ is spoken of. Our Lord himself exhorted His disciples as follows: "Let your loins be girded about and your lights burning, and ye yourselves like unto men *that wait for their Lord*, when He will return from the wedding, that when He cometh and knocketh, they may open unto Him immediately." Isaiah says: "Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." James says: "Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." To the Corinthians the apostle writes:

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"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ. That in everything ye are enriched by Him, in all utterance and in all knowledge, even as the testimony of Christ was confirmed in you, so that ye come behind in no gift, *waiting for the coming of our Lord Jesus Christ*, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." And in his Second Epistle to the Thessalonians he prays, "The Lord direct your heart into the love of God, and into the *patient waiting for Christ*."

It appears from these passages that waiting for Christ's coming was a prominent feature of apostolic Christianity. The Thessalonians were right in waiting for His Son from the heavens. How greatly, then, do those persons depart from the faith and simplicity of the Gospel times who ignore this subject as uninteresting, speculative, or a thing only for the future. The Bible warns us again and again against losing sight of the promised advent of our Lord. He who passes it by unheeded loses much precious consolation, and incurs great risk and danger to his soul. A theme which is made the basis of so many Scripture exhortations, and the spring of so much hope to the church and the earth, and which we are specially warned not to neglect, should be a favorite theme for our thoughts, as well as a powerful incentive to our actions. When the Bible presents it so frequently, we cannot slight it without great injury to ourselves.

Let us, then, inquire a little into what is meant by waiting for Christ from the heavens:

1. It implies *an expectancy of his coming.* A man who waits for a thing expects it, and looks for it. He has his thoughts fixed upon it, and regards it as an event that may transpire at any moment. He is assured that it may occur at any time, so as not to be taken unawares when it does occur.

There are some who tell us that Christ's coming is an event yet far off in the future; that we are not to concern ourselves about it; that the great thing for us to do is to labor to convert the world; that all nations must be converted, and universal righteousness prevail, and a golden age be brought in, which will last for a thousand years; and then, somewhere down at the end of that period, Christ will come. This may be a very beautiful theory; the only difficulty in the way of its acceptance is, that it is not true. The Word of God teaches us to look for the advent of the Son of Man as likely to take place at any moment, and so enjoins us to keep ourselves in readiness for it. James writes to the Church general, "Be ye also patient, stablish your hearts; for *the coming of the Lord draweth nigh*." "Behold the judge standeth at the door." To the Philippians Paul says, "Let your moderation be known unto all men. The Lord is at hand." And to the Hebrews, "*Yet a little while*, and he that shall come will come." Jesus calls that man an evil servant who says in his heart, "My Lord delayeth his coming." And in closing the volume of inspiration, He gives the significant warning, "Surely I come quickly." It may be said that eighteen hundred years have passed away since these utterances were given, and that Christ has not yet come. Very true; but the impression intended to be conveyed is, that Christ may come at any moment, so that each age of the Church would look for Him and wait for Him, and cherish His advent as the grand hope of the Church and the greatest event of all time next to the incarnation and the crucifixion. Such, also, was the impression made upon the minds even of the apostles themselves, as proved by a passage in the last part of the fourth chapter of the First Epistle to the Thessalonians. Paul there says: "This we say unto you by the word of the Lord, that *we which are alive and remain unto the coming of the Lord* shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. *Then we which are alive and remain* shall be caught up together with them in the clouds, to meet the Lord in the air." He here speaks as if it were a probable thing that Christ would come even in his day, for he uses the expression, "*We* which are alive and remain unto the coming of the Lord," mentioning himself among those

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who might be alive on the earth when the Son of Man should come. And in perfect harmony with this are the ever repeated injunctions of our Lord himself: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." "Take heed, watch and pray, for ye know not when the time is." And if we know not the time, and are constantly enjoined to be on the watch, how dare any man postpone the time one hour, much less a thousand years, or indefinitely? The Scriptures everywhere speak of Christ's advent as *imminent*, and that Christians should be continually expecting it, lest it come upon them as a snare.

2. Another thing implied in waiting for the Son of God from the heavens is, *a longing for his appearing*. Christ's advent is not a sad and gloomy subject for the Christian. It is full of dark forebodings to those who heed not his Gospel; but all who are his disciples, indeed, can look forward to it, and contemplate it with the most joyous anticipations. In the Epistle to Titus it is called "That blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." It need inspire the meek disciple with no dread or alarm, but may well be regarded with delight. Nay, it should be waited for with longing, "looking for and hasting" to it.

There are several reasons why Christ's advent should be desired. The world cannot be converted before He comes. It is common to urge Christians to the work of missions by the idea of converting the world. God forbid that one hindering word should be laid in the way of missionary efforts. Would to God that every son and daughter of our race were a child of God. But while declaring it the duty of every Christian to do what in him lies to extend the knowledge of the Gospel, and bring souls to Jesus, the Scriptures nowhere teach that the world will be converted before Christ's coming, but that this is to occur only after that event, and by His own personal administrations hereafter. A favorite text is often quoted on this wise: The Gospel shall be preached in all the world, and then shall the end come. But the words are: "This Gospel of the kingdom shall be preached in all the world *for a witness* unto all nations; and then shall the end come." There is not a word about the conversion of the world. It simply says, "The Gospel *shall be preached for a witness* unto all nations;" and no man can say how much Gospel preaching constitutes a witnessing Gospel. And when the Bible is found declaring that the tares grow alongside of the wheat, and that both continue until the harvest, the harvest being the end of the world: when it gives warning that in the last days perilous times shall come, and specifies a catalogue of crimes as then to be enacted, the very recital of which makes the blood tingle; when it informs us that "evil men and seducers shall wax worse and worse;" when it expressly states that the mystery of iniquity shall work until it culminates in gigantic evil, and in a lawless power which shall be consumed and destroyed only by the Lord himself, by "the Spirit of His mouth, and by the brightness of His coming," it would be about as absurd to preach that Christ has already come, as that the world will be converted before His coming. It is only after His throne is established here that the heathen shall be given to him for His inheritance and the uttermost parts of the earth for His possession. Just in proportion, then, as we long for and desire the conversion and salvation of all the world, we should longingly wait for his advent.

Again, it is only when Christ comes that sorrow and sighing shall be banished from our world, and all tears wiped away. The world is full of woe. There is not a household on earth that is free from the inroads of grief and sadness. The cry of the orphan; the wail of the widow; the sigh of the aged; the groan of the sick and dying, is heard on every side. Wretchedness and misery reign everywhere. Even the earth itself partakes of the common blight. A curse rests upon it, and it groans under its burden waiting to be delivered. Deliverance shall come only when the Son of God shall come. He who spake to the winds and the waves, and they obeyed Him; He who fed the hungry multitudes with bread: He who restored sight to the blind and hearing to the deaf, and raised the sick from their beds, and

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called the dead from their graves; He alone can do away with the woes of the earth and its suffering millions. And this He will do when He returns again. Should not His coming then be waited for with intense desire and longing?

Then also Satan shall be bound, and evil banished from the earth, the enemies of Christ be destroyed, and sin done away, and universal righteousness and peace established. Then the saints receive their crowns, and the pious their rewards. Distress and gloom brood over the earth because of Christ's absence. His presence only shall bring joy and gladness. The earth is waiting; the angels are waiting; the saints that have passed away are waiting; why should not we be waiting for Him, and with heart and soul desire that He should come?

3. Finally, waiting for Christ implies *readiness for Him.* We should be prepared for His coming, and then we will wait for it with longing. To be ready for Christ's advent is to be a genuine Christian. He who is prepared for his Lord's appearing must have repented of his sins, and been washed in the blood of the atoning Lamb. He must have true faith in the Lord Jesus Christ, true love for Him, and a true hope in Him and for Him. He must be found connected with the company of Christ's followers on earth; gathered into His fold; serving Him in the way of His own appointment, and so separated from the world and consecrated to Him. There must be the *work* of faith, and *labor* of love, and *patience* of hope. Upon him is laid the solemn injunction, "Work out your own salvation with fear and trembling." And while every Christian is to trust all things into the hands of his Saviour; he must labor and work as if everything depended upon himself. The labors of love must be exercised in active charities, benevolent bestowments, and personal ministrations, for Christ and His cause and people. There must be that patience which endures suffering, affliction and toil, sustained by a heaven-kindled hope in the divine Redeemer. The lamp of true grace must ever be kept burning, else when He cometh He shall find all darkness within.

Nor is all this of itself sufficient to constitute readiness for the Lord's appearing. There must be a loving and diligent looking for Him. The crown of life which Paul expected, he tells us is for them that *love Christ's appearing.* And in Hebrews we are told "*To them that look for Him*, shall He appear the Second Time without sin unto salvation." Watchfulness, wakefulness, longing as to the second advent are requisites to joy and reward when the Lord comes. Identifying ourselves with Christ, by a true and living faith, working for Him in the way He points out, occupying our stations in life, and performing our duties with diligence and integrity, and *waiting for the Son of God from the heavens*—this is readiness for Him—this is waiting for the Lord from the heavens.

S. L.

THE PEACE OF EUROPE.

ANOTHER STORM THREATENING.

THE news from Europe is certainly of a very alarming character. France is preparing for some event of more than ordinary importance; Prussia is acting as if a war would best suit the purposes of her ruler; Italy is disturbed by revolutionary movements, headed by Garibaldi. The Cretan patriots still hold out against the Turks, and Spanish plots in opposition to the Queen are shaking her authority in all parts of the empire. The Schleswig question has also been revived, and it is reported that Napoleon has despatched a note to King William, of Prussia, urging him to surrender the Danish provinces of North-Schleswig to Denmark. The Prime Minister of Italy, agitated upon the Roman question, has informed the Pope that Victor Emmanuel is ready to garrison the city of Rome with the national troops, to protect it from the threatened attack of the "Party of Action," headed by Garibaldi and Mazzini. A telegram from London states there is much caution shown by capitalists and business men there, the feeling having become general that war between France and Prussia is imminent. A private despatch from Berlin also makes mention of the general opinion that war is certain, and that Prussia is actively urging forward her preparations for such an event.

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The Prophetic Times.

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Special Contributions.

TRANSLATION OF THE SAINTS.

It is needless to assert that a translation of saints is an element of prophecy. It is here and there evident in inspiration, with a conciseness and clearness of statement, that is proof against all sophistry. And such is the nature of the truth itself, that it strikes the unprejudiced mind with a salutary and powerful effect. It involves the dearest interest of redeemed men. To that generation actually living in the crisis of prophetic epochs, it is a truth of thrilling and inexhaustible interest. It is an event ever fresh in intelligent anticipation, and will be looked for until it has arrived.

And is such our position? Are we in this period of predicted wonders? Have we come into the vicinage of the consummation? Is the significant monition, "Behold! I come as a thief!" of *specific* application to us? Have other generations died and dissolved to dust, waiting God's time for the resurrection, while we are living in the moments of a real, a perpetual, and glorious liability to a translation without death? Is the second coming of the incarnate Son thus imminent and thus impending?

The world does not believe it. The Church does not believe it. Only an admonished and expectant minority believe it, and hold to the truth with immovable firmness, and at least a degree of open-eyed vigilance. The great theme is ever present to them amid all the figures of an ever-moving panorama. And well it may be, when Jesus himself is intensely interested in it. And he has given this revelation, an inestimably blessed and precious treasure for those who will have the sagacity and watchfulness to observe and keep it. "The wise man's heart discerneth both time and judgment." Thus does inspiration couple two exalted ideas, mutually and intimately related, *time and judgment.* Who is this day earnestly using a faculty of perception for an end of the noblest (that is to say, a speedy and perfect) fruition? Just here the grand sin of omission is, unbelief, incaution, heedless or self-opinionated *un*-seeing. "Blessed is he that watcheth." The denouement shall be sudden—the intervening Jesus shall come with lightning quickness at God's period, though it were to-day or to-morrow. "Blessed is he that watcheth." Call it fantasy or frenzy, or foolishness;—it is the very wisdom counselled by the Highest.

There are those who very earnestly maintain that Messiah is coming in the present year, 1867. This is a bold assertion; but it *may be* true. Such is the chronological position of the world and the Church, and such are the signs of the times in relation to the prophetic word, that a prayerful and expectant watchfulness is every day obligatory and becoming. We are in that *period* of the Advent, in that region of *crisis*, of transition and revolution, that a sudden elimination of saints, and elation into glory may any time occur, and even yet, this year. Let us be warned and watchful at all events; lest, coming suddenly, the Master find us sleeping, sleeping with respect to that very subject on which wakefulness, and watching with the eyes of the heart and mind are enjoined.

We should do well to remember that Christ

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has notified us of his coming as a thief, at the time of the "drying of the Euphrates," or the downfall of the Turkish Empire. It may be a little before the catastrophe of the overthrow, or the moment of actual extinction. It may be at just such a period as the present, when after various vicissitudes, the government of the Sublime Porte is in a perilous balance between life and death, and may, any moment, by royal diplomacy or dictation, by revolution or invasion, succumb. So far as we can judge, we are in the very time, signified by the Divine Monitor, according to the year-day interpretation of the vials.

Another sign is the evident crisis in Rome, and the Romish Church. On the one hand, Garibaldi, with the probable tacit connivance of the French Emperor, (who will allow the movement to go just so far as will most subserve his interest,) threatens an irruption into the city of the Cæsars and Popes—and on the other, the alarmed and anxious deliberations of ecclesiastics, seeking such a change in the prerogatives of the ruling head, as shall insure untramelled unity and energy of action—the very preparation and preface to that coming exaltation of Antichrist, unto which Napoleon will be fitted and inaugurated by the united voice, perhaps, of acclaiming clergy and laity. So, at least we earnestly believe and honestly maintain. There has been recently a confident expectation of the overthrow of Babylon, "the great city." But the time is not quite yet, for the simple and startling reason that a translation of saints must come first. To this effect see the fourteenth chapter of Revelation. The revelator's eye is riveted on a praising host in Heaven, which is a host "redeemed from the earth and among men," peculiar in their praise, and peculiar in their intimacy with their Redeemer. No others could learn that song. Why thus select and distinguished—this company with harps—unless they were such as had been waiting for Jesus at the decisive moment, watching, longing, and depending on him, not for impossible and unpromised, but prophesied and particularized blessings, the gateway to all which was the advent? Now, after this work, after this translation, comes the triad of quick, successive angel cries. 1. The signal alarm shout, the hour of God's judgment is come. 2. "Babylon is fallen." 3. Let no one worship the beast, on pain of most fearful retribution. Mistaken, therefore, we believe, is that expectation, which awaits Rome's overthrow, or perhaps even the Pope's death and transition into the personal Man of Sin, before a translation. Significant fact! Well may the order of events be intently pondered in this connection. We live in a momentous time. "Lord Jesus, if thou wilt come, even so, come quickly."

In the twelfth chapter, is the vision of the woman clothed with the sun. This has been said to signify the Church, and her new-born infant to denote the number represented in the fourteenth chapter, composing the first translation fruits, or 144,000, constituting a celestial hierarchy, that should rule all nations with a rod of iron, that is, exercise regal and judicial prerogatives with Christ. Perhaps this interpretation is open to criticism and objection. But it is possible that Jesus may come to earth secretly, before his manifestation. One thing appears inadmissible, to wit: that the company of the translated is limited in its election and ablation to any one country or region of the earth.

Very particular attention we think is due to the fifth chapter of Micah, in the opening of which it is perfectly clear that the first advent and the humiliation of our Saviour was intimated, but where also an explicit testimony is given to his subsequent exaltation and princely dignity. "Out of Bethlehem cometh forth He that is to be Ruler in Israel." But Israel, alas, crucified and rejected their King, Him whose "goings forth have been from of old, from everlasting." The annexed penalty of such cruel ingratitude, is tersely stated thus: "Therefore will he give them up." What, unconditionally and eternally? No. But until a designated event, and until then, their wound is incurable, and their nationality dishonored with a protracted dispersion. The index and epoch of deliverance and restoration is a parturition, like that of the woman in Revelation; —"when she which travaileth hath brought forth, then the remnant of his brethren shall

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return unto the children of Israel." "And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide, for now shall He be great unto the ends of the earth. And this man shall be the peace when the Assyrian shall come into our land. And they shall waste the land of Assyria with the sword, &c." Hardly of less interest is the conclusion of the chapter, to which reference is solicited with special care.

With regard to this oft-repeated prophecy of the Jewish restoration, and their final glory under the recognized and welcome Dominion of Messiah, we must respectfully insist, that in our humble opinion, there is no greater and more singular error in the whole history of prophetic interpretation, than that which regards such an event as only conditional, and from historically certified grievous defection, therefore, forever impossible.

They are, and have been, and we suppose, will yet be, sorely chastised, but hath God's eternal counsel and fore-ordination from the foundation of the world, this limit and beggarly dependence, that all the prophecy of future rest and renovation to Israel is void and invalid? There is something sublime and more fixed and irrevocable in the scope and effect of prophecy than this. There is such a thing as an Eternal purpose and Revelation, which no conditions or fluctuations will nullify or disappoint. The Jews will indeed, in God's time, be thoroughly, soundly, gratefully and everlastingly gathered back to the land promised to Abraham, but which he never, in any sense of personal property or permanent occupation, "so much as set his foot on."

We do not venture to aver the essential application of the event which is to terminate the present calamities of Israel. If "she which travaileth," is the Church—or a nation from which the hierarchy of saints with Christ at their head, is principally convened by the potent mandate of the First-born from the dead, then the return of the dispersed will soon follow, though not in truth "with the Lord on the head of them," until the short affliction which rolls over that reassembled portion inveigled by their false Messiah, has run its course.

We close by reiterating the solemn and awfully unrealized certainty and nearness of the day of decision. That day, to the contemptuous and careless of prophetic wonders and the august scenery of the changing and closing age, will be ominous, and to millions also fatal. For whether the manifest act of Heaven, in taking invisibly and supernaturally away, a people betrothed to Jesus, be followed by consternation, or be mocked with ridicule, by a Christless Christendom, there will be a fatal confluence of homages, animated and incited by Satan, *to the beast*. The rally of headlong and frenzied multitudes will be around the human idol, the head of ungodly nations, chief of confederate prince-presidents, to whom the false prophet, with fire from heaven, is an operative and iron-handed ally.

May the Lord give readiness by watching unto prayer, through electing love and grace for the hour and act of removal! Though disbelieved, it will be resistless as the lightning's flash; and though hitherto delayed, it will come suddenly and certainly, and it *may be*, sooner than one in a million is actually anticipating.

C. C.

THE ADVENT BEFORE THE END OF THE WORLD.

We will commence with the grand Second Advent sermon, preached by the angels, on the occasion of the glorious ascension of Christ.

When the Apostles stood gazing up sadly after the retreating form of the ascending Saviour, as if all was now lost, because He had left them; two men in white apparel stood by them, which said, "Why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go up into heaven." (Acts. 1:9–11.)

Here we see no attempt at consolation, other than the simple announcement, that Jesus would come again. And well they might stop at this. For it brings all deliverance from sorrow, sickness, pain, toil, and trouble; and confers every grace and blessing—yea, even

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more than the mind of man could conceive. "For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." (1 Cor. 2:9.) And the Apostle Peter tells us that these blessings are "to be brought unto us *at the Revelation of Jesus Christ.*" (1 Pet. 1:13.)

No wonder that the angel preacher thought the simple declaration, "this same Jesus shall so come," quite sufficient, both for text and sermon, for it is the great consummation of all good; nothing can equal it, nothing can excel it.

But the question occurs, when? When the times of refreshing shall come from the presence of the Lord; "For He shall send Jesus Christ, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His Holy Prophets since the world began." For Simon Peter hath declared, "how God at the first did visit the gentiles to take out of them a poeple for his name." "And after this, I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up, that the residue of men might seek after the Lord and all the gentiles." (Acts 3:19–21; 15:14–17; 1:11.)

In these three passages from Acts, we have a volume of information. First, we have the angel message that He will come again. Then the declaration of the Apostle that He will come when the time comes to restore all things, —for *the times of refreshing shall come from His personal presence.* And the heavens can only retain Him until that time. Then the second declaration of the Apostle, that after He selected a people from among the gentiles, that He would return and build again the Tabernacle of David, &c. But, notice particularly, the object of this building up of the ruins of David,—"that the residue of men and all the gentiles might seek after the Lord." Here is a positive statement that the world will not be wholly converted when Christ comes. If so, who are the residue of men, and all the gentiles who are to *seek the Lord after He returns?* And the truth in connection with it, that Israel is to be restored and converted, in order that this may be accomplished, and that Israel will be one of the great instrumentalities for the conversion of the world, is corroborated by many other passages besides.

Now let us collect these passages together, and read them with the above text, and see what a mass of testimony they form. We copy just so much of them, as bears upon the subject.

"God, at the first coming, did visit the gentiles to take out of them a people for His name. After this I will return and build again the tabernacle of David, that the residue of men might seek after the Lord." Then, "He shall cause them that come of Jacob to take root, and Israel shall blossom, and bud, and fill the face of the world with fruit." "For if the fall of them be the riches of the world, and the diminishing of them, the riches of the gentiles, how much more their fulness." "And if the casting away of them, be the reconciling of the world, what shall the receiving of them be, but life from the dead." "For I will send those that escape of them unto the nations, and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles." (Acts 15:16, 17; Is. 27:6; Rom. 11: 12, 15; Is. 66:19.)

Now is there not a mass of testimony in these scriptures in favor of the instrumentality of Israel in the conversion of the world?

Every one of these passages refers to the events that shall occur after the second coming.

It is in vain to attempt to prove that the return in Acts 15:16, refers to the first coming; for he did not build again the tabernacle of David at His first coming, but destroyed it.

The visit to the gentiles to take out a people, for his name was His first coming, but *after this He returns* to build again the tabernacle of David, which is still future, but near at hand, for David's tabernacle is still in ruins. The passage in Rom. 11:12, 15, also alludes to Israel's mission after the second Advent.

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"For they also, if they abide not in unbelief, shall be graffed in, for God is able to graff them in again." "So all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant with them, when I shall take away their sins. For they are beloved for the Father's sake." "For God hath included them all in unbelief, that He might have mercy upon all." (Rom. 11: 12, 32.)

I have heard the passage quoted, "if they abide not in unbelief," as if the word, if, cast a doubt upon the certainty of their ultimate conversion. But their positive conversion is too often asserted to admit of a doubt. Paul, in these very passages, declares that all Israel shall be saved, and that it is secured to them by the Divine covenant.

The Saviour says, "they shall see Him, when they shall say, Blessed is He who cometh," &c. And this we see, from the 12, 13, 14 chapters of Zechariah, is at His personal appearing, at the period when His feet stand upon the Mount of Olives,—when the Lord my God shall come, and all the saints with Him. "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, for they shall look upon me whom they have pierced." And shall say, "What are these wounds in thine hands?" Then He shall answer, "Those with which I was wounded in the house of my friends." "But Zion," said the Lord, "hath forgotten me, and my God hath forsaken me. Can a woman forget her sucking child? Yea, she may forget; but I cannot forget Thee. *Behold!* I have graven Thee upon the palms of my hands." Then, "they shall look upon me whom they pierced, and shall mourn, as one mourneth for his only son." "In that day there shall be a great mourning in Jerusalem, and the same shall mourn, and every family apart, the family of the house of David apart, and their wives apart, &c." (Zech. 12: 10; 13: 6; Is. 49: 16, 15.)

I have arranged these texts, so that it may be seen how they bear upon each other, and left out all but that which alludes to the question in point. It is only by taking Paul's rule, and comparing scripture with scripture, that we can arrive at its true meaning. But most of all, we must lay all prejudice aside, and come to the study of it in a teachable spirit.

Among the hundreds of passages that prove the Advent before the end, these three, the 12, 13, 14 chapters of Zechariah, are about the strongest; for, after He stands upon His feet upon the Mount of Olives, with all his saints, all the scenes that transpire, from Zech. 14: 4 on to the end of the chapter, are of an earthly character. There are earthquakes, battles, and plagues upon man and beast, &c., and other earthly scenes, which cannot be spiritualized or explained away.

It is when the last grand battle of nations is raging, and the Jews are driven to the utmost extremity, that He appears for their deliverance. It is to this battle that allusion is made; when it is said He sends those that have escaped to declare his glory among the nations, and to the isles afar off, that have not heard His fame. Of course the world is not to be converted before He comes, if there are nations and isles that have not yet heard his fame.

He also sends the Jews that are escaped, to bring their own brethren home for an offering for the Lord. They are only partially restored, before this coming, and they are at first restored in an unconverted state. They seem to be principally of the tribe of Judah. "For He shall save the tents (or tribe) of Judah first." (Zech. 12: 7.) These shall be sent out to bring their brethren Israel home. (Is. 66: 20.)

Is. 66, is also a grand millennial chapter, concluding with the New Heavens and New Earth, and the consummated judgment scene. But some passages in Is. 26, 27, prove the Advent before the end, even more strongly than the 66th.

Read those two chapters (Is. 26, 27) as if they were one chapter, as they were originally, and for many centuries after the Advent.

The meaning, in some, has been much obscured by injudicious division. A learned commentator remarks, there is sometimes a division of chapters, when there ought scarcely to have been a comma. And the 26, 27 of Is. is one of the instances.

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In Is. 26 : 19–21, we have the first resurrection and translation, also the *Lord coming out of His place,* to punish the inhabitants of the earth for iniquity. In the first verse of Isaiah 27, we have an allusion to the binding of Satan. These passages are identical with Rev. 20 : 1–6, and 1 Thess. 4 : 14–17, and many other parallel passages. Read Is. 26 : 19–21, and Is. 27 : 1–6, as if there was no division. You first see the first resurrection and translation, then the Lord coming out of His place, then the punishing or binding of Satan, then the vineyard which he keeps from all harm (which is the Church in the air); *and after these things have occurred,* it is said, "Israel shall blossom and bud, and fill the face of the world with fruit." Is. 27 : 6.

All admit that the Lord comes at the resurrection of the dead and judgment, and it is after this that Israel's mission and instrumentality in the conversion of the world commences. Some of the Jews will be converted before the Advent, but only a comparatively small minority.

At the appearing of the great God our Saviour, the grand conversion of Israel will take place. Then it shall be said, "Arise, shine, for thy light is come; the glory of the Lord hath risen upon thee, and the gentiles shall come to thy light, and kings to the brightness of thy rising." "Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted, and the forces of the gentiles shall come unto thee." "And the sons of strangers shall build up thy walks, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee." "Be ye glad and rejoice forever in that which I erect; for behold, I create Jerusalem a rejoicing, and her people a joy; and the voice of weeping shall be no more heard in her." "For the Lord God in the midst of thee is mighty." What a message will the Jews have to deliver to the nations? "The Lord God is in the midst of us." And what an invitation: Come, go up to see the Lord of Hosts at Jerusalem. "Then shall ten men out of all languages and nations, even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."

"Behold, the days come," saith the Lord, "that I will perform that good thing, which I have promised unto the house of Israel, and to the house of Judah." "In those days, and *at that* time, I will raise unto David a righteous Branch, and a king shall reign and prosper, and execute justice and judgment in the earth." "In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, *the Lord our Righteousness.*" "And *the Lord,* whom ye seek, *shall come suddenly* to His temple. Behold! He shall come." "But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire." "And He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Is. 60 : 1–22; 65 : 18, 19; Zephaniah 3 : 15–20; Zech. 8 : 23; Jer. 23 : 5–8; 33 : 15–26; Malachi 3 : 1–4; Zech. 13 : 9.) A. P. J.

Selections.

TIME TO AWAKE.

"It is high time to awake out of sleep."

When God speaks it is with meaning, whether in the thundering voice of Mount Sinai, or the whisperings of the Spirit; and it is man's imperative duty to obey. When the great Captain speaks in command, it should be obeyed without poor ignorant mortals questioning his wisdom or justice.

Never, since the flood, when God saw that the wickedness of man was great on the earth, and that every imagination of his heart was only evil continually, have men's hearts been so fully set to do evil as now. Look out on this world, burdened with the curse! See the

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untold abominations committed in open day throughout the land! Murders are so common as to hardly attract attention; and all manner of crimes stalk forth that Satan can devise, and evil men commit. The papers are flooded with so much of it that it is enough to make one's heart bleed at every pore. Then, on the other hand, so little is being done to arouse a slumbering, fallen world on the road to perdition, that one's heart aches.

We say God's claims are just. His word is true. It is high time to awake. Satan, with his legions of darkness, is awake! He is rallying for the last conflict. His time is short; and every moment must count for God, or against him. Many are Satan's plans to head off the onward march of God's valiant host, and the spread of Bible light and holiness in the world. No doubt Satan thought he had triumphed when he concocted Spiritualism in all its abominations, and attempted to veil the light of salvation by leading the church captive through worldly conformity. And surely, if Satan ever came down with "new power," it was then. By this production the devil is deceiving the world. He employs agents among men and women, out of all classes, to go forth to deceive, if it were possible, the very elect. But, thank God, the Devil will soon have gone the length of his chain in this direction.

But the old serpent is not going to give up the conflict. He is now in for another trial, under different colors. And "it is high time to awake," and arm for this conflict; for Satan not only has his own host, but he has turned an angel of light, and entered the ranks of the so-called saints of God; and he is here doing more in getting church-members and ministers into sins and worldly ways of carrying on the work of God, than by all other means combined. How few of the ministers of Christ dare stand up straight for Bible truths and for Bible holiness. How few give the alarm with a deep feeling for the welfare of a lost world, saying: "Be ye also ready, for in such an hour as ye think not the Son of man cometh." How few dare go out and fight the host of darkness, and give the alarm to "come out from among them and be separate, and touch not the unclean thing," that God may receive them. Who dare come out, as Jesus asks of his people, and not be a partaker of this worldly-conforming spirit of the times? The Devil's great effort now, it seems, is to get the Church and the world mixed up. And he has succeeded beyond all account. The ministers and the members have joined hands with the world, its fashions, and its abominations, to an alarming extent. The Devil is going to make a determined effort to succeed. The people are all excited to build splendid church edifices, decorated inside and out in a gorgeous and attractive style, to suit the taste of the *refined* and wealthy; to secure their influence, and the applause of the multitude. They will conform to the world in the way of fairs, festivals, lotteries, almost anything to get money. The Church and world join hands, and coalesce so closely that they cannot be told apart. They will preach and pray, crack their jokes, and have their fun. And when we remind them of their duty to God, they tell us this is an age of progression, and that we are behind the time.

God's people are a few self-denying, cross-bearing, *peculiar ones*. It always has been so, and always will be so. How was it in Noah's time? The *masses* were wrong—the *few* were saved. Was it not so when Lot left the city of Sodom? And Jesus declares it will be so in the end of the world; and so it will be. Peter says there will be scoffers in the last day, saying, "Where is the promise of His coming." But their scoffs will make no difference. *He will come*—yes, as a thief in the night. God's word is true. Every iota of it will be fulfilled.

I think no one can dispute God's word, that it is high time to awake—awake to work, to pray, to warn all men to flee from the wrath to come. I think—taking a view of things as they really are—that Christian ministers do not do all they can to save our fellow men. Noah was stirred every day for one hundred and twenty years. Lot was vexed with Sodom's sins from day to day. Paul spent every moment of his time in the work of God; suffered everything from his enemies, and at last, when he had finished his course, died a martyr. Our Saviour wept over Jerusalem and a guilty world, while passing his sorrowful lot on earth;

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and if we are true followers of Him, similar will be our lot. But if we suffer with Him, we shall also reign with Him. May the Lord help us to awake. Our pilgrimage will soon be over.

"Lord, what a wretched land is this,
That yields us no supply,
No cheering fruits, no wholesome trees,
Nor streams of living joy.

"A thousand savage beasts of prey
Around the forest roam;
But Judah's Lion guards the way,
And guides the pilgrim home."

WHY WE WAIT FOR CHRIST.

Is it inquired why Christians wait, or ought to be waiting, for the coming again of our Lord from heaven, the following may be taken for the answer.

1. *That they may be with Christ.* John 14 : 2, 3, 18, 28, "I go to prepare a place for *you*. I will come again and receive *you* unto *myself;* that where *I am* there *ye may be* also. I will not leave you comfortless; I will come to you. I go away and come again unto you." Col. 3 : 4, "When Christ, who is our life, shall appear, then shall ye also appear *with him* in glory."

1 Thes. 4 : 16, 17, "For the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be *with* the *Lord*."

2. *That they may be raised from the dead.* 1 Cor. 15 : 22, 23, 51, 52, "For as (all) in Adam die, even so (all) *in Christ* shall be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's at His coming. Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead (*in Christ*) shall be raised incorruptible, and we shall be changed."

1 Thes. 4 : 16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead *in Christ* shall rise first; then we that are alive" shall be changed.

3. *That they may be saved.* Heb. 9 : 27, 28, "And it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

Rom. 8 : 24, 25, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

4. *That they may be like Him.* Rom. 6 : 5, "For if we have been planted together in the likeness of His death, we shall be also in the *likeness* of His *resurrection*."

Rom. 8 : 29, "For whom he did foreknow, He did also predestinate to be *conformed* to the *image* of His Son, that He might be the first-born among many brethren" in the resurrection.

1 Cor. 15 : 49, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly" at His coming.

Phil. 3 : 20, 21, "For our conversation is in heaven; from whence also we *look* for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned *like* unto His *glorious body*."

1 John 3 : 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall *appear*, we shall be *like Him;* for we shall see Him as He is."

5. *That they may appear with Him in glory.* Col. 3 : 3, 4, "For ye are dead, and your life is hid with Christ in God. When Christ, who our life shall *appear*, then shall ye also *appear* with Him in glory."

1 Pet. 5 : 4, "And when the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."

1 Cor. 15 : 42, 43, "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in *glory*" when He comes.

6. *That they may receive their crowns.* "Henceforth there is laid up for me a crown of

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righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His *appearing*." 2 Tim. 4 : 8.

1 Pet. 5 : 4, "And when the chief Shepherd shall *appear*, ye shall receive a crown of glory that fadeth not away."

7. *That they may receive their reward.* Matt. 16 : 27, "For the Son of man shall *come* in the glory of His Father with His angels; and then He shall reward every man according to his works."

1 Pet. 1 : 13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the *revelation* of Jesus Christ."

Rev. 22 : 12, "And behold I come quickly; and my reward is with me, to give to every man according as his work shall be."

8. *That they may receive or inherit the kingdom.* Matt. 25, 31, "When the Son of Man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the *throne* of His glory."

Matt. 19 : 28, "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Rev. 3 : 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Matt. 25 : 34, "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

9. *That the work of salvation may be completed.* Is. 40 : 10, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold His reward is with Him, and His work before Him."

Is. 35 : 4, "Say to them that are of a fearful heart, Be strong. Behold, your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Acts 3 : 19, 21, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you, whom the heavens must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

10. *That they may be ready to stand before Him when He comes.* Luke 12 : 36, "And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when He cometh shall find watching. And if he shall come in the second watch, or the third watch, and find them so, blessed are those servants. Be ye therefore ready also; for in such an hour as ye think not, the Son of man cometh."

Luke 21 : 34, They take heed to themselves, lest at any time their hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come upon them unawares. They *watch* and *pray always*, that they may be accounted worthy to stand before the Son of man. They take heed to Paul's instruction to Titus 2 : 11, 13, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

Thus I have presented testimony, showing the relation which the coming of the Lord sustains to several points which constitute the Christian's hope. The testimony is plain, direct, and full, and what does it show? Does

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it not show that the coming of the Lord again is *essential* to the consummation of everything for which Christians hope? and, therefore, they wait for God's Son from heaven. If they hope to *be with Christ*, it is when He comes again. If they hope for *immortality*, or for *salvation*, or *to be like Him*, or *to be with Him in glory*, or for their reward, it is when he comes,—at His appearing and kingdom. If they hope for all things spoken by the mouth of the prophets, they patiently wait, and watch, and pray for the coming of God's Son from heaven.

HENCE WE CONCLUDE—

1. That the Christian's hope will not be consummated at death.

2. That the reward of Christians will be brought unto them at the *appearing* of Jesus Christ.

3. That one of the great and important elements of practical piety is, to keep one's self in an attitude of constant expectation of the Lord's return at any moment.

4. That every man that hath this hope in him, will purify himself even as Christ is pure.

"CREATION GROANETH."

ROMANS 8:22.

THE air is full of strange
And solemn whispers of a fearful wrong,
Whose dire disorders, like a fever-flame,
Consume and blight the bloom on Nature's cheek.
Unspoken grief and dark forebodings crowd
The vaulted sky, like winged, embodied sighs.

A universal wail,
Full of a breaking woe, goes up to God
From every creature. In the winds is heard,
By ears attuned to sympathies divine,
A wailing cry, caught from the stricken world
That calls for her deliverance.
That same sad, mournful wail, rose up to heaven
When sinning Adam fell.

The marching years,
Deep freighted with immortal deeds, and dark
With murky battle-smoke, and stained with blood,
Have borne upon their bosoms wide and far
The seeds of youthful nations.

These have sprung,
Like exhalations of a summer's night,
And grown from pilgrim bands to empires.

Those in turn
Have flashed like meteor-gleams across the wild,
Till then untrodden, wastes of other lands,
And tortured earth for bread.

Yet all,
All change and motion and stupendous toil
Could heal no wound, could soothe no bitter pang,
Nor hush one note of mourning Nature's woe.
Well-nigh six thousand years the patient earth
Has borne her blasting curse around the sun,
Through veiling darkness, through the changing light,
Through strange mutations, and the eventful scenes
Of restless, fleeting ages,
Convulsed and shattered by the hidden wrath
Of subterranean fires; upheaved and torn
By vengeful floods, and scourged by rainless winds,
Robbed of her beauty by devouring heat,
By vigorous cold, by scathing lightning's fire,
And swift, remorseless tempests, she has felt
The bitter fulness of consuming wrath,
And borne the dark, primeval curse upon
Her bleeding bosom to the very gates
Of her millennial Sabbath.

Yet still she groans,
And still she yearns for her immortal King
To roll the ebbless tides of glory in.
Ah! Earth is weary of her mouldering dead,
Her daily new-made graves and living wrongs;
Her breast is panting with a mortal throe,
To shake the slumbering millions from her graves,
And leap along her orbit with the garb
Of ancient glory on.

The years roll on,
And darker still the cloud of vengeance grows
Upon the brow of Him who died to save,
And brighter grows the bow of promise, too,
That spans the darkness of the stricken world.

The hour of joy is hastening on apace,
Deliverance, promised long, is on the wing;
The "times of restitution" seem to steal,
Like morning's ruddy glow, across the hills:
The startled curse must flee, as flees the night
Before the blazing day; the groan must cease,
The voice of wailing and the cry of woe
Must die in solemn silence, and a song,
Full of a gushing rapture, shall uproll,
And Earth shall celebrate her Jubilee.
Look up! lift up the weary, drooping head!
Watch yet a little longer for the tread
Of royal feet on hoary Olivet.
The day must break, the light must come!
Hope on!

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Editorial.

THE REGENERATION, MATT. 19: 28.

"And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

We print these words as they stand in Bagster's Miniature Quarto Bible, one of the very best and most accurate editions of the English Scriptures which a student of the sacred word can select for his constant use. We quote the passage to direct attention to its import, as a text so clear in its terms and implications, as to be in itself an impregnable bulwark of all the leading aspects of the Millenarian faith. The perversions and twistings which it has been made to suffer, and all the endeavors of men to destroy its testimony in our favor, still leave it unharmed and invincible as a master proof-text for an expected renovation of the earth, by the personal intervention of Christ in regal power and glory, to establish upon it His own throne, and the thrones of his Apostles and saints, in a new, triumphant and better dispensation.

Dr. Burnett says: "In our English translation, we separate the regeneration from Christ's sitting upon his throne, but without any warrant from the original. And seeing our Saviour speaks here of bodily goods, and seems to distinguish them from everlasting life, which is to be the final reward of his followers, this regeneration seems to belong to His second coming, when the world shall be renewed or regenerated, and the righteous shall possess the earth."

The London Quarterly Journal of Prophecy says: "No critic or commentator in our day will be found asserting that in Matt. 19:28, Regeneration means the *new birth*. All agree, or almost all, that it certainly means the renewal of all things, the renovation, restoration, restitution of all things to the state elsewhere spoken of as the New Earth."

The Syriac, as literally rendered by Dr. Murdock, reads: "Verily I say to you, that, as for you who have followed me, when the Son of man shall sit on the throne of his glory *in the new world*, ye also shall sit on twelve seats, and shall judge the twelve tribes of Israel." The Persic, Italian, French and Spanish, have the same reading. Dr. Wordsworth, in his Greek Testament, gives, "Εν τῇ παλιγγενεσιᾳ, *in the new birth* of the saints at the Resurrection, in the new Jerusalem. See 2 Pet. 3:13; Rev. 3:12, 21, 2, 5;" and adds: "This παλιγγενεσια, or *Regeneration*, is commenced in, and typified by the Regeneration or new birth in the Church visible on earth." "To *judge* is equivalent to *reigning*; see Rev. 20:4."—*in loc.*

Alford, in his Greek Testament, has this observation upon the passage: "We may admire the simple truthfulness of this answer of our Lord. He does not hide from them their reward; but tells them prophetically, that *in the new world*, the accomplishment of that Regeneration which he came to bring in (see Acts 3:21; Rev. 21:5; Matt. 26:29), when he should sit on his throne of glory, then they also should sit on twelve thrones, judging (see 1 Cor. 6:2, 3) the twelve tribes of Israel."

Under the word παλιγγενεσια, Dr. Robinson, in his Greek Lexicon, gives this as its meaning: "2. *Renovation, restoration, restitution*, from decay or ruin to a former state, equivalent to ἀποκαταστασις. In New Testament, spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendor."

Dr. George Campbell, in his Notes on the Gospels, says: "The word παλιγγενεσια is, in this place, better translated, '*renovation*.' We are accustomed to apply the term *regeneration* solely to the conversion of individuals; whereas its relation here is to the general state of things. As they were wont to denominate *the creation* γενεσις, a remarkable restoration or *renovation* of the face of things, was very suitably termed παλιγγενεσια. The return of the Israelites to

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their own land, after the Babylonish captivity, is so named by Josephus, the Jewish historian. . . . The principal completion will be at the general resurrection, when there will be, in the most important sense, a *renovation* or *regeneration* of heaven and earth, when all things shall become new."—*In loc.*

Dr. J. P. Lange, translates the word παλιγγενεσια as the equivalent of *Renovation*, which he describes as "the complete Christian regeneration, being the restoration of this world of ours, or the appearance of the new *aeon*, the great επιφάνεια, in contradistinction to the commencement of the regeneration [moral renewal in Christ] which forms the basis of the complete restoration. In point of fact, it coincides with the αποκαταστασις, Acts 3:21. . . But while the latter term refers more particularly to the restoration of the original state of things, according to the promise of God, or to the full renewal and recovery of our diseased, disordered, and decaying world, the expression παλιγγενεσια goes beyond this, and points to the further development and advance of the life of man from its original state of terrestrial perfectness to a higher state of spiritual [or glorified] existence. The Lord here primarily referred to the final completion of the kingdom of heaven." De Wette and Meyer (after Buxtorf's Lexicon, Berthold's Christologie) apply it [this word] to the renovation of the world, which had been ruined and destroyed by the fall, or the restoration of the whole universe to its original state or perfection before the fall." See his *Com., in loc.*

Dr. Rudolf Stier, in his "*Words of Jesus*," remarks upon the passage: "The *Regeneration*, as appears from the explanatory clause which is added respecting the glory of the Son of man, *is the renewal of the world*, of the earth, hence the Persic translation has it directly—'*in the new world*'—a restoration of the primitive state of things on the whole, as well as the regeneration of man, from which the expression, by extension and comparison, is derived. Not merely the final ὑοθεσία of the children of God (Rom. 8:23; Luke 20:26) in the resurrection of the dead, but the glorification of all creatures connected with it, in order to the glory which corresponds to the freedom of the children of God. This δοξα, or *glory* of the new world, is itself the δοξα or *glory* of the Son of man, in which, however, His special throne will in some way be set up."

Koinel has a long note on the passage, intended to show that the verse expresses the happy state of the kingdom of Messiah, when Israel shall be restored and the whole earth brought to a new condition.

Wesley has it, "You who have followed me, in the renovation, when the Son of man shall sit," &c. And then in a note he explains the term renovation to mean, "the final renovation of all things."

Dr. Adam Clarke says, "The punctuation which I have observed here [the same we give at the head of this article], is that which is followed by the most eminent critics: the *Regeneration* is thus referred to the *time when Jesus shall sit on the throne of His glory*, and not to the time of following Him, which is utterly improper. The Regeneration some refer to the time in which the new heavens and the new earth shall be created, and the soul and body united. Clement, in his epistle to the Corinthians, calls the restoration of the world after the deluge by the same name. . . Others are of opinion that the Regeneration means the conversion of men by the preaching of the Gospel,—that sitting on twelve thrones signifies the state of eminent dignity to which the apostles should be raised,—and that judging the twelve tribes of Israel, means no more than exercising authority in the church, dispensing laws to the people of God. But I confess I do not see the propriety of this application of the terms, as the following verse seems to fix the meaning mentioned above"—*Com., in loc.*

Dr. Doddridge in his gloss on this passage, understands the Regeneration to be "the great renovation of all things, when all the children of God shall, as it were, be born anew from their graves; when created nature shall put on its fairest forms to receive them, and the Son of man, presiding over that august assembly, shall 'sit on the throne of His glory.'" He adds: "It seems plain to me, that our Lord refers in the following words to the time of final

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retribution, which he elsewhere mentions as that in which He should sit on the throne of his glory." Matt. 25 : 31, 32.

Dr. Scott says that the word *Regeneration* in this place, "may, and probably should be joined to the subsequent clause; and then it refers to the time when the apostles would receive their full recompense; even when the Son of man shall sit on the throne of His glory (25 : 31). Then He will make all things new."

Bishop Hall applies it to "the day of the great restoration of all things, when the elect shall enter on a new life of unspeakable glory, even in that great and dreadful day, when the Son of man shall sit upon His throne of majesty, to judge the quick and the dead."

Albert Barnes says, "It refers to that great revolution; that restoration of order in the universe; that universal new birth when the dead shall rise, and all human things shall be changed, and a new order of things shall start up out of the ruins of the old: when the Son of man shall come to judgment."

From this clear text then, we are not only warranted, but also *required*, by Christ himself, to conclude, with Dr. Bengel, that "there will be a new creation, over which the second Adam will preside, when the whole microcosm of human nature, by means of the resurrection, and also the macrocosm of the universe, will be born again (genesim iteram habebit)." *Gnomon, in loc.*

It is well known that the Pythagoreans employed this word to express the transmigration of souls. Their reappearance in new bodies they called παλιγγενεσια. Among the Stoics, the word set forth the periodic renovation of the earth, when, by the buds and blossoms of springtime, it woke up from its winter sleep, and revived from its winter nakedness and death. Cicero called his restoration to his dignities and honors, after his return from exile, "*hanc* παλιγγενεσια nostram." And Olympiodorus styles memory a revival or παλιγγενεσια of knowledge. Only give to this word then that depth and richness which the Scriptures give to all words similarly transferred and transfigured with spiritual and Christian ideas, and there can be no question that it sets before us the prospect of a new birth for the whole creation, which is specifically connected as to time with the coming of the Son of man in His glory, and His sublime administrations in raising the dead, and establishing His own transforming rule over all the earth.

Dr. Olshausen has justly observed, that "the Regeneration denotes the coming forth of the kingdom from its concealed and purely spiritual, into an external form, or the spiritualizing of the outer world from within. The selection of the expression to denote this has its origin in a noble parallel between the whole and the individual. The moral process in the new birth of the individual, is transferred to the whole body, which, worn out by sin, requires and looks forward to restoration, not less than does the individual. This restoration naturally has its beginning in the domain of conscious spirits, but as in the progressive advancement of the individual, it goes forward from the spirit to the final glorifying of the body (compare Rom. 8 : 11), so also the perfecting power of the Spirit gradually pervades the outward visible world taken as a whole." *Com., in loc.*

Or take the language of still another able writer and theologian, "The first seat of the παλιγγενεσια is the soul of man; but, beginning there, and establishing its centre there, it extends in ever widening circles. And, first, to his body, the day of resurrection will be the day of παλιγγενεσια for it; so that those fathers had a certain, though only a partial right, when they interpreted the word at Matt. 19 : 28, as though it had been only equivalent to ανασταση, and, as a consequence, continually used it as a synonym for resurrection. Doubtless the word there includes or presupposes the resurrection, but it also embraces much more. Beyond the day of resurrection, or it may be contemporaneous with it, a day will come, when all nature shall put off its soiled workday garments, and clothe itself in its holiday attire, the day of the restitution of all things; of the new heaven and the new earth; the day of which Paul speaks, as one in expectation of which all creation is groaning and travailing until now. Man is the present subject of the

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παλιγγενεσια, and of the wondrous transformation which it implies; but in that day it will have included within its limits the whole world, of which man is the central figure." *Trench's Synonyms of N. T.*, p. 97.

Who, then, will charge us with fancy, extravagance, and fanaticism for teaching and maintaining that there yet is hope for the suffering earth and its suffering creatures; for holding that it is to survive the coming of the Lord and the judgment fires; for directing the hopes of believers to a glorious reign of its Redeemer and his saints over it in literal, renovating, and unspeakable majesty and blessedness, and for proclaiming to all men that the scene of the proper fruition of the rewards of the just is not after death, or this side the judgment, or in some unknown, ethereal, and inconceivable heavens, but only when the Son of Man shall come in His glory, and on this very planet where the battle was fought, and which has been consecrated forever as also the theatre of the completed victory. God be thanked that we have not been left to be drifted about by "cunningly devised fables," but that our Lord has given us, with His own lips, a solid foundation for our so-called Millenarian, but simple Christian hopes and faith! In His name we challenge the proof that we misinterpret this text, when we thus take it as the promise of a personal and glorious coming of the Master yet future, and of a new and blessed order of things on this earth, under the visible and perpetual rulership of Christ and His saints, after His judgments shall have gone forth against the guilty.

There is also this remarkable feature in this text, that the Saviour, without any special occasion, and of His own free accord, should have unfolded such particulars to His disciples, and thus obviously have favored and furthered their earthly prejudices concerning the Messiah. The whole representation was contrary to His purpose, and against His entire plan, upon the supposition that their expectations of a kingdom and reign on earth were without foundation in truth. This is the more surprising, as the circumstances of the case did not make such a declaration at all necessary. Any kind of laudatory acknowledgment of the faithful endeavors and sacrifices of the disciples, would have met their inquiry and satisfied their hearts. Why, then, these specifications in the exact line of their Messianic hopes, if those hopes were groundless, or if His intention had been to substitute for them something different? The theory of accommodation to Jewish prepossessions will not help here, for the nature of the case called for nothing of the sort, and to suppose it, is absurd. The Saviour went quite beyond what was required in making the statement, and having freely volunteered it, we must conclude that it was the literal truth which He meant to set before them and us. So then we receive His words, and demand that it be shown wherein we mistake, if we are in error.

THE LATE DR. MARSH.

Rev. Wm. Marsh, D.D., was for sixty-four years a worthy and distinguished clergyman of the Church of England. He died in his ninetieth year, A. D. 1864. He was a learned, devout, and most evangelical man, who received his first deep religious awakening amid the excitement of the ball-room, by the sudden death of a young friend, who dropped into eternity by his side without a moment's warning. A diligent student of the Bible, he was also a great lover of the prophetic Scriptures, and an earnest believer in Millenarian views. He preached and wrote ably on the subject, and taught many the way of truth on these delightful themes. His volume, entitled "Plain Thoughts on Prophecy," from its simplicity and comprehensiveness, has proved very useful to the cause.

In the recently issued account of his life, his daughter writes concerning him, that "the prospect of the comparatively near approach of the Second Advent of our Lord was, indeed, his most joyful theme. For years it had been the subject which called forth his highest eloquence, and his most exulting praise; but now a tenderer tone was added. The hymns which touched upon the glorious prospect became his chief favorites, and his countenance lighted up with more than usual radiance as he clearly and succinctly explained to inquirers his scrip-

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tural grounds for believing that the day of glory nears. Although not thinking it right to fix on any dates with definite certainty, he looked forward to the closing years of the present decade, as a time which would probably usher in the beginning of the end."

From the year 1829, he gathered together annually, at his own house, many of the clergy and laity from different parts of the country, who were most deeply interested in the subject; and many have borne testimony to the wholesome practical tendency of his manner of handling these topics. He ever sought for himself and for others, that the blessed truth might lead to more separateness from the world, more entire consecration to God, and deeper and more exalted holiness.

We give a few extracts from his letters and utterances, which we commend to the attention of our readers.

I. How he viewed the Advents.—To Mr. Gordon, under date of September 11th, 1849, he says: "Let me speak to you of the Second Advent, which is the Christian's great hope, as the First Advent is the foundation of his faith; for then Christ will assume His office of King; and not till then will the great enemy of souls, the accuser of the brethren, be bound, error be banished, sin be subdued, and creation cease to groan; because, at His coming He will establish the kingdom of truth and righteousness, and peace. What Christian is there who, believing this, when he hears the Saviour's voice saying, Surely, I come quickly, will not reply, Amen, even so, come, Lord Jesus! The First Advent is the source of all our hopes of eternal life; but when we have been admitted freely into the kingdom of glory through the Saviour's obedience unto death, we shall find, at the Second Advent, that there is nothing that we have either done or suffered for Him that will not be graciously remembered, and even rewarded by Him. The Second Advent is the great and constant subject of the Christian Scriptures. The apostolic writings employ it to awaken salutary fears, to excite joyful hopes, and to quicken believers in the discharge of every duty. Nor should we forget that with this subject Revelation closes: Behold, I come quickly; and St. John, personating all believers, answers: Amen, even so, come, Lord Jesus."

II. The Course of the World till the Lord Comes.—Dr. Marsh held and taught that there would and could be no Millennium till the Lord comes. "You will allow me," he says, "to add these few thoughts, that till that glorious period, in the righteous judgment of God, Satanic influence will obtain over our world." "The complete victory of truth I do not expect until the Second Advent of our blessed Lord. I have *no* hope of a general or universal spread of Christian knowledge till He comes." "When he has taken out of the gentiles a people for his name, and called a remnant of the Jews according to the election of grace, then he will return and convert the Jewish nation, put down all rule and all authority and power opposed to His gospel, and cause the knowledge of Himself to cover the earth. So I read in every passage of Holy Writ, and long for the day; for then Satan will be bound, and creation will cease to groan." "Not till then will the enemy be bound and error be banished, and Jew and Gentile form one flock, under one shepherd."

"As to the coming of our Lord, I simplify it thus. There is no intervening period of a Millennium between Daniel's Son of man coming in glory, and the destruction of the fourth empire. Nor in our Lord's prophecy of the fall of the civil and ecclesiastical sun, moon, and stars, and His own return. Nor in the Apostle Paul's revelation of the Man of sin (2 Thess. 2: 1–8), and the Lord's return to destroy him. *Ergo*, the millennial period succeeds, not precedes, the Lord's return. The prophecies of the Old Testament proceed on this plan." "I never knew an anti-millenarian give a satisfactory answer to 2 Thess. 2: 8. If the Man of sin must be destroyed before that period, the Lord must come before that period; for it is of His personal, not spiritual coming, that the Apostle is speaking. Spiritual, indeed, that will be also, for there will be little spirituality till then. Judah will vex Ephraim, and Ephraim envy Judah."

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III. The Signs of the Times.—On this topic his daughter remarks: "During the summer, my father's mind had been much occupied with thoughts concerning the Lord's return, which he was led to think, from many signs of the times, might not be very long delayed. He loved, more than ever, to dwell upon this hope when conversing with his own family, and with the friends who visited him. Whilst 'of that *day and hour* knoweth no man,' he would quote; yet, alluding to passing events, and comparing them with the signs foretold by our Lord of his coming, he would add, in a triumphant tone: 'When these things *begin* to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.'"

He himself says: "You ask me to answer the question, how to reconcile the series of signs of our Lord's coming, with its supposed suddenness? How can people be taken by surprise when his approach is announced? 1. It will be sudden when it arrives, notwithstanding preceding signs, and the majority will not regard the signs of the times as bearing upon that event. 2. The signs of the times were clear at the First Advent; yet, who were ready to welcome it but Zacharias, and Elizabeth, and Mary, and Joseph, and Simeon, and Anna, and a few more?"

"The signs of the times call for, 1. A close adherence to the word of God. 2. The exercise of faith, hope, and love. 3. Watchfulness and prayer. 4. A diligent use of all available means of grace for ourselves, and a zealous endeavor to propagate revealed truth among others, both at home and abroad."

IV. Practical Importance of the Subject.—As years increased, Dr. Marsh's "anxiety deepened, that the subject should be kept prominently before the minds of the people of God, as a powerful motive for increased activity in His service, and for greater attainments in personal holiness." "How many," says he, "are the devices of the enemy to keep us from our God and Saviour, or to impede our progress and peace! I am forced perpetually to cry out, Come quickly, come quickly! So you see I am a determined Millenarian. I have no hope for the Church at large, but in the return of its lawful King. But for this very reason I would be diligent in the preparatory work, and earnestly pray for the increasing success of all missionary work, both among Jews and Gentiles, at home and abroad."

V. The Revelation.—On this portion of the Holy Scriptures, he was largely a futurist, though hesitating to refer all of it to the future. Concerning the two witnesses, he says: "I do not think the two witnesses are slain. No past event seems to fulfil such a silencing of the truth. I do think the description of Pharaoh and Sennacherib may be regarded as typical of the destruction of the future Antichristian power . . Still, if the Church of Rome be not described in Revelation, she has imitated, with the utmost accuracy, the character there delineated."

The views of a man of so much character, of such devoted piety, correct practical judgment, and maturity of years, ought to be of some worth.

REMARKABLE GATHERINGS.

DO THEY SIGNIFY ANYTHING?

One of the most wonderful marks of the year thus far, and which has been not a little startling to those who have thoughtfully looked at it, is the occurrence of great conventions at great prophetic centres, secular and religious. The facts are striking, and unlike anything which has occurred before in the Christian era. The gathering at Rome of 500 bishops, 20,000 priests, and more than 100,000 foreigners, from all parts of the world, to unite with the Pope in efforts to recover and strengthen his waning power, was a most remarkable thing. But more striking than all was the flow of royal visitors to Paris, and the Emperor of the French Fifty-eight royal personages grouped themselves around his imperial highness. Among these were precisely *ten kings*,—King of the Belgians; King of Bavaria; King of Greece; King of Prussia; King of Wurtemberg; King of Portugal; King of Sweden; the Sultan of Turkey; the Emperor of Russia; and the Emperor of Austria. Are these things without meaning?

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The Prophetic Times.

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Special Contributions.

WHAT IS THE DIFFICULTY?

An Appeal to all Churches that desire to see a General Revival of Religion, and the Conversion of Men in great numbers, to Engage during the coming Winter in special and earnest Efforts for this purpose.

THIS is the title of a pamphlet issued in the city of Boston, subscribed by sixty Evangelical clergymen, more than half of whom are Doctors of Divinity,—and headed by one whose praise is in all the churches,—the Rev. Albert Barnes.

Its object is to press upon the churches the importance of frequent services, and very earnest and special efforts for reviving the Christian life among God's people, and for converting sinners. It contains some statistics, so remarkable and so alarming, when we consider the authority that promulges them, that we deem it necessary to draw special attention to them. We quote from the pamphlet as follows:

"History makes it abundantly evident that, so long as the churches adhered to the system of means appointed by Christ and the Apostles, the series of revivals begun on Pentecost never ceased; and converts multiplied greatly from day to day; and when in the fourth century, the churches began gradually to neglect in part, those means, revivals and conversions began to decline.

"It is also abundantly evident that the conversion of the world was advancing far more rapidly during the first three centuries, and was prospectively much nearer its final completion fifteen hundred years ago, than it is to-day.

"Statistics show that the orthodox churches in the United States have not made an average net gain of one and one-half members a year for the last eight years; and probably not for the last twenty-five years. Aside from the results of special revival efforts made by a few churches, the body of orthodox churches have not made a net gain of one member each for the last eight years; and probably not for the last thirty years. So far as can be ascertained from their statistical reports, the churches of the other evangelical denominations have not averaged a greater number of *additions by profession* during this period.

"Again, an examination of these statistical reports will show, that the great mass of churches that rely on the ordinary means alone, *barely held their own*, from year to year."

"Dr. E. Porter, in his Letters on Revivals (page 2), says: 'With no greater degree of sanctifying influence than has been enjoyed for the last half century (ending 1832), which has been a comparatively favored period, the *Church could scarcely hold her own*. How much less then in ordinary times! These statistics further show that many churches, in cities especially, lose more by death from year year, than they add by profession; and are sustained chiefly by additions by letter. They are among those churches which make no special effort for the conversion of men. Sixty-one churches in the nine principal cities of New England, in 1864, lost by death more than they gained upon profession. The body of Orthodox churches of Connecticut, lost in five years ending 1864, four hundred and eighty by death more than they gained by profession.'"

With these discouraging statements let us

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contrast those of the Romanists, who declare that their numbers have risen from one per cent. of the population of the United States in 1784, to fourteen per cent. in 1860, and that their ratio of increase for thirty years prior to the latter date, has been nearly five times as rapid as all other denominations together.*

It is manifest that something is wrong with our Protestant churches, and there can be no doubt that the authors of the "Appeal" are right in assigning the departure from primitive usages as an important cause of our lamentable condition. They refer to the first three centuries as affording the true example of an aggressive missionary church, and with good reason, for there has been nothing like it since.

But there must have been some cause why the early Christians, whose faith and works were so vigorous for three hundred years, relaxed their discipline, diminished their ardor, and reduced the number of their services in the fourth century. Can we find from ecclesiastical history any change of doctrine at that time, which had a tendency to induce lukewarmness?

It is an undoubted fact that for the first three centuries, the general belief of orthodox Christians was, that the coming of the Lord was continually to be looked for, and that this coming, *an actual personal coming*, was the hope of the Church. They received the teachings of Christ and His apostles on this point as actual verities. And how could they do otherwise? They found the coming of Christ insisted upon as the reason for purity, for patience, for moderation, for spiritual-mindedness, for watchfulness, for holiness. They found it urged as the great argument in favor of missionary work. The time is short—the Lord is at hand—the night is far spent—the Judge is at the door—the Bridegroom cometh—and they believed these declarations were true.

It was not until the beginning of the fourth century, when Constantine placed Christianity on the throne of the world, that the Church became corrupted by power, and lost her first love. Then this hope of the Church, *this blessed hope*, as St. Paul terms it, faded, and with it faded Church discipline, and Church earnestness, and vital piety. Then for the first time the Church generally began to say: "Where is the promise

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* A late number of the *New York Herald* contains an editorial article headed "A New Religion wanted for the Nations." We clip from it the following remarkable passage, and ask that it may be compared with these quotations from the "Appeal."

"What is this that is come unto the son of Kish? Is Saul also among the prophets?"

"Are we to come to the conclusion that, as all the old systems disappeared before Christianity, Christianity itself must disappear before something higher and nobler? Has Christianity done its best? Must it give place to a new and grander development of the religious principle in man? Is the time to come when our posterity, living under a more perfect system, shall look into the Christian mythology and marvel at our faith and folly as we now marvel at the faith and folly of our ancestors? Strauss, Renan, Colenso, and their disciples in the Old World, and the followers of such men as Theodore Parker and Ralph Waldo Emerson in the New —for what else is it they are laboring? There is much in the present aspect of things fitted to create alarm. *Never, at least since the Reformation, was the Christian system more vigorously and persistently attacked. Never were missionary records so dull; never was there more of form—never less of spirit. Religion is fashionable—this in our large cities especially is one of the main sources of the Church's strength. True religious life there is none.* The Churches which are most progressive have eliminated from their standards almost all that is distinctive and valuable in the Christian system. To be a Christian, and to enjoy Christian privileges, it is no longer necessary to believe in the divine mission of Christ. Inspiration is so explained away that it has ceased to have a meaning. Among the different sections of the Christian Church, bond of union we find not, but jealousy and petty rivalry are everywhere. The Church of England, one of the largest of the Protestant denominations, is being torn in pieces by internal dissensions; and the Pope has but recently been attempting to galvanize the Catholic Church into a little temporary vitality by grand spectacular demonstrations and wholesale canonizations. Verily, we are drifting somewhere—whither it is difficult to say. Thus much we shall venture to say,—If man is to remain a religious animal, one of two things must follow: either Christianity must awake to newness of life, or take her place with the mythologies of a dead and buried past. We must have more Christian life, or a new religion."

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of His coming?" and, "My Lord delayeth His coming."

Ought we not, as thoughtful Christians, seriously to inquire whether this doctrine held by the Church in its early and ardent days; and again cherished as its hope by the great reformers: Wickliff, Tyndale, Luther, Melancthon, Zwingle, Calvin, and Knox; and again brought foward so prominently of late years by the shining lights of the Free Church of Scotland, and by so many godly men in England and America, may not only be true, but absolutely essential to the vitality of the Church.

All our readers know something of the history of George Muller, that faithful servant of God, who built the great orphan houses at Ashley Down, near Bristol, which in 1863 contained 1060 orphans (twice as many as our richly endowed and world-famous Girard College can accommodate), at a cost of a million and a quarter of dollars, every penny of which was received from God in answer to prayer, without personal application having been made to any living man for assistance.

Dr. Wayland has given an excellent account of Muller's labors, in his volume called "Life of Trust," composed mainly from reports or narratives, published by Mr. Muller, from time to time; but Dr. Wayland has, in a great measure, suppressed or ignored the fact that the apostolic faith and labors of this faithful servant of God, according to his own testimony, was mainly upheld and cheered by the blessed hope of the literal coming and kingdom of the Lord.

When we consider the lukewarmness of the Church, the numerous and dangerous phases of modern infidelity, and the corruption of our rulers, state and national, which is worse than any one can imagine who has not been brought in contact with them, is there not cause to remember St. Paul's warning to Timothy? 2d Tim. 3:1–5:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, lovers of pleasure, more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away."

Bishop Colenso derides the Pentateuch; Pusey rejoices in the mummeries of the dark ages; Bushnell denies that Christ's sacrifice was expiatory; the author of "Ecce Homo," who, from the popularity of his book, seems to have struck the chord which vibrates in unison with the popular mind, speaks of Jesus as "a young man of promise, in Nazareth," who had in the wilderness "a vision of universal monarchy," and having there "matured his scheme" began, on His return to society, "to carry it out."

And all these men teach and write as clergymen from the body of leading, influential, orthodox Protestant churches, and are followed and praised by great numbers of admirers.

Do we not know that all, or nearly all the Unitarian churches in New England and in Great Britain, once held the same confession of faith which the Presbyterian and Congregational churches now hold, and lapsed into the heresy of denying the divinity of Christ, by explaining away a doctrine repugnant to their unsanctified reason. We most firmly believe that they learned how to deny their Lord's divinity, through studying the ingenious artifices by which better men explained away the Lord's coming.

The theologian who shrank in horror from the blow which Unitarians struck at the bosom of the Church, might, like the wounded eagle, have—

"Viewed his own feather on the fatal dart,
Which winged the shaft that quivered in his heart!
Keen were his pangs, but keener still to feel,
He nursed the pinion which impelled the steel;
While the same plumage which had warmed his nest,
Drank the last life-drop of his bleeding breast."

"Let him that thinketh he standeth, take heed lest he fall." Let us cling closely to the actual word of God, and reject all systems of

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interpretation which explain away its direct and positive teachings.

It is very dangerous to wrest the declarations of the Bible so as to make them conform to our fancies or to anybody's fancies. "Let God be true, and every man a liar."

Let us watch and pray, and hold ourselves in readiness to meet our Master, for in such an hour as ye think not, the Son of Man cometh. Can any one read the Thessalonian Epistles without being struck with the fact, that in every chapter of them both, St. Paul preaches this coming now so rarely mentioned in our churches. Can it be possible that this doctrine, which the Apostle thus enforces and reiterates, is worthless and fanatical? Or that this coming of Christ which he holds up to us, does not mean Christ's coming at all, but something so entirely different that the early Church never even suspected what it did mean? May we not say, as the Apostle does, in regard to this very matter: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle. And the Lord direct your hearts into the love of God, and into the patient waiting for Christ."

E. M.

PREACHING ON THE ADVENT.

Extract of a letter from a gentleman in Philadelphia to his friend in Illinois.

You ask if certain of our Philadelphia clergymen continue to preach of the near approach of the second coming of Christ, and if their preaching meets with general acceptance among their hearers. I answer, They do so preach, from time to time, with solemn earnestness; but I fear they have reason to exclaim with the prophet of old, "Who hath believed our report?" At what period in the world's history has the truth of God found favor in the eyes of sinful men?

That the preaching of the immediate coming of the Son of man should be generally unheeded is indeed no more than we should expect; for our blessed Lord himself expressly tells us that "as it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage," up to the last moment, rejecting the warnings of that great preacher of righteousness, until he entered into the ark and the flood came and destroyed them all. "Even thus we are told, shall it be in the day when the Son of man is revealed." Heaven and earth shall pass away, but His words shall not pass away until all that he has spoken is fulfilled.

Indeed the words of our blessed Lord on this subject seem to be *at this day in the process of fulfilment.* At no time have the minds of men been more engrossed with their temporal interests; and His return to the earth, at a period either near or remote, is but seldom thought of or considered by the generality of those who call themselves Christians. The belief that Christ shall come to be our Judge, is one in which (I think) all Christian denominations agree. But this belief of his coming to judge the quick and the dead at the last day differs from that of his coming to reign personally upon the earth, with his saints, for a thousand years. Few, if any, calling themselves Christians, will deny the one, while many, without hesitation, reject the other. And yet when we call to mind the many plain passages of Scripture which distinctly assert the fact that our Lord shall so come, we can hardly conceive it to be possible that men acquainted with these Scriptures should disbelieve and set it aside. To you who from a child have known the Holy Scriptures these passages must be sufficiently familiar. Their language cannot be perverted or misunderstood. The belief of the return of the Son of man to dwell upon the earth is as old as the days of Christ himself, who first taught it; and it is taught by all his Apostles. Peter tells us that the Christians of his day believed in the renovation of the present earth and the surrounding elements (their *destruction*, as it is translated); but at the same time looked for a new heaven and a new earth wherein righteousness should be established; and our Lord informs us that these changes shall take place at the time of his second coming. The language of the apostle does not permit us to suppose that this new earth shall be destitute of inhabitants; on the contrary it plainly im-

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plies that it shall be peopled with righteous men;—or, at least, that righteousness shall prevail. This is called in other parts of Scripture the day of the regeneration; and the time of the restitution of all things. We are told also, that when Christ shall come to renew the earth, he shall bring his saints with him.

And is it not an unspeakably joyful, heart-cheering persuasion, founded as it is on the immutable truth of Scripture, that the restoration of all things shall be accomplished by Him who brought all things into existence, and that He shall come again upon the earth to reign in righteousness! That this earth, rent and torn by blasting storms and internal convulsions;—lying for so many centuries under a curse for the sin of man, and overspread with thorns and thistles; shall have that curse removed, and be renovated and purified and made fit for the feet of its Great Creator to rest upon! And that man, the poor wandering outcast, shall, after the lapse of so many thousands of years of suffering and sorrow, be brought home and reinstated in the Eden of his innocent infancy, where pain and sorrow shall afflict him no more forever!

"O glorious hope! O blest abode!"

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"But he that hath this hope in him purifieth himself" And this is the point upon which I should wish the preachers of this doctrine most particularly to dwell. "Seeing that we look for such things," says the Apostle, "what manner of persons ought we to be?" We must be made meet for the inheritance of the saints in light, or we can have no part or lot in that inheritance. We must be prepared for the appearance of our Lord, that we may not be ashamed before him at his coming; and it behooves us to be ready *now*, as we know not the day nor the hour wherein the Son of Man cometh. The Apostle tells us in what that meetness and preparation consists,—namely, in purity of heart, and "all manner of holy conversation and godliness." It is a fearful mistake to suppose, as some seem to do, that we shall be purified and made meet for heaven by the agonies of death. Death has no part in the redemption or purification of the soul of man. "We wait," says a late writer, "for the redemption of our body; but we must not wait for the resurrection to liberate us from 'fleshly lusts:' these 'war against the soul;' and unless they are resolutely resisted and subdued, the soul may be in peril of final destruction." Neither saint, nor angel, nor our own good works, nor death (which is *the enemy of man,—the penalty of sin,*—and the high sheriff and executioner of the devil), can in any way benefit the soul of man. Redemption and purification can be found *only* in the atoning blood of Christ, and the sanctifying influences of the Holy Spirit.

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But we are tempted to procrastinate; and many, to escape the force of the appeal for instant preparation, will say, "O yes; we should be ready at *all times*, whether the coming of the Son of Man be immediate or remote;"—meaning that we have time enough to make preparation, and that we can get ready at any time. May we not ask, in reply, Is not the idea of *some time* necessarily included in that of *all times?* and are we not told that *now* is the *accepted* time? It is greatly to be feared that those who neglect to make preparation *now*,—at once,—immediately,—will not be found ready at *all times*, or at *any time.*

But being prepared,—looking for and anxiously desiring the coming of the day of God,—we cannot be taken unawares, whether the master cometh at even, or at midnight, or at cock-crowing, or in the morning; and the prayer of our hearts will be "Come, Lord Jesus, come quickly!" O. P. Q.

WAR PROSPECTS.

THE omens of a European war are continually increasing. The prospect is that it will be terrible when it begins. Preparations are being made upon a more extended scale than at any former period. It appears to be the leading business on the continent. The mighty men are truly waking up. It seems as though the demons had begun their last great work, which is to "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

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Selections.

CONDITIONAL PROPHECY.

THE position taken by some, that a portion of the prophecies were conditional, and failed of a fulfilment because the Jews rejected Christ, places the almighty Author of them before us as anything but an omniscient being. Indeed, it reminds me of a certain merchant, who during the late war, would one day prophesy with regard to the future of our success, and the next day prophesy exactly the reverse: so one or the other of his predictions was pretty sure to come to pass. So with the Almighty. He has given two distinct lines of prophecy; one to be accomplished if the Jews *did* accept Messiah; the other if they *did not.*

Now we purpose to notice one or two of the prophecies which are thrown away as "conditional" by the advocates of this theory; and in doing so, we shall endeavor to be governed by the principle laid down by themselves: that "all prophecies or promises of the Old Testament, not fulfilled at the first advent, if they are yet to be fulfilled, are reiterated either by Christ or His apostles." "The New Testament," they say, "should be regarded as a key to the Old." Very well; in this we agree; but we ought to be very careful and not turn the key the wrong way, and thus "lock up" the Old Testament instead of unlocking it. The only way to use the New Testament as a key to the Old successfully, is to compare passages of the New with analogous ones of the Old; thus the New Testament teaches us where to locate prophecies of the Old.

The first passage we will notice, is Isaiah 11. This entire chapter is thrown out as conditional. It failed to be accomplished because the Jews rejected Christ. But I will prove by analogy that this prediction *could not* be fulfilled at the first advent. 1st. In verse 4, Christ is represented as "executing judgment," and "slaying the wicked;" while Christ Himself declares in John 12: 47, that He came *not* to *judge* the world at His first advent; and 2 Timothy, 4: 1; Rev. 19; 2 Thess. 1: 7, 8, and a host of others, shows that He is to judge and slay the wicked at His second advent. There is not an intimation in all the predictions relating to the first advent that He should then execute judgment on any, or slay His enemies. On the contrary, He was to appear "as a sheep dumb before its shearer"—be led as "a lamb to the slaughter," &c.

2d. Isa. 2 predicts a "complete restitution of the brute creation to its original docility," and Peter informs us that "the restitution of all things spoken by the prophets" awaits the return of Christ from heaven. Now if Isa. 2 had been an exception—if so glorious a prediction was not to be counted in the "all things," surely Peter ought to have informed us of the fact. *Would* he not have done it? With these facts before us, we are constrained to believe that the advocates of this theory are extremely blind, so far as *this* prophecy is concerned. We will now briefly notice Zech., 14th chapter.

It is indeed lamentable that this prophecy should be regarded as "conditional" by those who profess to believe the Bible to be the word of God, when there is not an "if" nor "and" in the prediction. It is "yea and amen." "Behold the day of the Lord cometh!" Peter says, "the day of the Lord cometh as a thief in the night," referring to the second advent of our Lord. Verse 2: "For I will gather all nations against Jerusalem to battle." Christ says: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations." Matt. 25: 31, 32: "The throne of His glory" is "the throne of His father David," which the angel informed Mary "the Lord God would give Him." Luke 1: 31–33: The "throne of David" was "on Mount Zion, in Jerusalem;" hence, when He "sits on the throne of His glory," He will "reign on Mount Zion, and in Jerusalem, and before His ancients gloriously." Isa 24: 23. Then surely if He "gathers all nations before Him," they will be gathered

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to Jerusalem; and by referring to Rev., 19th chapter, it will be seen that they are gathered to "battle."

Some one may say, "the gathering of the nations spoken of by the prophet," and "that spoken of by the Saviour," do not seem to be analogous. We reply, they seem to be as much so as that spoken of by the Saviour, and that spoken of by the Revelator, and yet all concede that *they* both refer to one and the same event. The three are but three different views of the same scene; like a landscape or city viewed from different localities or standpoints.

But in the fifth verse it is declared, "The Lord my God shall come, and all the saints [holy ones] with thee." Now I ask, is not this reiterated in the New Testament? Jude says: "Behold, the Lord cometh, with ten thousand of His saints" (holy ones), Jude 14. But it is contended that the "holy ones" here spoken of refer doubtless to the holy angels, which Christ would have called to His aid, had it been necessary to the establishment of His kingdom, had the Jews accepted Him as their king.

Allowing this rendering to be correct, the exposition does not necessarily follow. It should then read: "The Lord my God shall come, and all the holy angels with Thee." Now I ask if this is not re-affirmed by the Lord Himself, and *applied* also? "When the Son of man shall come in His glory and all the holy angels with Him," &c. And in the absence of a single prophecy that He should thus come at His first advent, we are forced to apply this prediction to His second coming.

Again, it is stated in verse 9: "The Lord shall be King over all the earth." Is not this re-affirmed by the Revelator (11:15), and other New Testament writers? Yea, and applied at "the sounding of the seventh or last trump," and appearing of our Redeemer.

But where is it stated in all the word of God that "He should be King over all the earth" at His first advent? Surely, just nowhere at all. I know the Devil offered Him the dominion of the world, if He would fall down and worship him; but you see He did not accept the offer, and had He done it, I fear that even this prediction would hardly have been accomplished.

Now, brethren, according to the "principle" laid down by the advocates of this "conditional" theory, have we not, analogically and theologically, located these prophecies (Isa. 11 and Zech. 14), at the second advent of Christ?

We are aware that there are "promises" contained in the Old Testament Scripture, given on condition. Indeed, almost all the promises of God are conditional. But a promise is one thing, and a prophecy is another and quite a different thing. The promises of God given to man will all be fulfilled if man complies with the condition; but every jot and tittle of the prophecies must be fulfilled. There is no condition about them; they are what the prophets of old, inspired by the Holy Spirit, saw would come to pass. May we not be "slow of heart to believe all that the prophets have written."

THE MILLENNIUM.

BY THE REV. T. R. BIRKS, M.A.

THE Jewish and Christian Churches have both of them generally received the doctrine, that the seven days of creation represent seven millennia, of which the seventh and last would be a Sabbath of rest. This view may be confirmed by many presumptions, drawn from the word of God. It commends itself at once to a thoughtful mind by its own simplicity and grandeur; while it gives unity and completeness to all those Scripture proofs, which have established the Millennium as a future hope to the whole church of God.

The Millennium will illustrate brightly the goodness and wisdom of God, that this earth, once so fair and lovely, but for long ages a scene of corruption and death, shall witness a glorious triumph of redemption; and in the very place where sin hath abounded, grace and holiness should much more exceedingly abound. To conceive that, without any such victory of grace here below, the earth shall be burned up and perish forever, does violence to the purest instincts of the spiritual mind. "The earnest expectation of the creature waiteth for the man-

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ifestation of the sons of God." And in like manner the children of God themselves, with the instinctive yearning of love, long earnestly for the time when the creature shall be redeemed from the bondage of corruption. The prospect of the Millennium is a pure and blessed hope, a truth in harmony with all the perfections of God, and full of joy and spiritual delight to the souls of His people.

The interest which this doctrine awakens becomes still more deep and powerful, when it is combined with the view of past history which Daniel's visions unfold. Babylon and Persia, Greece and Rome, have appeared in changeful succession. What scene is next to arise, after this shifting variety of eventful changes, and to close this long and solemn procession of human greatness? The truth which has now been unfolded, supplies the answer. A thousand years of blessedness and peace, a golden age of true holiness, has yet to appear; and light and beauty will dawn upon our earth out of the troubled waves of sin, ambition, and crime, How cheering to turn from annals where nothing meets our view but wars and rumors of wars, crime and treachery, violence and bloodshed, to gaze on this refreshing prospect of peace and holiness! The wilderness and the solitary place will then be glad, and the desert will rejoice and blossom as the rose. The pure affections of the heart, long buried and crushed beneath the load of corruption, or stifled in the chilling atmosphere of the world, shall then spring forth in all their hidden beauty, and reveal themselves in ten thousand forms of happiness and peace. The energies of the soul, wasted no longer in the bloody strife of ambition, shall mount as the eagle toward heaven; and all the sufferings of past ages seem unworthy to be compared with those immeasurable delights for which they have prepared the way.

A firm belief in the Millennium, as revealed in God's word, will serve to deliver us from this fatal delusion of infidel minds. The progress of the world, without Divine grace, is downward, not upward; a journey to misery and ruin, not a pilgrimage to glory. If the nations are to be redeemed to a higher and holier state than they have ever yet attained, it is neither human science, nor the inventions of modern art and learning, to which the triumph must belong. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." A blessing so great and wonderful can never be drawn up from beneath by the boastful incantations and sorceries of human wisdom: it must descend from the throne of the Most High, in answer to the prayers of His believing people, and through the prevailing intercession of the Son of God.

The iron, the clay, the brass, the silver, and the gold, of Daniel's prophetic image, are to be broken to pieces together. This great and momentous change is described in many other prophecies, as for instance, in the following (Isaiah 2 : 10–22; 11 : 4, 5; 14 : 1–4; 17 : 12–14; 30 : 27–33; 31 : 4–9; 34; 63 : 1–6; Jer. 25 : 30–33; 30 : 11–17; Ezek. 38; Joel 3 : 1–15; Micah 4 : 11–13; Zeph. 3 : 8; Zech. 12, 14). It implies, not a total destruction of human life, for a remnant are to be spared (Isaiah 66 : 19; 10 : 19); but a total dissolution of the polity of these earthly kingdoms. Idolatry, and the pride of national greatness, shall be abolished and done away. Through the whole range of the four empires, from Persia and Babylon to the shores of the Atlantic, old things shall have passed away, and a new constitution of righteous and holy dominion shall emerge out of the ruins. Nothing will survive but that which is based on the pure and living word of the eternal God. The idols of superstition, and the idols of covetousness and ambition, shall alike be thrown to the moles and bats; and the remnant of the Gentiles, on whom God's name had been called, shall seek after the Lord, with a deep and unfeigned reverence for His great and terrible name. Religion will then be the great and all absorbing reality; and Jerusalem, the city of the great King, be the centre of holy worship, and the new metropolis of a ransomed world. Vain will have been the plans of worldly statesmen to preserve the tottering balance of worldly power. Vain equally, and still more vain, will have been the hopes of infidels and anarchists, to rule in the whirlwind of popular rebellion, and regenerate a world by the wild fury of democratic rage. All these things will have

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passed like a dream; and while the chaff of the broken image is swept before the winds, the mystic stone will be seen, exalted in its heavenly grandeur, and will fill the whole earth with a dominion of peace and holiness as glorious as it is everlasting. How unlike the poor and blind calculations of mere human wisdom are the sure and blessed hopes which these prophecies reveal!

Let us now search into some of the main elements which compose the Divine glory of the Millennium.

First of all, among the excellences of this kingdom will be the personal manifestation of the Saviour. Thus it is revealed in Daniel's prophecy: "I saw in the night visions, and behold, one like unto the Son of Man came with the clouds of heaven." The same truth, in reference to the same time, is re-echoed by the beloved disciple. "Behold, he cometh with clouds, and every eye shall see him." And still more fully in the vision near the close of the prophecy. There, before this promised kingdom appears, we have the full description. "I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . . And he was clothed with a vesture dipped in blood, and his name is called the Word of God." The same presence of the Lord in His kingdom is taught in the message of Gabriel to the Virgin,—"The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom shall be no end." He is the nobleman who went into a far country, to receive the kingly dominion, and to return. And when He has received the kingdom, He will return according to his own promise. Then will be fulfilled his words to his ancient people, when his ministry among them was closed. "Ye shall not see me henceforth, until he shall say, Blessed is he that cometh in the name of the Lord." The Church will then be widowed no longer. The cry will then have been heard and answered, "Behold the Bridegroom cometh, go ye out to meet him." The restitution of all things will have begun; and the heavens shall no longer detain the Lord Jesus. The Redeemer will have come from Zion, and will have turned away ungodliness from Jacob. All those glorious promises of the elder prophets will be faithfully and exactly accomplished. "When the Lord shall build up Zion, He will appear in his glory." "Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee, saith the Lord" "The name of the city from that day shall be, The Lord is there." "The Lord my God shall come, and all His saints. . . . And every one that is left of all the nations which came against Jerusalem, shall even go up from year to year, to worship the King, the Lord of Hosts." And then, also, in the exultation of the holy joy, the message will be proclaimed to Israel, "Cry out, and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee." (Dan. 7 : 13; Rev. 1 : 7, 19 : 11; Luke 1 : 33, 19 : 12; Matt. 23 : 34; 25; Rom. 11 : 26; Ps. 102 : 16; Zech. 2 : 10; 14 : 5,9,16; Isa. 12 : 6; Ezek. 48 : 35.)

Secondly.—With the Lord of glory himself, His holy apostles will then be present also. Theirs will be the highest places in glory, and nearest to the Supreme King. Twice has this promise been sealed to them by his own lips. "Ye which have followed me,—in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of Israel." "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink with me at my table in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel." And the same truth had been announced, though less plainly, by the evangelical prophet; when, after the overthrow of the great oppressor, he proclaims to the Church, "Behold! a King shall reign in righteousness; and princes shall rule in judgment." (Matt. 19 : 28; Luke 22 : 28; Isa. 32 : 1.)

Thirdly.—Not the apostles only will share in this dominion: all they that fear God, both small and great, shall then receive their reward. "The kingdom, and the dominion, and the

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greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." So also the prophet Zechariah, in words which refer clearly to the same time, gives the distinct announcement, "the Lord my God shall come, and all his saints with thee." All the other statements of Scripture are in harmony with this declaration, and teach us that all "they who are Christ's" shall be raised "at his coming," and be partakers in his glory of his eternal kingdom. (Dan. 7: 27; Zech. 14: 5; Rev. 11: 18.)

FOURTHLY.—But in this dominion of the Son of Man there will not only be the saints of the resurrection, who take the kingdom and possess it forever; there will also be the subjects over whom they will exercise their rule. First among these will be the nation of redeemed Israel. To them the promise is given by St. Peter, that on their national repentance the Lord Jesus shall be sent unto them from heaven (Acts 3: 19–21). In that hour of contrition the words will be fulfilled, spoken to them, as a parting voice, by our Lord himself, "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Then too that conversion will be accomplished which found its pattern and type in the great Apostle; "They shall look on me whom they have pierced; and shall mourn for him as one that mourneth for an only son, and shall be in bitterness for him, as one that is in bitterness for his first-born." (Zech. 12: 10.) The words of Gabriel, and the song of the aged Simeon, will begin to be fully verified. The Son of David "shall reign over the house of Jacob forever," and after he has been for ages "the light of the Gentiles," will thus become conspicuously "the glory of his people Israel." It is when "the Redeemer shall come from Zion" that "all Israel will be saved," and the new covenant be nationally fulfilled in the removal of all their sins.

In the Old Testament, statements of the same connection abound. In Isaiah alone there are about twenty-five distinct prophecies of Israel's final restoration, and in more than half of these it is introduced by some clear prediction of the coming of the Lord in judgment. It is after the promise that "the Redeemer shall come to Zion" with all the terror and solemnity of judgment, that the voice is addressed to her, "Arise and shine; for thy light is come." And not until then does the Spirit reveal that glorious promise, "Thy people shall all be righteous; they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified."

But, along with redeemed Israel, a remnant of all other nations shall be spared, and partake in the new dispensation of righteousness. When the chaff of the great image shall have been swept away, an ample space will be left for new and holier polities to spread themselves through the world. The remnant, however small it may be, compared with the world's present population, will rapidly increase, and will people afresh with thronging families the remotest corners of the earth. These nations, unlike the Jews, will remain till the close of the Millennium, exposed to the temptations of sin and unbelief, though preserved for a time from the added violence of Satanic delusion. Multitudes will bow with holy sincerity to the sceptre of righteousness, but numbers also will yield a feigned obedience. After a season of forbearance towards these, for a little moment the deceiver will be allowed to display his power. The last confederacy of evil will then be overthrown, and thenceforward the redemption will be complete. The earth will be peopled only by the nations of the saved, who shall walk in the light which beams from the heavenly city, until they are prepared, in successive generations, to dwell within its holy gates forever and ever.

It would be long to adduce all the testimonies of the prophets to the width and vastness of this predicted kingdom. "The Gentiles shall come from the ends of the earth," to proclaim their repentance, and confess the vanity of their fathers. (Jer. 16: 19.) "In that day Jerusalem shall be called The throne of the Lord; and all nations shall be gathered to it, to the name of the Lord, to Jerusalem; and they shall walk no more in the imagination of their evil hearts." (Jer. 3: 17.) "They shall not hurt nor destroy in all the holy mountain" of God, for "the earth shall be full of the knowl-

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edge of the Lord, as the waters cover the sea." (Isaiah 11 : 9.) To Zion it is promised, "The nation or kingdom that will not serve thee shall perish; yea, that nation shall be utterly wasted." (Isa. 60 : 12.) "Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. 27 : 6.) And along with these rich and varied blessings of peace and righteousness, spread through all the nations, the beauty of Paradise itself shall be restored to the world. "For the Lord shall comfort Zion : He will comfort all her waste places : He will make her wilderness as Eden, and her desert as the garden of the Lord : joy and gladness shall be found therein ; thanksgiving, and the voice of melody." (Isa. 51 : 3.) "Then the Gentiles shall know that I the Lord build the ruined places, and plant that which was desolate : I the Lord have spoken it, and I will do it." (Ezek. 26 : 36.)

Such are the main outlines of this future kingdom of our Lord, as they are revealed in the sure word of prophecy. To unfold them completely, it would be needful to transcribe a large part of the sacred predictions from Isaiah to Malachi.

Composed of righteous families, the holy nations cannot fail to be happy and glorious. The cities, no longer the abodes of avarice and squalid misery, become the scenes of holy and united worship, where the solemn feasts are held to the God of love. The valleys and the hills are witnesses to the secret prayer of the happy husbandman, or vocal with his song of praise, to Him who has covered the earth with beauty, and who fills the hearts of His people with food and gladness. The laws become images of the laws of God, the work of patient wisdom, guarding against the evils of selfishness and wrong, and cherishing all things pure and lovely into a more vigorous growth. The nation is no longer, like the worthless profligate, driven by its own vice and luxury to depend on those around it for its uncertain happiness, or even for the food to supply its pauper multitudes. Its wants are moderate, its industry untiring, and bent upon objects of solid and lasting use. The blessing of God on its diligent labor provides an abundant supply of needful provision, and wise and watchful charity secures its right and healthy distribution. No misers are consumed with the canker of their own gold and silver, and no children of want pine in hopeless misery. The needful provision for the body supplied, all the energy of skill, and labor, and wisdom, is not left to waste itself in pernicious follies, but is turned upward to the high pursuits of knowledge, holiness, and eternal truth. Each child is trained up for immortality. The range of past providence and future glory, the deep wonders of the law, and the mysteries of the gospel, open before each an immeasurable field of growing wisdom and delightful contemplation. The brightest scenes of fancy are surpassed and thrown into the shade; when ten thousand hearts, capable of divine purity and immortal glory, are uniting all their earnest endeavors to secure the largest and fullest blessings which a God of infinite goodness is willing to bestow. "Since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." God hath seen it, and He only. His eye, even now, is beholding and rejoicing in the prospect of this unbounded happiness ; which He will shortly pour down to refresh the desolate heritage of this fallen world.

Editorial.

MONTGOMERY ON PROPHECY.

Robert Montgomery has written well and largely for the truth as it is in Jesus. Not the least among his various productions, intended to illustrate the Gospel and its great saving doctrines, is his Poem, entitled "Luther : *or, Rome and the Reformation.*" It is an extended effusion, covering nearly four hundred pages, and embodying much precious sentiment and thrilling fact in attractive versification and often very eloquent words. No one can read it thoughtfully without having his faith

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revived, and his zeal quickened, in the reception and maintennance of those great evangelic doctrines which Luther disentombed, and God through Luther republished to the enslaved and benighted world.

We have recently been renewing our acquaintance with this book. Whilst oft admiring its evangelical spirit, impressive descriptions, and deep penetration into the heart and life of the Gospel, and of the great Reformation and its treasures, we had not until recently observed so particularly, how clearly and fully the author accepts and teaches the same doctrines concerning the future coming and Kingdom of Christ, and the course of this world till Christ comes, which we hold, and which it is the object of our Serial to put forward. It affords us great pleasure to be able to number so able a writer, and so distinguished a poet, among those who construe the sacred prophecies as certainly teaching that Christ is to come to an unconverted world; that his glorious Kingdom is yet to be set up literally upon this earth, under his own personal and judicial administrations; and that the saints, being resurrected a thousand years in advance of the general resurrection, are to share in the honors and administrations of that new and blissful economy.

We have also thought, that it would be a satisfaction to our readers, if we should reproduce some of his beautiful and striking utterances on this subject. We accordingly transcribe several passages, under headings of our own which may serve to indicate the points on which the quotations severally bear.

I. No Hope from Man's Progress.

Meanwhile, inventive man would fain achieve
What Scripture to the Eternal gives
In plan, and purpose, for His crowning work.
Thus, all are prophets to themselves at least,
And preach perfection possible below.
But, can corruption to itself be cure?
Yet, still it tries, nor will Heaven's cure allow,
Nor dip in Jordan till Abana fails;
Yet, man is ruin; if rebuilt he rise,
'Tis not by rubbish from himself produced,
But by a means transcendingly divine.
Thus, to the last, the leper will remain;
The skin may whiten,—but the blood is black,
And burns in secret, like a plague-spot there.

II. The Blessed Promise.

But yet 'tis written, with a pen of light,
That Rome shall wither, and the earth rejoice
In the rich beauty of her bridal robes
Apparelled; and beneath her reigning Lord
Keep the long Sabbath of a thousand years.
And hence, millennial is the heart of man,
As if 'twere haunted by some primal grace
Of vanished Eden, when the world was young,
Sinless, and bright, without one scalding tear
To wet her eyelids, or the cheek to stain;
Creation groans for her sabbatic peace;
And echoing mind, in every age of thought,
Repeats the longing. This the poet's lyre
Hath warbled, in prophetic strains of song,
Caught from the harp of Scripture; and the creed
Of aspirations, as they rise, and reach
Their zenith, with this inward faith accords;
That earth *shall* bloom with Paradise regained,
And, be unweeded of her thorny woes
And thistles; and our age itself, is big
With expectation of some golden dawn
Of peaceful glories. But, alas for earth,
If *no* Millennium, save what science brings,
Await her!

III. False Calculations.

But, there are prophets, who for Rome predict
A downfall, not by arms of earthly might.
Our true advancement by preventive grace
Alone they augur.
Beneath the lightnings of the truth,
They love to imagine how great Rome shall fade
Before the Gospel—in millennial reign
And coronation. How their faith exults
From the rich organ-voice, and swelling chants,
And strains profound, by rapt Isaiah poured
Down many a chapter of stupendous pomp;
To catch the music of Messiah's reign
That in them warbles! But, a WAIL there is,
Or ever thus the gladdened earth shall lift
Her choral triumphs, yet from man to rise:
From seers august, from Enoch's olden time
To him of Patmos,—all their voice unite
In diapason terribly distinct;
Denouncing woes, beyond what time hath seen
Or this world suffered, ere apostate Rome
Be ruined, or millennial splendor reign.
And though by ardency of hope inspired,
Along the heights of prophecy we look
Enraptured, and their sungilt peaks admire,
Decked with the radiance of a blissful dawn;
Just as the mountains of our world appear
In the blue distance, livid in lofty range
And harmonized by one unbroken swell,
With no dark gulf beneath,—so, doth hope

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Too often on the heights prophetic gaze,
And merge and melt them in soft unity;
Though black the gloom, and dreadful the abyss
Of wrath and judgment, that *between* them frowns.

IV. The Present Dispensation.

The bridge of ages, in prophetic time,
Our dispensation is, by heaven decreed:
Inclusively, between those seers 'tis ranked,
Who first Emmanuel in his veiling flesh
Predicted, stricken, cursed, and crucified
For our acquittal; and then,—Christ to come,
Crowned with the royalties of reigning pomp,
As Prince of souls, and Paragon of worlds
To be enthroned. A crisis, thus, there stands
'Tween second Advent, and that Gentile Church
Which now rehearses it, with glowing mind.
And, 'tis the zenith of all dreams inspired,
The perfect climax of predictive song,
The chant of martyrs, and the cry of saints!—
And, in the gamut of successive times
Whose cords are eras, have divinest prayers
Risen forever, with augmenting swell,
To *see* this fated consummation shine!
Yet, dare we not, by holy raptures fired,
Forget that Penal Cup the Church must drink,
By wrath and judgment to the brim o'erflowed.

V. Darkness and Sin will Increase.

And hence, the past, analogously dread,
That doom confirms, the voice of God reveals;
There, as we ponder, lo! each perished age
Darkening, and darkening, as it died away
From deep apostasies, to deeper still,
And deeper yet again;—our *own* instructs,
That not from bright to brighter shall we speed,
By truths and tendencies, till thus we glide
Softly and sweetly to those golden times,
That shine so brilliant in the bardic chants
Of God's own poets, by his praise inspired;
But rather, will our Gentile sun go down
A bloody occident, in wrath and gloom!

VI. Monitions of Disaster.

And, what a warning (would our ears attend,
Nor, deaf as adders from the charming voice
Avert them) do the unforgotten scenes
Where Churches once, which miracles endowed,
Apostles watered, and the Spirit's grace
Divinely freshened with celestial dews,
Preach to the haughty age, we honor now!
Where are they gone, those Daughters of the sea,
Smyrna and Sardis, and the sisters five
Whose Angels once the loved disciple taught?
And by the shores, where oriental waves
Chime their lone music to the Afric blast,
How perished all, Tertullian's page unfolds
When Carthage made his apostolic crown,
Or martyred Cyprian into glory dies!
While Hippo, where sublime Augustine mused,
And wrote his immortalities of truth,
Hath melted down to miserable nought!

These give dread warning, if we wisely make
The past a preacher to our present be.
But, sick at heart, and in the head unsound,
And sleek, and satisfied with all we do,
The mountain of *our* majesty appears
Immovable; *our* age, Augustan called,
Our arts advanced, *our* science most complete,
Our wealth enormous, and *our* wisdom vast,
On land victorious, and by sea the same;
'Tis thus, by self-appreciation decked,
And privileged beyond the past, we dare
Perpetual glory for our doom to boast
Above destruction, and beyond decay.

But where, amid this age of haughty dreams
Our weaponed arguments of well-aimed power
To baffle Rome, and keep her force in awe?
Alas, too often do our trumpets give
A sound uncertain; Creeds are battle-words;
Some churches, temples where religion yawns;
While hosts who hate the cross, its name profess,
And love the preacher, while the truth they shun.

VII. The Church not to Convert the World.

A Church *elected*, not a world renewed;
Here is the centre, for united aims,
And, faithful round it, touched by solemn awe,
Meekly and firmly may we watch, and wait
The unfolding drama of that hour decreed
For vengeance, when the scarlet Beast shall fall;
When He, in whom *all* types of terror blend
And blacken, into one colossal form,
The dread fulfiller of prophetic woes
And wailings,—shall at last Himself reveal.
The sin of ages into one condensed,
Shall thus be acted; then, the Church endure
That Fiend in flesh, of whom all Scripture gives
Faint antichrists,—that cast their shades before
The coming substance of infernal might
By Daniel visioned, and by David sung
In song terrific. Then, a day of blood,
Of burning deaths, of blackness and despair,
All creeds shall test, all living churches try;
Purging the faithful, till their dross they lose,
And purified, from out the flames they rise
In radiant beauty; and by love bedecked,
With bridal vesture, to receive their Lord.

VIII. Signs of the Times.

And signs abound, and symptoms, which escape

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All but the souls who see with Scripture eye,
Prophetical of that dark crisis,—doomed
The Gentile Churches to dissolve, and end
Amid the crash of Kingdoms. Far and wide
From Thames to Tiber, throng the shadows thick
Of terrors, which predict those latter times,
Ripe for the harvest of Almighty wrath,
When God for glory reaps His vengeance due,
Look where he may, the watching saint discerns
No sackclothed Empire on its knees in prayer;
No Kingdom bowed in penitence, and tears;
But, all is headstrong, haughty and unchanged
As ever. Vainly have revolving years
Dread sermons preached on anarchy and crime,
To banded nations, or benighted men:
For, black with hate to holiness, and heaven,
In both alike, the heart, is heaving still;
And though earth rocks, and nature's footsteps reel,
Full on the buckler of Jehovah's wrath
The age is rushing, 'gainst His bosses dread
To dash its forehead, and endure the death
Of treason. Soon may come, perchance,
A dark catastrophe, which closeth all
That fearful drama, which this fallen world
Is now enacting, on the stage of sin,
The ancient dotard of the triple crown
Is yet a mocker, and the Bible hoots
Madly as ever; while absorbing Rome
Beneath the banner of her witchcraft draws
All opposites, in creed that rise,
To swell her potency, and aid her charms.
Discord, and crime, and brutal passions rage;
And lust, and rapine, in delirium steeped,
Loosen all truths, and let all lies abroad
In lawless havoc, over hearts and homes!

And thus, there rally, from the regions where
Disturbing elements of mind can mix,
All powers and principles, to final war.
And by such phalanx, which a Friend might lead
To battle, when the world is well prepared,
And leavened to the core with lying spells;
When Faith, the bond of all cementing bliss
'Tween man and man, her social life withdraws;
And no religion to the Throne eterne
Binds with a golden chain this earth below;
Then may the hour, by Luther's prescient eye
Foreshadowed, and by tragic seers foretold,
Come to a head, and Antichrist be scorched
To cinders, by the thunder-blast of God!

IX. The Antichrist.

Whatsoe'er this shape of hell appears,
As Wicked, Wilful, or the Lawless one,
Mystery in flesh, or Man with fiend combined,
Papist, or Heathen, Jew, or Pagan be;
If not in *name*, in *nature*, he shall prove
Son of Perdition,—who himself shall dare
To magnify beyond all worshipped God,
Or Saint, or Angel, on his temple throne;
And rob the Infinite of glory due,
By lying wonders. Come, whate'er he may
In form, or fashion, faith in this exults,—
That in the wine-press of Almighty wrath
Trampled, and torn, beneath avenging Christ
The final Antichrist is doomed to fall!
For when awhile, on Satan's seven-hilled seat,
The nameless Anarch hath his wine-cup drugged,
And crushed his compeers; till beneath his flag
All shapes of evil shall themselves enlist,
Dilated, darkened, and by deep excess
Made terrible, beyond what terrors dream;
When thus, fell Antichrist himself shall vaunt
A new Almighty on creation's throne,
Then shall that Fight, whose dismal pomp arrays
Full many a vision with prophetic awe,
And many a promise with its glory fills,
And many a verse with battle-music lives,
Be hastened. Lo, the bright Avenger comes!

But, who can gaze, with spirit unappalled,
On the vast outlines of this coming doom
When all, which now in prophecy looks dead
Leaps into life, and acts the part sublime
And, the great Battle of Almighty God,
By visions pictured, and by prophets sung,
And with whose muffled roar the Bible rings;
Who shall presume its awfulness to paint?
Then, the Last Head of desolated Rome
Under his banner, with his Kingdoms ten,
And rebel nations rallied at his cry,
Shall, front to front, the God eternal meet
For battle; and beneath the blast Divine
Down the deep hell of darkness, and dismay,
Descend forever, to his doom accursed!

X. The Return of Christ.

Come He must—the Faithful and the True,
To reap the harvest of a holy wrath
By him of Patmos fearfully portrayed.
Oh, tells he not of that tremendous word
Whose name is written, but to man unknown;
Whose eye flames lightning; on whose awful head
Were many crowns; and through the opening heavens
While paws the white horse his portentous way,
Lo, how the wavings of that blood-dyed vest
Symbol the Lord himself—a Man of War!
Of these, oh, tells he not, the loved St. John,
And writes a *Blessed*, on the faith that hears,
Believes, and watches for this end!

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XI. The Jews and the First Resurrection.

Whatsoe'er such thoughts be named,
On the sure footing of the word inspired
Our hope we plant, and *there* this promise find,—
That Antichrist before the scorching blast
Of throned Emmanuel shall to death consume?
The Jew shall yet his bright Jerusalem see,
And draw salvation from the sides he pierced
When Christ on Calvary, bore the bitter cross;
While ransomed Gentiles their hosannahs join
The Lamb around; and resurrection saints,
Called from the dust to greet their living Lord,
A thousand years of coronation bliss
With Christ in glory, shall on earth partake.

XII. The Promised Kingdom.

What living glories blaze,
Above, below, what thronging glories wait,
Prophetic numbers might indeed rehearse;
And vision scenes, o'er which the harping seers
Enchanted, rolled their richest strains of song;
And in the lulling dream of latter days
For this world destined,—feel what Luther felt,
On Pisgah heights prophetically rapt,
As oft he mused, and hailed millennial times.

But, all expressionless the heart recoils;
Under a weight of glory melt all words
To muteness, when that imaged Kingdom comes
On earth to be, what now the Bible types,
And tells of Purity's celestial reign.
Then shall redemption's perfect work respond,
And reach to ALL that revelation sings,
In forms of matter, or in facts of mind,
Yet to evolve. Creation's groans shall cease;
And life, and sense, and earth, and air, and sky,
The coronation of their Christ reflect,
By the felt magic of His reign inspired
And hallowed. Glory in the sun will beam
With seven-fold brilliance; and the placid moon
Glide through the mazes of the moving stars
With lustre deeper than rapt David saw,
By midnight harping; not a fruit or flower
Which bares its beauty to the prying breeze,
That will not, in th' o'erflowing love and light
Of earth's millennial consummation share.
For dust itself with Deity combined
In Christ's own Person, doth Redemption prove:
And when He reigns, shall more than Adam saw,
Of brightness bloom, and blessedness reveal.

But, oh, if matter thus replenished be,
Who can portray inaugurated Mind
By Christ installed, beneath his sceptre ranked
Vicegerent,—under Him perchance to rule!
And, like as now, the Church instructs the world
Though in her weakness; so, when thus complete,
And trained to heights of intellectual truth
By moral powers expansively sublime,
Entire creation from that Church may learn
A pure instruction, in the things profound
Of God: thus, will vast resemblance bind
Creation, Church, and Christ in one
Divine analogy of deepest awe.
For, e'en as Christ by mystic suffering grew
Up to the heights of His predestined rank
Official; so, will God's elect advance,
By faint reflections of His threefold sway,
As Prophets, Priests, and Kings of other worlds
And systems; and this ignorant earth
A platform of material splendor prove,
Where Beauty visible its throne shall set;
And o'er all worlds our *own* as model shine,
Where Matter triumphed, and where Mind was trained.

Earth and heaven shall reach
A beauty endless, by baptismal fires
Recast; and clad with more celestial bloom
Than sense can dream, or Inspiration tells.
Thus, all creation will Messiah bring
To full perfection, in its brightest form;
And back restore it to the heart of God
From whence it wandered.

EDITORIAL CORRESPONDENCE.

I have been a reader of your Serial since January last, and feel a deep interest in the great subjects it elaborates. I have been a hopeful believer in the doctrines of the Millennium and our Lord's early *parousia* for nearly twenty years, and my heart gladdens as the evidences accumulate and the prospect brightens.

It is needless now, to speak to you of the glory soon to be revealed. With me, the absorbing question now is: Shall I be one of the happy participants? This depends on the affirmative of the following: Am I a true believer in the unadulterated Gospel of Christ, in which, alone, the righteousness of God is found, and which is His "power unto salvation to all that believe?" Have I, by the circumcision of Christ, been cut off from the world, with all its pride of life, its vain, foolish, and hurtful lusts, and been constituted a saint or separated one of God, united to the true Church of

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Christ, which is the "one body," animated by the "one Spirit," recognizing the "one Lord," the "one faith," the "one baptism," the "one hope of the calling," and the "one God and Father of all, above all, through all, in all?" Am I now the son of God by adoption, in joyful hope of being made, like our elder brother, the Son of God with power, by the resurrection from the dead, and thus become an heir of God, a full brother to the coming King, and a joint heir with Him of the riches and glory of our Father's inheritance? And am I walking worthy of Him who hath "called us to His kingdom and glory?"

These questions, at this crisis, are of vital and infinite importance. The present confused, distracted, disjointed state of what is called "Christendom," with all its conflicting sentiments, names, and denominations, may well awaken in the mind of the faithful and earnest inquirer for truth, a desire to know where the true Church, or body of the Christ is found. In this body is deliverance and salvation—out of it is destruction and ruin; and I write now, principally to get the favor of you to give us a short article from your pen on this important subject.

The dearest object of my heart, is to be found ready at the appearing of our Lord, and trust I can say with the Apostle: "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I would suffer the loss of all things, and count them but refuse, that I may win Christ, and be found in Him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith."

That you, and I, and all earnest and faithful inquirers after truth, may be the joyful partakers of the glories of the coming day, is the earnest and heartfelt prayer of your Christian friend and obedient servant, L. E.

Remark.—Wherever there is a congregation of true believers, among whom the pure Gospel is preached and accepted, and the holy sacraments are administered according to the word and commands of Christ, there is the Church of Christ. When the ministers of Jesus visited the city of Corinth, and preached the Gospel there, those who forsook their idolatries and sins, accepted Christ as their Redeemer and absolute Lord, and joined themselves together in a common confession of the Gospel and Christian fellowship and obedience, the Apostle Paul addressed as "the Church of God," in that place. The presence of imperfect disciples, unfaithful members, or such as failed to enter into the true spirit and transforming life of Christianity, though unacknowledged as proper children of God, did not alienate the claim of the association to be still called "the Church of God." And if even the majority were false professors, hypocrites, and worldlings, it was yet within that confessing body, and not outside of it, that Paul recognized the true Church. The saints are not yet clearly manifest. Wheat and tares grow together. And the Church proper, which consists only of the saints, now lies buried in the confessing bodies of Christendom, waiting for their manifestation in the day of Christ. As not all were Israel who were of Israel, so not all are the Church who are outwardly connected with it. But as there was no Israel except those who were of Israel, so we know of no saints but the true and faithful ones who are of the Church—that is, of such as openly confess the Gospel and observe its requirements in communion, fellowship, and association with others, who at least profess to do the same.

It pertains, therefore, to every seeker after salvation, to join himself to some company or body of professors of the Gospel, and observers of its sacraments, and to see to it that, with "the form of godliness," he also secures and exemplifies "the power thereof." Christendom is indeed greatly distracted and largely apostate; but the Church still exists; and it exists only in, under, and along with this distraction and apostasy, and abounding earthiness. The tares and the wheat will not be separated until Christ comes. And until he shall send forth his heavenly messengers to gather the wheat into their celestial homes, it is the fate of the saints to be associated with much that is evil. They will be delivered soon. Let us labor and wait.

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OBITUARY.

Since this number of the PROPHETIC TIMES left the press, we have received notice of the death of

MRS. A. P. JOLLIFFE.

A dear friend of our Journal, and of many of its readers. For several months past, her health had been feeble, until she fell asleep in Jesus, on Monday, October 28th.

She was a woman of remarkable intelligence, energy, and faith. Her confidence in the doctrine of the near coming of the Saviour was joyous and unbounded, and her labors to disseminate and defend this doctrine, were most self-denying and untiring. Her love and efforts for our little Serial were most zealous and unfaltering from the beginning. She wrote much and well for it and other publications. Her disappearance from earth will be sorely felt by a vast circle of friends and correspondents on both sides of the Atlantic. With others, we sincerely regret her departure.

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The Prophetic Times.

Vol. V. DECEMBER, 1867. No. 12.

Special Contributions.

THE GLORIOUS APPEARING.

AN ADVENT SERMON.

BY REV. RICHARD NEWTON, D.D.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."—TITUS 2 : 13.

IN the natural firmament there are some objects which are always changing their places and relations to one another, and to those who contemplate them. The comets and planetary bodies are examples of this remark. Other objects once visible there, have now disappeared and are seen no longer. Many stars once well known to astronomers have vanished entirely from sight. Other objects, again, there are in the natural firmament, which have known no change from the beginning. The fixed stars are an example of this. Look, for instance, at Orion, that brightest and most beautiful of the constellations of our northern heavens. Job saw it, nearly 4000 years ago, just as we see it now. He discoursed as a modern astronomer might do, of "the sweet influences of the Pleiades, and of the bands of Orion." And precisely so it appeared, undoubtedly, to the very first astronomers who directed their inquiring gaze to the heavens. And in the spiritual firmament we find a state of things exactly analogous to this. Objects were once visible and prominent here, to which the hope and expectation of the Church was directed, but which have accomplished their mission, and, like the lost stars of the astronomers, have vanished from the field of vision. The birth of the promised Saviour was, for forty centuries, the star of the greatest magnitude in the moral firmament of our fallen race; but, for ages, *that* has disappeared. There remains, however, one great event, unaccomplished and unchanged, which, from the very first, has been a fixed star in the spiritual heavens—it is *the future appearing of our Lord.* The earliest members of the Church of God looked at this star, as we look at it now, and to them it appeared very much as it does to us. Enoch, the seventh from Adam, in the world before the flood, had a full, fair view of it. It stood out, distinctly revealed to his sight, when he exclaimed, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all." When St. Paul and St. John looked at that star it was the same as when Enoch saw it. And we at this Advent season, 2000 years further down the stream of time, may stand and gaze upon it too, as the same silent, solemn, subduing and sanctifying object of contemplation. And in gazing at it as we now do, we are occupying the very point of view at which the Apostle stood, when he wrote the words of our text: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

In dwelling on these words there are *three* leading points to which we call attention. *The first is the event referred to,* "the appearing of the great God," &c. *The second is the description given of this event,* "the *glorious* appearing," &c. And *the third is the nature of the Christian's hope concerning it*: "looking for that *blessed hope.*"

The event referred to, is the appearing of the great God and our Saviour, and what is meant by this appearing. It does not refer to

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the preaching of the Gospel, or the spread of that Gospel through the world. It does not refer to any merely spiritual manifestation of His presence. But it refers to an actual *bona fide* personal appearing, or coming again of our Lord Jesus Christ to this world. It refers to the same event of which the angels spake to the disciples, at the time of His ascension into heaven, when they said, "Ye men of Galilee, why stand ye gazing up into heaven; this same Jesus who is taken from you, shall *so come, in like manner* as ye have seen Him go into heaven." It is the same event that St. Paul speaks of when he says, "The Lord himself shall descend from heaven with a shout; with the voice of the archangel and the trump of God," or when he says, again, that "The Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel." It is the same event that he refers to when he says, that "Christ was once offered to bear the sins of many, and to them that look for Him, He shall appear the second time without sin, *i. e.*, a sin-offering, unto salvation." It is the same event to which St. John refers when he says, "Behold! He cometh with clouds, and every eye shall see Him, and all the kindreds of the earth shall wail, because of Him." These several passages make it clear what event is here spoken of. It is that personal return of the Saviour to our earth, which has from the beginning been set forth prominently in the spiritual firmament, as the great fixed star of hope and destiny to our fallen race. And here, before passing from this branch of our subject, I would remark upon the convincing testimony which is borne by our text, to the supreme and unqualified divinity of our blessed Saviour. The phrase, "The Great God," is here distinctly and unquestionably applied to Christ. This language cannot apply to God the Father, for we have no intimation in Scripture, that God *as such*, or in contradistinction from His incarnate Son, will appear at the last day. It is said, indeed, that the Saviour will come "in the glory of His Father;" but that the Father himself will appear, is not taught in the Bible. The uniform teaching here is, that God will be manifest in His Son; that the Divine approach to our world, will be through Him, to judge our race; and that though He will be accompanied with the appropriate symbols of divinity, yet it will be the Son of God alone who will be visible. When Paul used the language of our text, he had his eye on the Son of God, and expected no other manifestation than would be made through Him. In no place in the New Testament is the phrase, "the manifestation or appearing of God," applied to any other one than Christ. And no plain reader of the New Testament, accustomed to the common language there used, would have any doubt that the Apostle was referring here to the coming of the Lord Jesus Christ. The language which the Apostle here uses, is just such language as one *would* use who believed that the Lord Jesus is divine, and that the name of God may properly be applied to Him. It is language which would obviously and naturally convey the idea of His divinity to one who had no theory to defend. If the Apostle did *not* mean this, then he used language which was exactly fitted to lead men into error; and at the same time it is to be observed, that the fair construction of the Greek here, according to the application of the most rigid rules, abundantly sustains the interpretation which the plain reader of the New Testament would affix to it. And this being the case, our text must be regarded as furnishing a most important proof of the divinity of Christ, at the same time that it shows us that the event referred to is the personal coming of our Saviour to this earth again, when it speaks of "the appearing of the great God, and our Saviour Jesus Christ."

We come now to the second thing we proposed to consider, viz., *the description given of this event*, "*the glorious appearing*," &c. Various things will combine to make this appearing glorious.

It will be glorious in view of the personal majesty of the Lord. We are told he shall come "in His own glory;" and, again, "He shall come in the glory of the Father." Daniel had a vision of this glory, and he thus de-

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scribes it: "I beheld, till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like a fiery flame, and His wheels as burning fire; a fiery stream issued, and came forth from before Him; the judgment was set, and the books were opened." The three disciples beheld this glory on the mount, when they saw the Son of Man as He will come in His Kingdom; "and behold he was transfigured before them, and His face did shine as the sun, and His raiment was white as the light." St. John beheld Him in apocalyptic vision, and *this* was His appearance: "He was clothed with a garment down to the foot, and girt about the loins with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire, and His feet like unto fine brass, and His voice as the sound of many waters; and He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shining in his strength." No language that man can use, no idea which he can form, or express, can add to the majesty and sublimity of these sketches furnished by the pen of inspiration. And as we think of the triumphant Saviour *thus* appearing, we cannot but exclaim, "How unlike the Babe of Bethlehem. How unlike the Man who groaned on Calvary. Yet He it is! But O, how changed!" The crown of thorns has given place to the diadem of redemption! Instead of the purple robe of cast-off royalty, the glorious garments of salvation are now around Him; and the hand which once grasped the slender reed—fit emblem of mock-majesty—now holds the sceptre of universal dominion. All that creation, to its utmost outspreadings, has ever beheld of grace and beauty, of might, majesty and glory, are but as sparklets to the sun, as drops to the ocean, compared with the effulgent splendor that will shine forth in Jesus then. It will be the King of heaven in His coronation robes, going forth in regal grandeur. A *glorious* appearing it will be, in view of the *majesty of His person.*

It will be glorious also in view of the number and character of His attendants. When the Son of Man shall come in His glory, we are told, that, "*all* the holy angels" will be with Him. We have no precise information in Scripture, as to the actual number of these angelic beings. Our Saviour spoke at one time, of "more than *twelve legions* of angels," detailed for a special service. The Roman legion numbered 6000. This would make a company of 70,000 or 80,000 angels. St. John speaks of hearing "the voice of *many* angels round the throne, and the number of them was ten thousand times ten thousand and thousands of thousands." And St Paul speaks of "an *innumerable* company of angels;" and of this countless multitude we are assured that they "are all ministering spirits sent forth to minister unto the heirs of salvation;" and *all* these will be in attendance, to swell the glorious retinue of the great God our Saviour, when He shall return to this world. Heaven will empty itself of its shining ranks when that great day shall come. And if the appearance of one or two of these angelic beings, has always impressed those who beheld them with such a feeling of awe, that, like the terrified guard at the tomb of the buried Saviour, they have "quaked and become like dead men," who may imagine what the grandeur of that procession will be when "*all* the holy angels," cherubim and seraphim, principalities and powers, encircling ranks, shall gather round the glorious Saviour, to escort Him in personal return to this world? He entered it once as a helpless, homeless infant; and on its guilt-stained surface, He offered Himself a sacrifice for sin; but when he comes again, "all the holy angels will come with Him!" O! how the imagination staggers and faints, and how the mind sinks back again into its own littleness, at the attempt to grasp the grandeur and solemnity of that scene! The great God our Saviour coming in person back to earth, and "all the holy angels with Him!" It will be a *glorious* appearing in view of the number and character of His attendants.

And it will be glorious also, in view of the results connected with it, both to His people, and to the world. There are two great results connected with this appearing of our Saviour,

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so far as concerns His people. These are *the resurrection of the dead in Christ, and the change and translation of those then living in Christ.* When this appearing takes place, it will be accompanied as St. Paul informs us, "with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise." Our Saviour himself has told us that the hour is coming, when those that are in their graves shall hear the voice of the Son of God, and shall come forth! This "voice of the Son of God," and this, "trump of God," denote the same thing. For, when St. John heard Him speak, he says, it was "a great voice as of a trumpet." This shout, this voice, this trumpet sound, will peal through the arches of the sky, and every ransomed spirit, from Abel, down to the last departing soul, that has fallen asleep in Jesus, will hear it, and attend. It will penetrate the graves of the earth, and wherever the mortal remains of a child of God are sleeping, in the caverns of the oceans, in the crowded city, or in the lonely wilderness, those remains will start into life, and the spirit that once dwelt there, will hasten to enter again its tabernacle, not, as it was laid down, a vile body—the seat of sin, and the prey of corruption—but it shall come forth in incorruption, power, and beauty; and made like the Redeemer's own glorious body. And this countless multitude of His resurrection people, will, in the Apostle's language, "be caught up to meet the Lord in the air." And simultaneously with this resurrection of the dead in Christ, the change of the living will take place. All the faithful people of Christ, then alive, will, as St. Paul says, "be changed; in a moment, in the twinkling of an eye:" this corruptible putting on incorruption, and this mortal putting on immortality; and thus, without any taste of death, or any experience of the grave's corruption, the subjects of this marvellous change, will ascend, together with their resurrection brethren, to meet and be forever with their glorious Lord and Saviour. These are events the most grand and stupendous in the history of our race. Then will first begin the hour of full and final blessedness to the redeemed. This is the hour to which our Lord referred, when He said, "Thou shalt be recompensed, at the resurrection of the just." This is the period to which St Paul refers, when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord will give me *at that day;* and not to me only, but to all them also that love His appearing." He did not expect to get his crown till all the rest of the redeemed got theirs, and that will be in the day of Christ's appearing. And it is to this same time that St. Peter refers, in saying, "and *when the Chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away." O, can that be otherwise than a glorious appearing, which connects itself thus with the experience of that full reward and final blessedness promised to every child of God? And then to the world itself, as well as to the people of God, there is a result connected with this event which will make it glorious. For, to this groaning creation, to this darkened earth, which has so long gone staggering on beneath the weight of the curse, the appearing here spoken of, will bring rest and redemption. This will usher in that day of brightness, that glorious golden age, for which creation has, for weary ages, been stretching out its eager neck; and groaning and travailing in pain for its coming. We have neither time nor space to enlarge upon this point. Suffice it now to say, that when the Lord appears it will be to bring the wickedness of the wicked to an end, to banish sin and Satan from the world, to destroy those who had refused to bow to the sceptre of His grace, and to establish His glorious and everlasting Kingdom here. And in view of results like these, may it not well be called "*a glorious appearing!*"

We can only glance at our third point—*the nature of the Christian's hope of this great event.* The Apostle denominates it: "that *blessed* hope."

It is a blessed hope in *the purifying power which it exerts.* "He that hath this hope in him," says the Apostle, "purifieth himself—even as He—the Lord, is pure." No man can have this hope in his heart, as an actual, living principle, without its producing this effect, any more than you can have a sunbeam in a room

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without light—or fire on a hearth without heat. It will lead him to avoid sin, as that which is displeasing in the Saviour's sight—and to cultivate holiness of heart and life as that which He most loves. It will lead him to strive after increasing conformity to *Him* here, with whom he hopes to be found hereafter. And the more clearly this hope is set before the mind—and the more strongly faith respecting it is in exercise—the more earnest will be the endeavor after purity of heart and life.

But this hope is a *blessed* one, moreover, *in the quickening power which it exercises.* Nothing is so well calculated to drive away all carelessness and indifference from the Christian's heart, as the lively expectation of the coming of his Lord and Saviour. And if he is ever found off his guard—if his heart faints, and his hands hang down, and his vigilance is relaxed—it will be when this great event is permitted to fade away from his view, and his hope and expectation of it becomes faint and feeble. God has set this hope before us on purpose that we shall be always feeling its animating influence. This is the natural and legitimate effect of it. And hence we are not surprised to find it constantly appealed to by the writers of the New Testament as a motive to diligence, in every Christian's duty. Let us then keep it constantly before us, and be really looking for that *blessed* hope, &c.

It is a *blessed* hope, moreover, *in the comforting power which it exercises.* St. Paul uses it for this very purpose in his epistle to the Thessalonians, when condoling with them under the loss of their friends. He tells them distinctly of the coming of the Lord, and of the gathering He will make of all His ransomed people to be forever with Him—and then he adds: "wherefore comfort one another with these words." The reason why Christians generally do not find comfort in the consideration of this truth, is that they do not rise high enough in the standard of spiritual feeling to reach it. No worldly-minded Christian can find any comfort in it. But when the heart is really set on things above, and love to Christ is the ruling motive in the soul, the hope of His appearing will constitute an abiding source of real, substantial comfort with which nothing will materially interfere. If you were hastening forward in a journey to a certain place—assured on reaching it, of being put in possession of a splendid fortune—how little you would care for the petty annoyances, and inconveniences experienced on the road. You would comfort yourself under them with the thought of the affluence you were soon to possess. And so it will be here. Every man whose heart is really set on the crown of life, and the inheritance of glory which Jesus will give him, at his appearing, will find the hope of that appearing a source of unfailing comfort, under all his troubles and adversities whensoever they oppress him. He will find that hope a blessed one in its *purifying*, its *quickening*, and its *comforting* power.

In conclusion—*how manifest it is that our text describes the position which Christ designed the members of His Church to be occupying in every age till His coming again.* And no man can honestly and fairly expound the text, without admitting that it puts Christian people in the attitude of watching and waiting for the actual, personal coming of Christ, as an event which *they may live to see.* And if this is so, then it is clear that it cannot be the teaching of Scripture that Christ is not to come again till after the millennial reign. For we cannot be taught to look for a thing as that which may occur in our own day, and at the same time be taught that it cannot possibly occur for a thousand years to come. The Bible teaches many things which it is hard for us to understand or reconcile; but it *never teaches palpable contradictions;* and this would be a palpable contradiction. Then for its influence on our own hearts and lives as well as on the world around us, let us keep this great truth ever distinctly before us. It would have a mighty influence on the world around, if there were a faithful bearing of testimony to this truth, on the part of Christians generally. It would bring God practically much nearer to us than He now is. Men have contrived, as it were, to put God out of His own world, so far as regard any personal connection on His part, with its concerns. And this is just as Satan,

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and the unrenewed heart of man would have it. You may talk as much as you please about the spiritual coming, and the spiritual presence of God our Saviour. They care little for that, so long as you say nothing about His *personal* coming, and presence. This is what our fallen nature, unrenewed cannot bear, and will away with. The mass of people, even in a Christian community, like this, both in the Church and out of it, think, and feel, and speak, and act, as if things were to go on in our world, just as they have been going for hundreds, or thousands of years to come. Is this looking for the glorious appearing of the great God our Saviour?

A blessed thing it is, that the Church has appointed these advent Sundays—that if her ministers fail, fearlessly to proclaim the whole truth on this subject, the word of God, in the services of this season, may not be bound, but may clearly and fully bear its testimony to this great truth, and proclaim in the hearing of all, that the great God our Saviour is coming again to earth—is coming personally—and is coming soon. Christians!—let us see that our lamps are trimmed and our loins girded, and that we ourselves are like unto men who are waiting for their Lord!

And now ye who are not Christians—how does this subject speak to you? If Jesus should come while you are yet in your sins, how sad it would be for you! Your instant duty is to prepare to meet him. "Be ye also ready, for in such an hour as ye think not the Son of man cometh." Turn to Him now in penitence and faith;

"Beneath His cross come view the day,
When heaven and earth shall pass away,
And thus prepare to meet Him!"

CHRISTOCRACY,

Or, Essays on the Coming and Kingdom of Christ. By J. D. Demarest and W. R. Gordon, Ministers of the Gospel in the Reformed Protestant Dutch Church. A. Lloyd, 115 Nassau Street, N. Y.

A CRITIQUE, BY DAVID N. LORD.

The object of this volume is: First, to indicate the importance of a true knowledge of the prophetic Scriptures. Next, to state what the laws are by which the two divisions of which they consist, those expressed in language and those embodied in symbols, are to be interpreted. Thirdly, to apply those laws to the interpretation of the revelations made us in the Divine Word in respect to the second advent of Christ, and his reign on the earth, and show that the great doctrine taught by them is, that anterior to the Millennium He is to come in power and glory, and establish his throne here as the Redeemer and the King of the nations; raise the holy dead from their graves; instal them in the offices of kings and priests in his kingdom; change the living saints to immortal; judge and destroy the great tyrants and corrupters of the race; banish Satan and his train to Hades; and then by his presence, his power, and the presence and renovating energies of his Spirit, bring all nations, tribes, and individuals who survive his avenging judgments, or come into life during the period denoted by the thousand years, to a true knowledge and acceptance of him, and submission to his rule.

After establishing these and other important points, such as the restoration and conversion of the Israelites at the beginning of the Millennium, the continued reign of Christ on the earth after the close of the thousand years, the resurrection and judgment of the lost, and finally the multiplication of the race, and continuance of their redemption through unending ages, the authors turn to answer the objections offered to these doctrines by those who reject them; and to point out the errors and defects of the scheme of interpretation on which they proceed in maintaining that the reign of the Son of God is to be merely spiritual, or metaphorical, not personal and real.

The subject obviously has the strongest claims to an earnest and impartial consideration. The two systems are, in their great features, direct opposites. If the doctrine deduced from the prophecies, by the natural laws of language and symbols, is the genuine doctrine of the Scriptures, then, not only is the theory held by the deniers of Christ's personal reign mistaken, and a stupendous misrepresentation of God and his purposes, but many of the other

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views of Him and His government, that are held in connection with that system, are also erroneous. The administration of Jehovah, and the purposes ascribed to Him by anti-millenarianism, are in open antagonism with the Scriptures. It is at as wide a distance from the teachings of revelation on the subject as Roman Catholicism is from the doctrines of redemption as they are presented in the Bible. There is no question in the whole sphere of theology that has a higher claim to a serious, candid, and thorough examination.

What then is likely to be the effect of this rediscussion of the subject? Will the advocates of the notions that generally prevail, in respect to God's future administration over the world, be able to meet the proofs here given from the Scriptures of the doctrine, and overthrow them by legitimate principles and arguments. And will they verify their differing theories by indubitable testimonies from the Divine Word? It is not within the sphere of possibility. Those who may attempt it will soon see that to confute the doctrine of Christ's personal reign, placed, as it is here, on the grounds of the acknowledged and unalterable laws of language, and the clear and invariable principles of symbolization, is a task very different from that of assailing such writers as Cunningham, Cummings, Elliot, Tregelles, or others of those classes. They may easily convict writers of their order, of serious mistakes, and perplex and baffle them without touching the laws of language and symbols, on which the teachings of the prophecies rest. Moreover, to subvert what has its ground in them, will be to subvert the fundamental principles of speech, and overthrow the laws of symbols as they are revealed and exemplified in the interpretations given of them in the prophetic word.

In undertaking that, therefore, however eager may be their endeavors, they will find themselves successless, and the longer they continue the struggle, and the more thoroughly they exhaust their resources, the deeper will be their conviction that the attempt is both hopeless and sacrilegious; and that feeling will at length become so general and overpowering, that all efforts to vindicate anti-millenarianism will be abandoned, and the heresy die of its intrinsic emptiness and inanity. This is certain from the principles on which the question turns, which, like the axioms of geometry, lead necessarily to the results in favor of Millenarianism, which has been deduced from them. It is clear, also, from the fact that the characteristics and laws of figurative language and the principles of symbolization, which were presented to the public near twenty years ago, in the volumes to which Mr. Demarest and Mr. Gordon refer, convinced a great body of readers of their truth, and led a considerable number to adopt them, and take them as their guide in the interpretation of the prophecies. The difficulty now to be overcome, to give them the prevalence which they are ultimately to gain, is not so much to prove their truth, as it is to induce those who, at least, in the main, assent to them, to apply them to the prophetic portions of the Divine Word, and follow them implicitly to their legitimate results. That process, in fact, is in progress now in many minds; and when some great event, like the fulfilment of the sixth seal, takes place, that exemplifies their truth in an emphatic manner, and gives them a fresh conspicuity, then the people of God will generally be brought to the knowledge and reception of them, and will follow them in the study of the Sacred Word.

DO WHAT YOU CAN.

It is strange to behold the stupid lethargy that blinds the world, but who can change the decrees of God?

In 1858 I became deeply impressed with the Premillennial doctrine, and the speedy coming of our Saviour. This conviction arose from reading the Bible. It convinced me that "the time of the end" is here. Upon this point there can be no doubt. That He is now preparing the way of His coming, is as certain as the truth of the Bible. Should we not behold His coming between this and 1870, as predicted by so many writers, we must neither despair nor feel discouraged. Those who have "part in the first resurrection" will know the time, if not the "day and hour" of His coming. Blindness and death will rest upon all

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others. We must therefore not hope to convince any of the living except those that will be gathered from the earth at the seventh and last trump. What think you of the Premillennialists meeting in convention some time during the coming year? Can any good arise from it? We might fully organize and know our strength, and thus do much towards arousing the sleeping Christian mind. But when I reflect that God has especially decreed that only those that shall have part in the Millennial reign shall be brought to light, and that all others shall be left in darkness, I think it is not possible to do much more than we are doing. God, in due time and in his own way, will work out His perfect will. J. G. H.

Selections.

THE FOURFOLD GOSPEL.

The four Gospels form in some respects the most important portion of the Bible. Their value partly arises out of their relation to other portions of it. All its earlier revelations flow into them: all its later revelations flow out of them. They are, as it were, the heart through which, like life's blood, all its revelations circulate. But it is in their relation to Christ that their value pre-eminently consists. "In other parts of Scripture we hear Christ by the hearing of the ear, but here our eye seeth Him. Elsewhere we see Him through a glass darkly, but here face to face."*

On this account they claim the most affectionate as well as reverent perusal of the Church. The ancient Church recognized this claim at a very early period, by giving to each of them the name of "Gospel," a name which they did not originally bear, as written out by the four evangelists: "The Gospel according to Matthew,"—"The Gospel according to Mark,"—"The Gospel according to Luke,"—"The Gospel according to John." The claim may also be said to be particularly recognized in our own day. Never was there a period in the history of the Church when they were more carefully examined, more closely studied. The theological press teems with works relating to one or other of the numerous questions connected with their origin, their authenticity, their harmony, their literary and other characteristics: and "The Life of Christ" is a favorite topic of investigation with both the friends and the enemies of Christianity. The volumes which have been published of late under that title or on that subject form quite a library. It would require a lifetime to master them.

After all, the Gospels deserve our ever-renewed and increasingly attentive study. The same topics in them which have been perhaps most dwelt upon will always bear fresh and fuller investigation. There is an exhaustless fulness in them—in every one of them. Besides, there are multitudes everywhere who read the Gospels so perfunctorily, so carelessly, that they can hardly be said to know them, except in a very general way indeed. For example, it may very safely be assumed that many Bible readers have never observed anything singular or striking in the diversity by which the four canonical Gospels are distinguished from one another. That they were written by different authors, respectively named Matthew, Mark, Luke, John,—and that, with much that is common to all, there are certain circumstances which are only to be found in one or other of them, is no doubt generally enough known; but that there is anything in their diversity which is at all remarkable in either one way or other may very probably have been wholly unobserved, so common is it for familiarity to produce negligence of observation, as well in reading as in other matters.

Now here is a topic which may not unprofitably engage attention: the fourfold diversity of the Gospels; the individual characteristics of each; along with the historical unity which nevertheless binds them together, as in reality,

* Dr. David Brown.

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with all their differences, the Gospel—the one Gospel of Jesus Christ, the Son of God.

The mutual relationships of the Gospels, along with their special diversities, were perhaps more distinctly recognized by the ancient Church than they are now; at least it was then common to speak of them as the four books of the one Gospel, or, more frequently, the four-sided Gospel—the four-cornered Gospel—the four-square Gospel. It was also common, and the practice is still followed, to set forth their united yet diversified characteristics by various emblematical illustrations. Irenæus, one of the earliest fathers of the Church, compares them to the four quarters of the world, and the four chief winds, which blow over all the earth; and he says, "Plainly the Church must have four columns in the Gospel to support it, and from these must come forth a blast breathing mercy everlasting, and giving life to men." Augustine, the great divine of the early Church, compares them to the four great trumpets which are sounded together into the four quarters of the world to summon and gather the Church from the East and West and North and South, into a holy unity of faith. Calvin, the Reformer, compares them to a triumphal chariot, drawn by four steeds, in which Christ rides forth in great magnificence, and with rapid progress, before the whole Church to review the world. Another favorite and ancient emblem was taken from the river which flowed in a united stream through the garden of Eden to water it, and then separated into four channels as it issued out into the world. But perhaps the emblem most generally used in all ages is that of the four living creatures with the four faces of a man, a lion, an ox, and an eagle, which appeared in the visions of Ezekiel, moving as they were directed by the Spirit, and upholding with their interlaced and outspread wings the throne of the Man who is the likeness of the glory of the Lord; and which again appeared in the apocalyptic visions of John as in the midst of the throne and round about the throne; or rather, as an old expositor of the Reformation explains this account of their position, as between the throne and the elders, and round about the throne. There are interpreters indeed who hold that the four-faced living creatures of Ezekiel and John are really intended by the Spirit of God to symbolize the four evangelists, or, as we should rather say, those aspects of the person and the office of Christ Himself which they severally exhibit in their respective narratives.

We are not prepared to adopt the views of these interpreters. They appear to savor more of the sallow mysticism of the cloister than of the salutary meditation of the closet. We do not recognize in the four living creatures, as seen in vision by Ezekiel and John, the types of the fourfold representation of Christ in the four Gospels. It is enough to notice the analogy which has been pointed out, and to employ it as an ingenious and appropriately felicitous illustration of that representation—as a happy accommodation of human ingenuity to help the memory. In this way, or just as a similitude, let us adopt the comparison between the faces of the living creatures in their order, as seen by John, and the peculiar characteristics of the Gospels in the order in which we have them in the Bible. "And the first creature was like a lion." The lion is the emblem of Judah's royalty, for Judah was the royal tribe. "Judah is a lion's whelp; from the prey, my son, thou art gone up; he stooped down; he crouched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto Him shall the gathering of the people be." And in the Gospel according to Matthew, Christ is seen as "the Lion of the tribe of Judah," "the Root of David," the "Shiloh," who is at once "King and Lawgiver" in Judah; in other words, He is the promised royal Seed, "the Son of David, the Son of Abraham;" "and of the increase of His government and peace there shall be no end," for His "kingdom is not of this world;" it is "the kingdom of heaven." "And the second creature was like a calf," or "an ox," as it is in Ezekiel. This is the emblem, at least the oriental emblem, of patient, productive, profitable labor. For it is written in the law of Moses, "Thou shalt not muzzle the

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mouth of the ox that treadeth out the corn" And saith the wise man, "Where no oxen are, the crib is clean, but much increase is by the strength of the ox." And the Gospel according to Mark is pre-eminently the practical Gospel—the Gospel of action, as it is sometimes called. There is nothing royal in it, nothing great, nothing but the record of constant laborious exertion and endurance in ways of well-doing; that is to say, we have in it the narrative of the outward, active ministry of Christ; not His ministry of words, for there are no long sermons, and but a few short parables in it; but His ministry of deeds, as one laboring even unto death on behalf of others, and for their good; He makes Himself of no reputation, and takes upon him the form of a servant, the Lord's servant, according to a familiar view or aspect of His character, in which many of the prophecies exhibit Him. "And the third creature had a face as a man." Here we have the human aspect, an emblem of humanity in its broadest relationships, and without any distinction of class or country. "There is a spirit in man." "Man goeth forth unto His work and to His labor." "I drew them with cords of a man." And in the Gospel according to Luke, it is as the Son of man that Christ is brought before us; not so much as "the Son of David;" or as "the Minister of the circumcision," "the Servant of the Lord;" but as "the Son of Adam," the partaker of a common humanity with the whole family of mankind, and therefore the kinsman-Redeemer of the race, without respect to the old distinction of Jew and Gentile; "the priest after the order of Melchisedec," for the seed of Canaan under the curse, as well as for the seed of Abraham under the blessing. "And the fourth creature was like a flying eagle." Here is the emblem of far-seeing and high soaring knowledge. "Doth the eagle mount up at thy command, and make her nest on high?" "The way of an eagle in the air" is one of "three things," which Solomon says "are too wonderful for me." "Much on the wing, it often rises where no human eye can follow, and possesses," it is said, "the power of gazing with undazzled eyes upon the midday sun."* And in the Gospel according to John, are we not carried to a much loftier and sublimer height than in any of the other Gospels? For while in them the three evangelists walk with Christ as it were on earth, here John ascends with Him as it were to heaven, and to the very throne of God; he speaks of Him most of all in the transcendent and ineffable mystery of His Divine relationships; not as "the Son of David;" not as "the Son of Abraham;" not as "the Son of Adam;" but as "the Son of God."

We are now able to appreciate the comparison, and to employ it in helping us to keep in mind the peculiar characteristics of the various evangelists in their order. Let the creature like a lion remind us that in Matthew we have "the King," "the Lion of the tribe of Judah," "the Root and Offspring of David." Let the creature like a calf or an ox remind us that in Mark we have the "Man that goeth forth unto His work and to His labor," "the Workman that needeth not to be ashamed;" one who has taken upon Him "the form of a servant," "the Servant of the Lord." Let the creature which had a face as a man remind us, that in Luke we have "the Man Christ Jesus," "the Goel," that is, the brother of humanity, the kinsman-Redeemer of our race. In fine, let the creature like the flying eagle remind us that in John we have "the Lord from heaven," "the Word who was in the beginning God and with God," "the only-begotten Son which is in the bosom of the Father." We have only farther to say at present, that if the cherubim or four living creatures are to be regarded, according to the very generally received interpretation, as types of redeemed humanity in the plenary perfection of its glorified existence, we have in this fourfold, and as it were cherubic, representation of the evangelists, the all-perfect One in whom, as at once its prototype and its life-source, that plenitude of perfection is attained and realized. The redeemed are made like Him, and hence we find the reflection of His likeness in theirs, as in the cherubim.

* Jukes on the Gospels, p. 21.

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Suffer us to urge the consecutive, conscientious, and careful perusal of all the Gospels. Let it be remembered that they are all alike inspired, and separately intended for instruction. It is no work of supererogation when we have read one to read the next also—and then the next, and the next, till we have read all four. It is not reading the same thing over and over and over again, like the wearisomely vain repetitions of the Roman breviary. There are not two of the Gospels alike in their style of narrative, in their mode of representation, in their system of arrangement; and, viewed in connection with the Divine plan, the differences are intentional. So far from being staggered by them, we ought to be instructed by them all the better in the knowledge of Christ, established by them all the more in the faith of Christ. This is the gracious design of the Spirit of God in them; and once we obtain the key, the clue, to their elucidation, we shall find that there is not one of them which is not more or less subservient in its own peculiar place and way to that design.

And here we may be permitted to offer one or two remarks on what are commonly called "Lives of Christ," "Harmonies of the Gospel." From a very early period in the history of the Church, their unity of subject has induced many to attempt the combination and condensation of the four Gospels into one continuous narrative or complete whole as the one Gospel of Jesus Christ. Nor can there be a question that various advantages are to be derived from comparing the various Gospels, and exhibiting their entire consistency with one another in what they relate in common. At the same time, if they be viewed, not as histories complete in themselves so far as respects the particular purpose they were designed to serve, but just as so many repertories or magazines of material, so to speak, out of which we have to draw up a properly complete history for ourselves, there can be as little question that we have set ourselves a task which God never meant us to undertake, and which, moreover, with the means at our command, is altogether beyond the compass of our utmost energies. "Scripture," says a writer of our day, and what he says is so far applicable to the Gospels as part of Scripture, "Scripture cannot, as it were, be mapped, or its contents catalogued; but after all our diligence to the end of our lives and to the end of the Church, it must be an unexplored and unsubdued land, with heights and valleys, forests and streams, on the right and left of our path and close about us, full of concealed wonders and choice treasures."* At all events, a harmony of the Gospels in strict chronological order is impracticable. We cannot possibly work it out, at least with anything like scientific certainty; for this plain and obvious reason, that with the exception of the beginning and the end of their narratives, which as connected with a biography, almost necessarily correspond, the evangelists do not write chronologically:—each of them has his own distinct plan and system of arrangement, and this so independent of chronological order that if we attempt to put them together in such an order we find ourselves at once entangled in inextricable difficulties, and expose ourselves to the caustic rebuke of a sagacious citizen respecting an old minister of the High Church of Edinburgh, who was engaged for many years in constructing a Harmony of the sort: "He is a minister *that*, who spends his time and strength in trying to make four men agree that never quarrelled."

SCARLET SINS.

At no period in the country's history was there ever such cause, as exists now, for anxiety to the patriot and the Christian.

We have no desire to be alarmists; but there are certain very startling things to which it will not do to shut our eyes.

We have written already on certain matters, in which the national conscience is utterly corrupt; on matters, too, wherein *religion*, as it is called, has busied itself in increasing that corruption; that is to say, gambling has been taught, practised, and sometimes, for the first time, *introduced* by "religious fairs" for "religious" objects; and finally the Romanists have organ-

* Quoted in Trench's Hulsean Lectures, p. 102.

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ized gambling in this country as they have in Italy, into a regular source of revenue for "holy" objects.

The "religion" of the country has become *rotten* on that matter among others, and has ceased to have any moral sense upon the subject.

It is just so in regard to the marriage relation. The public conscience has become utterly rotten on that; and what people call "the religion" of the country has become rotten too. The so-called "Churches" have accepted the existing corruption without a murmur, and have, in the very midst of "revivals" and "gracious outpourings," blessed the union of adulterers and adulteresses, have certified to their "genuine conversion," and have admitted them into their communion. Of course we are speaking of those to whom the Circuit Judge has issued his license to break the Seventh Commandment, according to the laws of Indiana or Iowa!

Now, that there should be gross and grievous corruptions in the social life of a people, is in itself a thing serious and alarming. But there is still hope as long as the *religion* of the people denounces these corruptions, and refuses to recognize them as anything but what they are.

A people is not utterly lost until its "religion" has consecrated, or at least excused and justified its corruptions.

And this is the terrible feature of the case at present. On a mass of things which are eating at the very heart of the manliness, the decency and the Christianity of the country, the popular "religion" of the country is dumb. Some things which are rotting out the nation's life, that "religion" justifies; and some it even uses for its own purposes, and, as we have seen, tries to make out of them its money profit!

There is surely cause for fear to the patriot and the Christian herein. Nations have gone to utter degeneracy before; and the road they have travelled has been always the same, and is a road, by this time, marked out pretty clearly. We need scarcely say to any one acquainted much with the past, that our own country is travelling that road in a very bold and decided way just now.

The great landmarks are clear enough—luxury, rapid riches, and especially *family* and *domestic* corruption.

There is still another point on the road which we have reached, and in some parts of the country passed—a point far down indeed on the road of national annihilation.

In the later days of Rome it became necessary to compel people to marry. Men and women were so unwilling to assume the burdens of the family and the care of children, that the ingenuity of legislation was taxed in vain to find inducements sufficient to overcome their unwillingness. The old Roman population of the empire was rapidly dying out, and but for the influx of the rude barbarians, Italy itself would have become a desert.

When the first emigrants visited the shores of New England and Virginia, they found the Indians dying out in the same way. One or two children in a family was the rule, and in many families there were none at all.

This was the case, too, in Australia, when the English colonists discovered it. The native population was disappearing by simple and regular excess of deaths over births. Certain tribes in Upper India have disappeared, in the memory of men now living, in just this manner. In ancient times and modern, among great civilized nations and among savage tribes in the Eastern Continent and the Western, this has been the last striking mark of national decay, the final stage on the downward road.

It has been reached, we say, among ourselves. The enormous emigration has, so far, masked the evil. Our population has not decreased, because Europe has poured its thousands upon our shores, who, whatever else may be their faults, have not yet learned to deny that "children and the fruit of the womb are an heritage and gift that cometh of the LORD."

But it is the clear fact, that the original American population of these United States is fast disappearing. It is disappearing more rapidly, too, in New England than in any other portion of the country.

The war brought out some startling facts,

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and these, among the rest, by official and undoubted figures, that the original population of New England is fast decaying; that the mass of the men of military age were not fit, from disease of one sort or another, for military service; and that, but for the Irish and German immigration, New England would soon become empty of men. A friend, who is a careful observer—a New Englander by birth and breeding, and of large travel and experience there—says it is really startling to see the number of childless families, and the number of others where there are but one or two children at most. The dozen stalwart sons and blooming daughters of the old New England home are to be found nowhere now. The sons and daughters of the European immigrant are occupying the inheritance of the Puritans, and the children of the Puritan are disappearing from their own soil. One need hardly wonder at this, when a New England woman, writing in the infidel *Atlantic Monthly*, recommended, unrebuked, some years back, to New England mothers, the use of what even Gibbon calls "detestable precautions" when speaking of the vile Theodora. And this woman is considered one of the foremost "moral" writers of New England! And the *Atlantic Monthly* and her books are found on the centre-tables even of churchmen!

But these "detestable precautions" to avoid the natural burdens of the family, are not used by the New England mothers alone, nor justified only by *littérateurs* in the *Atlantic*. They are common enough in the West, also, where the land lies empty crying for men, where the expense of rearing children is almost nothing, and where their success in life is certain in any one of the thousand fields of human exertion. Here, if anywhere, the old blessing of "the man that hath his quiver full of these arrows in the hands of a giant—the young children," should be felt as a literal and present blessing still. And yet, here, in this teeming West, so horrible is the corruption into which our social and family life has sunk, that the daily papers a man takes into his house are filled with advertisements of Theodora's "detestable precautions," or the means of committing murder in security!

So universal has this become with us, that it is one of the marked things that first strikes a foreigner on coming among us. The very last book of travels in America contains extensive comments on this, as the most striking and unaccountable feature of American social life! There has probably never been so rapid and thorough a corruption in this respect among any people. And the penalties of premature old age, loss of health and beauty, of grace and strength, and an early death, or a lingering death in life, are exacted for all this relentlessly; and our wise physicians talk about "the delicacy of American women," and "the evils of thin shoes!"

There are those bold enough and honest enough, at last, we are happy to say, to speak out, and call things by their right names, and proclaim the changeless truth that the laws of nature and of God are not to be trampled on with impunity.

The foreign immigration is all that, to-day, increases the population of the country. We owe it to the healthy, hearty European mothers, who find health and happiness in obeying the laws of God, and bearing the burdens of life, that there are still, in this land, men to do its work, and women to share their lot, and that the curse of childlessness is not the common curse among us.

On the terrible sin which is revealed to be so common, the public conscience is dumb, as it is on so much else. There are thousands who practice it who are utterly ignorant of any wrong.

Here, too, comes in the duty of the Church to educate this depraved conscience. It may be "a delicate" matter; but delicacy is hardly an excuse for letting people go to ruin in the practice of a most horrible crime! It is really time to make delicacy yield for a moment to decency and righteousness.

"But it cannot be *preached* upon." We rather think it can. Indeed, we are very sure that it *must* be preached upon in some shape; and we had supposed that was precisely what a ministry exists for—to see that people do not corrupt themselves in utter blindness and ignorance. If there is no way in which people

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can be instructed in such a matter as this, our methods of administration need revising.

We can hardly take a ground like this. People must not be let to run blindly to their own ruin. The thing will be preached upon emphatically, at last, by the outraged laws of God and nature, in a way the whole world shall mark, unless *we* find some way to preach upon it, and that very effectively and convincingly.

It is a strange thing to see, among a Christian people, the reddest crime of heathenism revived; among the youngest people, the crime of worn-out and dying nations; and to see the means of its commission unblushingly advertised in so-called "religious" papers even, and to know that the confession of its commission is a jest on the lips of matrons.

"So children and the fruit of the womb are an heritage and gift that cometh of the Lord.

"Like as the arrows in the hands of the giant, so are the young children.

"Blessed is the man that hath his quiver full of them They shall not be ashamed when they speak with their enemies in the gate."

Editorial.

MILLENARIAN FUNGI.

A somewhat recent writer on Millenarianism, in a respectable religious newspaper, says, "We did designate the wild vagaries of the Anabaptists, the Mormons, and the Millerites, as fungus outgrowths of Millenarianism, and we cited them as illustrations of the tendency of Millenarianism towards fanciful interpretations of the Word of God," &c. By Millenarianism the writer meant the doctrine that Jesus Christ will come again, personally, the second time, at the termination of the times of the Gentiles, and with His raised and glorified saints, establish His Kingdom on earth, and reign over the nations a thousand years. And the design was, evidently, to discredit this doctrine by representing it as the parent of "wild vagaries" and "fanciful interpretations." For he remarks, in opposition to this doctrine, that it involves "a vast amount of fanciful, if not sensuous interpretations of the Scriptures." This charge demands investigation, and we propose, for the truth's sake, to inquire into the origin and development of Millenarian fungi.

That the Christians of the first three centuries of the present era were generally Millenarians is beyond question. This is admitted by the writer referred to. Gibbon says, "The assurance of such a Millennium was carefully inculcated by a succession of fathers from Justin Martyr and Irenæus, who conversed with the immediate disciples of the Apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very essential degree to the progress of the Christian faith." Chillingworth, in his argument against the infallibility of the Roman Church, shows that the Millenarian doctrine, which that Church had discarded, "was, by the Church of the next age after the Apostles, held true and catholic." Professor Bush, in his Treatise on the Millennium, says, "During the first ages of the Church, when the style of Christianity was 'to believe, to love, and to suffer,' this sentiment seems to have obtained a prevalence so general as to be properly entitled all but absolutely catholic." These writers, with the exception perhaps of Chillingworth, were not Millenarians, and would not have testified to the catholicity of this doctrine during the first three centuries of Christianity, if they had not found it to be so beyond all question. Indeed Chillingworth says that it "was believed and taught by the most eminent fathers of that age next to the Apostles, and opposed by none." So that the nearer we go back to the Apostolic times the more absolutely catholic we find it to have been. And the first opponent of this doctrine appears to have been Dionysius Alexandrinus, who lived in the latter part of the third century. Now, finding, as we

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do, that this doctrine was held by the Primitive Church, and the more universally the nearer we go back to Apostolic times, it is to be inferred, that, even if simply traditional, it was taught by the Apostles themselves.

But Chillingworth further says, "that Justin Martyr grounds it upon the plain prophecies of the Old Testament, and express words of the New." The testimony of Justin Martyr is, "I, and as many as are Orthodox Christians in all respects, do acknowledge that there shall be a resurrection of the flesh, and a residence of a thousand years in Jerusalem rebuilt, and adorned and enlarged, as the prophets Ezekiel, and Isaiah, and others do unanimously attest." Again, "A certain man among us, whose name was John, one of the Apostles of Christ, in a revelation made to him, did prophesy that the faithful believers in Christ should live a thousand years in the New Jerusalem, and after these should be the general resurrection and judgment." It has been objected to this doctrine that it was derived from a Jewish source. But this, though so stated, should not be regarded as a stigma, for what doctrine have we that is true and Scriptural, which comes not from a Jewish source? Were not Moses and the other writers of the Old Testament Jews? Were not Jesus, his Apostles, and the writers of the New Testament Jews? What then is meant by this objection, except to excite a silly and unjust prejudice against this doctrine? And all because the following tradition of the house of Elias has been quoted by Millenarians to sustain the view that the six days of creation and the succeeding Sabbath day were designed to represent Millenniums, or so many successive periods of a thousand years each, viz., "That the world shall be (endure) six thousand years, two thousand void (of the law); two thousand years the law; and two thousand years the days of the Messiah; for the six days is a sign or intimation of these things, and the seventh prefigures the last Millennium, in which will be the day of judgment and the world to come." And if this be regarded as a merely Jewish fancy, what shall we say of Paul's doctrine in Heb. 4 : 1–9, that the seventh day in which God rested from all his works, shows that there remaineth the keeping of a Sabbath unto the people of God? Is that too a fancy? And Barnabas, one of the earliest uncanonical Christian writers, a contemporary with the Apostles, and who wrote before John the Revelator, says, "'And God made in six days the work of His hands, and He finished them on the seventh day, and He rested in it and sanctified it.' Consider, children, what that signifies, *He finished them in six days.* This it signifies, that the Lord God will finish all things in six thousand years. For a day with Him is a thousand years; as He himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is in six thousand years, shall all things be consummated. *And He rested the seventh day:* This signifies, that when His Son shall come, and shall abolish the season of the wicked one (Antichrist), and shall change the sun and the moon and the stars, then He shall rest gloriously in that seventh day." And if this be called fanciful, it is a fancy which exactly coincides with Paul's doctrine, and elucidates the same.

It has also been objected to this doctrine, "that Rev. 20 : 1–7 is the only express passage of Scripture in which mention is made of the period of a thousand years in connection with the prospective lot of the Church: consequently that which is emphatically styled *the doctrine of the Millennium* rests wholly and entirely upon the interpretation given of this portion of the Apocalypse." This objection is so ingeniously worded as to make it appear that Millenarianism must either stand or fall, as this passage may be interpreted for or against it. Millenarianism depend upon an interpretation of this one passage of Scripture! How strange that so intelligent and well-read a scholar as Prof. Bush could make such a statement. If he had said that this was the only passage of Scripture, by which the length of that period was determined, and that the appropriateness of the term Millenarian to designate this doctrine depended upon whether this passage described that period or not, he might have been excused. But to his statement it may be replied, that the Millenarian doctrine of Christ's personal coming and reign with His saints over the na-

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tions on earth for a period of time variously designated as a "*day*," "*the day of the Lord*," "*that day*," "*that world* (αιωνος)," "*the world to come* (οικουμενην την μελλουσαν)," &c., is taught in all the Scriptures both of the Old and the New Testaments. And that the term Millenarian can be shown to be appropriately used to designate the doctrine concerning that period from the statement that "a day with the Lord is as a thousand years."

The next objection to be noticed, as stated by the writer just mentioned, is that this doctrine involves "a vast amount of fanciful, if not sensuous, interpretations of Scripture." And this he attempts to sustain by stating that Irenæus and Tertullian regarded the New Jerusalem, in Rev. 21, as a material city actually let down from heaven:" and that Papias had made some extravagant remarks about the excessive growth and fruitfulness of vines in the Millennium; and, by a quotation from Gibbon respecting the Millenarian doctrine, which he says, Neander, "especially as the theory was held by the Montanists of that day, abundantly confirms." Now while we admit the testimony of the enemies of Millenarianism to the catholicity of the doctrine in those early times, because the facts could not be denied, we cannot admit their representations of the doctrine itself, because of conflicting statements in reference thereto; because the piety and good sense of those early Christians forbid it; because there were heresies in relation to this as well as other doctrines; and because the enemies of this doctrine were evidently unacquainted with it, and very readily caught up any misrepresentation of it current at the time. Chillingworth says, "The Millenaries' doctrine was overborne, by imputing to them that which they held not; by abrogating the authority of St. John's Revelation, as some did; or by derogating from it, as others; ascribing it not to St. John, the Apostle, but to some other John, they knew not who: which Dionysius, the first known adversary of this doctrine, and his followers did; against the tradition of Irenæus, Justin Martyr, and all the fathers, their antecessors; by calling it a Judaical opinion, and yet allowing it as probable, by corrupting the authors for it; as Justin, Victorinus Severus." Bishop Bull says, "Those orthodox Christians were very far from believing that the felicity of this kingdom consisted in meats and drinks and marriages; which, as Dionysius of Alexandria informs us, was the impure and sordid opinion of Cerinthus. But they expected a Kingdom of Christ, in which peace would flourish, in which truth, and righteousness and piety would prevail, and the sacred name of God be everywhere celebrated with deserved praise.

In regard to the opinions of Cerinthus which were pronounced impure and sordid by Dionysius, Lardner says, "Allowing the character here given of Cerinthus by enemies to be in the main right and true, that he was a carnal man, and too fond of sensual enjoyments, still there is nothing impure or vicious in their description of his millenary state. They do not say that he taught that the Kingdom of Christ should consist in riot and excess, and intemperance, adulteries, and all manner of uncleanness; but in eating and drinking, and nuptial entertainments, and other festivities, none of which are unlawful."

Now, the discrepancies of these and other testimonies, respecting the Millenarian doctrine in that early age, admits of an explanation whereby it is effectually vindicated from the unjust aspersions of its opponents in aftertimes. This explanation is, that there are different aspects of the kingdom in relation to its rulers and subjects. For the saints of God being raised from the dead, or changed, will have immortal and spiritual, incorruptible and glorified bodies, and will be like the angels, neither marrying nor living in a natural state, but, made kings and priests, shall reign with Christ. And the restored Jews and remnants of other nations, yet in a natural state as subjects of that kingdom, will possess all those lawful pleasures of which Dionysius and others speak. Only, either ignorantly or wilfully, they speak of them as the pleasures to be enjoyed by the saints, thus confounding the state of the glorified rulers with the state of their subjects. And that the early Millenarians understood this distinction, Lardner shows, for he tells us that Irenæus and Lactantius say, "that at the time of the

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first resurrection there will be found some good men living upon the earth, and that of them in the space of a thousand years shall be born a numerous race, a godly seed; over whom likewise the raised saints are to reign, and by whom they are to be served." Larduer calls this a "pleasing delusion!" But is it a delusion? Is it not just what the Scriptures teach? See: there are not many or even two future comings of Christ; but there will be two stages of his next or second coming; the first, from the unapproachable light where he now dwells (1 Tim. 6 : 16) to the air or atmosphere of the earth, where his saints will meet him, as Paul says. (1 Thes. 4 : 15–17.) The second from the air to the earth when his saints will come with him. (Col. 3 : 4; Zech. 14 : 5; Jude 14.) As the resurrection and translation of the saints will take place at the first stage of Christ's coming, the times of the Gentiles must then come to an end. (Luke 21 : 24; Matt. 24 : 14.) Jewish nationality will also be restored, and they shall be recognized as God's people, according to their former estate. (Jer. 30 : 18–24; Ezek 30 : 1–15.) Then will ensue a period of forty years or more (Nah. 7 : 15), during which the saints will be in the air with Christ, and the nations upon earth will be tried with respect to the relation they must sustain to Israel in the coming kingdom of the Messiah. (Deut. 32 : 8; Isa. 60 : 1–12.) At the close of that period the nations led by Gog, shall come against Israel (Ezek. 38 : 1–17; Zech. 14 : 1, 2), and when they shall have besieged and taken Jerusalem, and the distress of the Jews will be at its greatest, and there shall seem no way for their escape, then shall the second stage of Christ's coming take place. (Ezek. 38 : 18–23; Zech. 14 : 3–5.) Then shall Israel be saved from their enemies. (Jer. 30 : 3–7.) And shall acknowledge Jesus as their expected Messiah. (Matt. 23 : 39; Isa. 25 : 9; Zech. 12 : 1–10.) And he will judge those nations for their conduct towards his people Israel. (Joel 3 : 1–16; Matt. 25 : 31–46.) And all the oppressors and spoilers of his people shall be pronounced accursed, and cut off from the earth, and with the wicked of all ages, be punished with everlasting destruction from the presence of the Lord and the glory of his power. And all who have favored and helped his people Israel will with them enter into the kingdom as its subjects. (Matt. 25 : 46; 2 Thess. 1 : 6–10.)

Then the Messianic kingdom will be established, in which Christ will take the throne of his father David. (1 Chron. 17 : 3–14; Psalm 89 : 35–37; 102 : 13–16; Isa. 9 : 6, 7; Jer. 23 : 5, 6; Luke 1 : 31–33; Acts 15 : 13–18.) His saints shall be kings and priests, and reign with him. (Matt. 19 : 28, 29; 2 Tim. 2 : 12; Rev. 2 : 26, 27; 3 : 21; 5 : 9, 10; 20 : 6.) Restored Israel will be the chief of the nations in natural flesh (Isa. 61 : 1–11), and all nations shall be in subjection, and live in peace. (Ps. 2 : 6–9; 47 : 3; Isa. 2 : 2–5; Ezek. 38 : 2, 3; Dan. 7 : 13–14.) And this reign over the nations will be for a thousand years, called the Day of the Lord (Rev. 20 : 6; 2 Pet. 3 : 8); and those cut off and excluded from it at its commencement will be excluded for the whole period or age, that is for an *aion* or forever, and those who enter into it as its subjects will live through the whole period or forever; for there will be no natural deaths during that time, but only capital punishment on being cut off as accursed. (Isa. 65 : 20; 66 : 23, 24; Deut. 18 : 18, 19; Acts 3 : 22, 23.) The atmosphere will be salubrious, and the fruits of the earth wholesome and abundant. (Isa. 4 : 2; 30 : 23–26; Amos 9 : 13.)

The Scriptures referred to, and numerous others not mentioned, fully establish the claim of those ancient Millenarians, that this doctrine was founded upon the Scriptures of the Old and New Testaments, and received by them as the teaching of the Apostles and their immediate disciples. And the charge of Judaizing brought against them by their enemies has no other foundation than their belief, that in the Millennial Kingdom the restored Jewish nation would have the pre-eminence over all other nations, according to the testimony of God's Word. The extravagant statement respecting "vines with ten thousand branches, and each branch ten thousand boughs, and each bough ten thousand shoots, and each shoot ten thousand clusters, and each cluster ten thousand berries, and each berry would yield twenty-

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five measures of wine," gravely imputed to Papias, and cited by Anti-Millenarian writers, is evidently a burlesque on the term thousand, written by some opponent of the doctrine in corrupting the text of Papias; if it be not all a forgery. And doubtless much more of the "fanciful and sensuous" has a similar origin: for Chillingworth says, that "imputing to them that which they held not," was one of the means of overbearing the Millenarian doctrine.

But it would be strange if the heresies of the first three centuries had not affected this doctrine as well as others—strange if none of its advocates had misstated it—strange if there had been no "fungous outgrowth" from these causes, which might furnish its opponents an occasion to misrepresent it and traduce it. We find by the New Testament that there were heresies in regard to the relations of Christ (2 Pet. 2: 1; 1 John 2: 22, 23; 2 John 7–10; Jude. 4); on the resurrection of the dead (1 Cor. 15: 12; 2 Tim. 2: 18); on the second coming and kingdom of Christ (2 Pet. 3: 14–17); and other things (Rev. 2 and 3). Now persons denying the resurrection of the dead, or holding that it was past already, would necessarily deny the Millenarian doctrine or pervert it; and if such had already appeared in the days of the Apostles, we need not think it strange that they should be found during the first three centuries. Justin Martyr, therefore says, "Though you chance to meet with some called Christians, who do not confess this, but dare to blaspheme the God of Abraham, the God of Isaac, and the God of Jacob, which also say there is no resurrection of the dead, but as soon as they die their souls are received into heaven,—do not you think them Christians?" Thus he shows that the heretics who denied the Millennium, denied also the resurrection of the dead, and though called Christians were not Christians.

Concerning the Montanists, who have been branded by their enemies as heretics, because they were extremely abstemious in their diet, and were decided Millenarians, John Wesley observes, "By reflecting on an old book which I have read, I was fully convinced of what I had long suspected, that the Montanists in the second and third centuries were real scriptural Christians." And Jeremy Taylor says, in regard to their abstinence, that "Epiphanius affixes that to Montanus which Epiphanius believed a heresy, and yet which Montanus *did not teach*." Neander thus describes his Millenarianism: "He announced the judgments impending over the persecutors of the Church, the second coming of Christ, and the approach of the Millennial reign, the happiness of which he set forth in the most attractive colors:" but he says not one word to justify the charge of "fanciful and sensuous" interpretation of Scripture on this subject. He evidently believed with the orthodox of that age on this doctrine; and abating a little from his claim to prophetical inspiration, and his dogma against second marriages, there is absolutely nothing which can be charged against him as heresy.

So far we have found little or nothing of a fungous character in connection with this doctrine during the first three centuries. The charge of "fanciful and sensuous interpretations of Scripture," is not sustained by any adequate testimony. Oriental descriptions of the fertility of the earth and the pleasures of its peaceful inhabitants, is the only foundation of such a charge; a charge which might be brought against the Scriptures themselves: for they represent the happy subjects of that Kingdom as living in the quiet enjoyment of all earth's lawful pleasures. Some imperfectly instructed Christians may have understood these as constituting the felicity of the raised and glorified saints; but there is no evidence of it, and the charge seems to be founded altogether on the misapprehension of their enemies. The doctrine stands as purely orthodox, scriptural, and catholic, as much, if not more so, than any other doctrine of the Christian faith during that age. * *

THE DAYS OF NOAH.

The Bible tells us of a time when all the evils of sin and sinners shall be removed, and holiness fill the whole world. That blessed time will come just as certainly as to-morrow's sun will rise. But, it is to be feared that very many good people are greatly and most dangerously deceived as to the manner of its com-

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ing. Many suffer themselves to be deluded with the false idea, that that time will gradually glide in upon the world, through the preaching of the Gospel and the present administration of things; whereas, the Scriptures teach the direct opposite. Let us examine the word of God on this point.

The inspired Paul says: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared as with a hot iron." "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Peter says: "Knowing this first, that there shall come in the last days *scoffers*, walking after their own lusts, and saying: 'Where is the promise of His coming?' for, since the fathers fell asleep, all things continue as they were from the beginning of creation." Jude says: "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." The blessed Jesus, in speaking of His second personal coming, says: "That day shall not come, except there be a falling away first." Many servants shall say: "My Lord delayeth His coming, and shall begin to smite their fellow servants, and to eat and drink with the drunken; and the Lord shall come in a day when they look not for Him, and cut them asunder, and appoint them their portion with hypocrites."

These are only a few of the many dark and awful descriptions in which the word of God teaches us the abounding wickedness of the world up to the very day that Christ comes. Yea, so extensive and universal will be the wickedness and apostasy of the great mass of mankind to the last, that Jesus asks the question: "When the Son of man cometh, shall He find faith on the earth?" "As it was in the days of Noah, so shall it be also in the days of the Son of man."

What, then, were the characteristic features of the days of Noah? One simple, but awful word describes the last period of the antediluvian world—that word is *wickedness*. The days of Noah were days of *wickedness*, abounding wickedness. People were not only giants in size, but also in wickedness. A portrait of those days has been drawn by an infallible historian. The Spirit of the Living God tells us what was the character of the days of Noah:

"And it came to pass, that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose. And the Lord said: 'My Spirit shall not always strive with man, for that he also is flesh.' There were giants in the earth in those days. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth and, behold, it was corrupt; for all flesh had corrupted his way upon the earth."

Such is the picture, and the Son of God Himself has told us that: "*As it was in the days of Noah, so shall it be also in the days of the Son of man.*"

Let us, then, compare this account with the present times, and see how far the features of the one correspond with those of the other.

1. "*The sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.*" This indicates depravity among the children of Seth, "the sons of God." Professors of religion married the profane, the pious mingled with the depraved, without discrimination or distinction. Believers were "unequally yoked with unbe-

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lievers." The result was, that adultery, fornication, and lewdness of every description was everywhere dominant. Just such a state and condition of morals as such a conformity of the Church to the world would naturally produce, characterized the days of Noah.

And what is the condition of things in this respect at the present time? Do not the sons and daughters of God, *i. e.*, those who are so by profession, show a much fonder love and attachment to the sons and daughters of the world than they do to those who are truly and decidedly the Lord's? They realize no pleasure in their company. They seek, and vastly prefer that which is pleasing and captivating to the corrupt taste, which they can only find with those of the world. Hence, you can always more readily find ten church-members willing to attend a party of pleasure than half that number to attend a prayer-meeting or any religious service. Hence, also, the alarming amount of conjugal infidelity that prevails. The records prove that the present age is one of awful depravity—an age of adultery, fornication, and lewdness. Divorces, with the vulgarity and obsceneness brought forth in connection with them, and the staple of conversation respecting them, are greatly multiplying, and the most shameful things in this regard, are of almost daily occurrence. And any one having eyes to see, and ears to hear, and a judgment to discern, must admit that "the leprosy of lust, the gangrene of hell," has fastened upon the vitals of the world—that, in this respect, history is repeating itself, and that the present age answers to the days of Noah.

2. God then said: "*My Spirit shall not always strive with man.*" The Spirit of God no longer wrought as aforetime. Wickedness had become so deeply rooted in the hearts of men, that divine truth was quite choked out. The preaching of the word ceased to have saving effect.

And have we not, to a most alarming extent, just such a condition of things at the present time? The minister of Christ may come before his people with his own heart full, and warm with the Spirit of his Master, and fully conscious of his fearful responsibility, proclaiming the most solemn and searching truths, and yet how few will believe him; how many will laugh at, and scoff, and deride his message. A most incorrigible hardness as regards the claims of God and the soul, characterizes the great mass of mankind. Their hearts seem totally destitute of moral sensibility. Nothing seems to seize upon their hearts. All the enginery of truth, love, and judgment, plays upon them to no effect. All serious and soul-saving religion is despised. In the days of Noah they mocked and derided the messenger and despised the message of salvation, and so it is now.

3. It is further said, that "*the earth was filled with violence.*" And what a record do the daily papers present, of the most shocking and diabolical crimes. Murders, and assassinations, and wholesale butcheries, and defalcations and peculations are of such frequent occurrence that they scarcely excite a moment's thought. And as with individuals so with nations. The present age has been unprecedented for revolutions, rebellions, "wars, and rumors of wars." From one end of the earth to the other, war! war! war! and still there is no hope for the better. Everywhere vast preparations for battle are making, whilst monarchs hide their bloody purposes under promises of peace. The prophet's words are now being put into practical effect, "Proclaim ye this among the gentiles, prepare war; wake up the mighty men: let all men of war draw near, let them come up: beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong." At this present hour, the world is like a magazine, waiting only for the match to be applied to explode from end to end. And in point of violence, wars, and bloody conflicts, the present times resemble the days of Noah.

J. F. F.

NOTE.—We are compelled, for want of space, to break off this article in the midst. The remainder will appear in our next. As it is, however, it forms a solemn and appropriate close to our fifth volume.—ED.

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THE

PROPHETIC TIMES.

A Monthly Serial

OF

SACRED LITERATURE AND CURRENT EVENTS,
TOUCHING THE COMING AND KINGDOM OF THE LORD JESUS
AND RELATED SUBJECTS.

EDITED BY

REV. DRS. SEISS, NEWTON, DUFFIELD, AND OTHERS.

VOL. VI.

"Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—EPH. 5 : 25–27.

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"Behold, I come quickly."

REV. 22 : 12.

OH! for the peace which floweth as a river,
Making life's desert places bloom and smile,
Oh! for the faith to grasp heaven's bright "for ever,"
Amid the shadows of this "little while!"
"A little while," for patient vigil-keeping,
To face the stern, to wrestle with the strong;
"A little while," to sow the seed with weeping;
Then bind the sheaves, and sing the harvest song.

"A little while," midst shadow and illusion,
To strive by faith, love's mysteries to spell;
Then read each dark enigma's bright solution;
Then hail sight's verdict, "He doth all things well!"
"A little while," the earthen pitcher taking
To wayside brooks from far-off fountains fed,
Then the cool lip its thirst for ever slaking
Beside the fulness of the Fountain head.

"A little while," to keep the oil from failing;
"A little while," faith's flickering lamp to trim;
And when the Bridegroom's coming footsteps hailing,
To haste to meet Him with the bridal hymn.
And He, who is Himself the gift and giver,
The future glory and the present smile,
With the bright promise of the glad "for ever,"
Will light the shadows of the "little while."

"Even so, come, Lord Jesus."

REV. 22 : 20.

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CONTENTS OF VOLUME VI.

SPECIAL CONTRIBUTIONS.

	PAGE
Private Interpretation of Prophecy,	1
"Behold, I come as a Thief,"	2
Napoleonism and the Jews,	3
Spiritualism,	25
Hope of Israel, the Hope of the World, No. 1,	29
Isaiah and St. John,	31
Hope of Israel, the Hope of the World, No. 2,	49
The Depths of Satan,	54
Byways of the Bible—Shunamite's Son,	55
Hope of Israel, the Hope of the World, No. 3,	73
Matthew 24 : 34, &c.,	76
Parable of the Nobleman,	78
Hope of Israel, the Hope of the World, No. 4,	97
The Times of the Gentiles,	101
The Seventy-second Psalm,	103
Successive Translations,	107
Hope of Israel, the Hope of the World, No. 5,	121
Byways of the Bible—Elijah's Servant,	123
Hope of Israel, the Hope of the World, No. 6,	145
The Peace Cry,	147
Jerusalem the Future Metropolis of the World,	149
The Advent. (Poetry),	150
Close of the Seventh and Eighth Ages,	169
Light Wanted,	175
Barnes's Notes on Revelation,	176
Note to the Editors,	176
Practical Reflections,	177
The Eighth Age,	201
Meaning of Matt. 24 : 34,	204
What of the Night? (Poetry),	206
Regeneration of the Earth,	217
On Revelation 20 : 4,	220
Note to the Editor,	223
The One Hope,	237
The More Sure Word of Prophecy,	240
Domestic Education,	241

SELECTIONS.

	PAGE
The Expectation of the Creature,	4
The Coming and Kingdom,	8
Waiting for Christ,	11
The Gospel according to Matthew,	33
Christ in the Secret Chamber,	38
Enoch and his Translation,	56
Miracles,	60
The Seven Parables,	62
The Only Refuge,	63
Responsibility of Christian Teachers,	79
Patristic Chiliasm,	83
The Recall of Israel,	86
Will Elijah Come Again?	109
The Gospel according to Mark,	125
The Power of Increasing Worldliness,	134
The Kingdom and Reign of Christ,	136
The Peace of Europe. (Poetry),	137
Perilous Times,	151
Saving Faith,	152
Love for Christ's Appearing,	154
Dr. Cumming,	155
The First Resurrection,	178
Clouds in the Modern Church,	183
Spiritualism—Be Diligent,	185
The Second Coming of the Son of Man,	207
Enoch a Type of the Translated Saints,	223
Watchmen in the East,	230
Watching,	243

Digitized by Google

EDITORIAL.

	PAGE
The Days of Noah,	13
Satan's Counterfeits,	14
Millenarian Fungi, No. 2,	16
The Twelve Apostles,	21
The Wise Men of the East,	39
Shaky Condition of the Globe,	44
"Antitypical Parallels,"	48
Making Fire come from Heaven,	64
Millenarianism and Healthful Piety,	67
Heart Unbelief,	71
A Psalm of the Messiah,	89
The Quick and the Dead,	93
A Solemn Monition,	95
Musical Telegraphy,	96
The Sign of the Prophet Jonas,	112
The Situation of Europe,	116
Discourses on the Coming of the Lord,	137
Excerpta,	144
Apostolic Preaching,	156
Our Dispensation,	160
Calvin on the State of the Church on Earth,	164
The Marriage of the King's Son,	165
A New Publication,	167
The Modern Millennium not in the Creeds,	187
Sanctification,	192
How to Regard the Lord's Coming,	198
The Book of Life,	198
John the Baptist's Confession,	199
"They Lived,"	211
More Napoleonism,	214
Our Times,	215
"Yesterday, To-day, and Forever,"	232
Signs among the Jews,	236
Parable of the Talents,	248
End of Volume VI.,	252

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The Prophetic Times.

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Special Contributions.

PRIVATE INTERPRETATION OF PROPHECY.

Ever since the ascension of our Lord from Olivet, the Church in times of trouble and persecution has looked for relief to His promised return. One persecuting Emperor after another, and subsequently one persecuting Pope after another, has been named as the Antichrist, and the time of the Second Advent has been as often designated, and after each such error has been exploded, there has been a reaction, in which the whole subject has been ridiculed, and men have said more scornfully than before, "Where is the promise of His coming?"

The errors of the past should teach us modesty and caution; and, therefore, while we insist upon the literal truth of Scripture, and exhort all men to repent because "the Lord cometh," and while we point out the signs of the present time, which give us good reason to believe that the glorious Epiphany is near at hand, we should also be very careful not to assume the prophetic office ourselves, nor to press our peculiar views in such a manner as to leave the impression upon the minds of others that the truth of Scripture is necessarily bound up in our interpretation of it.

Christian parents have made infidels of their children by teaching them that either the Bible or geology is false. The Church of Rome compelled Galileo to retract, as a damnable heresy, that which he knew to be truth; and if the Pope satisfied the astronomer that the Scriptures were irreconcilable with the Copernican theory, his infidelity was inevitable.

I am profoundly and sadly convinced that great danger is to be apprehended from the undue positiveness of certain writers of the present day in regard to the identification of Louis Napoleon with Antichrist; and I venture to affirm, that if this monarch shall die without having made a covenant with the Jews, and without persecuting the saints and setting himself up as an object of worship in Jerusalem, the authors of such books as "Armageddon," "Louis Napoleon the destined Monarch of the World," &c., will have done the cause of Millenarianism more damage than scores of such writers on Eschatology as Hatfield, Shedd, and Berg, or even than David Brown, whom I take to be the most plausible and unfair of all our opponents.

I beg not to be misunderstood in this matter. I do not deny that Louis Napoleon may be the Antichrist. The arguments urged in favor of this theory are ingenious, and some of the coincidences are very remarkable. It is right and proper that they should be investigated and used as motives for watchfulness and preparation. It is our privilege and our duty always carefully to study the signs of the times. But the criticism that I make is, that these writers seem to claim an infallibility in regard to their private interpretation, almost equal to that which the Pope claims for himself in matters of faith; and that they ignore the great truth that God is able to cause all the prophecies to be fulfilled by means which we have never dreamed of. While Napoleon lives, those who have been fixing the day and hour, may save their reputation by correcting and revising dates in subsequent editions; but should he be cut off by disease, it will be more difficult than ever

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before, to stem the current of modern spiritualizing interpretation. There is reason to fear, that a large class of readers, who have no time or inclination for investigating the truth themselves, may have these theories so identified in their minds with the prophecies, that if the theories shall fail, the great truths which underlie them will be rejected.

The year 1866 was long designated by many good men, both Pre- and Post-Millenarians who hold the year-day theory, as that in which the Millennium would begin, and the Church looked forward anxiously to it; but that year has passed, and we are now ready to enter upon 1868, and still we must watch and wait for the Lord, and pray "Thy kingdom come."

May I not exhort those who believe and teach the literal truth of prophecy, in opposition to the fashionable method of spiritualizing away its meaning, to avoid all positive and dogmatic statements about the "times and seasons." Let us study them, take warning from them ourselves, and point them out as warnings to others; but let us also carefully avoid pinning our own faith, or the faith of others, upon our private interpretation, however plausible or probable it may appear; lest we be found to have been building with untempered mortar, and thus doing harm instead of good to the cause of truth. E. M.

"BEHOLD I COME AS A THIEF!"

Not at first with a loud noise of flaming heavens and dissolving elements, but with a secret footstep and with a glory and flashing loveliness seen only by the saints who are waiting His approach. Do I realize suitably, that He may knock with His heavenly summons to "come up higher," any nightfall or midnight of the closing year, of the months, autumnal, wintry, or vernal, of these most critical times? Do we realize it? Are we rejoicing and ready? Truly God's righteousness alone can cover and adorn one for so glorious a destiny. And however important the perplexed and menacing condition of the world's affairs as an index of the nigh intervention of Christ may be, yet it is *that intervention itself* which will probably set forward, with fatal momentum, the struggles and perils and intense excitements and thronging disasters of the closing hour. These prophetic trials and judgments are *post-advental*, if we may so say. Jesus, our Redeemer, comes to call out and bear away the premonished and watching Philadelphian band. It may be in a little temporary *lull* of public agitations, when the prevailing political prophecy is *peace*, just at that very moment may the heavenly portal open, and let the King come forth. His loving and elective eye has noted and numbered the watchers, and in a twinkling they are gone. *This act of all others, is likely to be the very beginning* of the world's anarchy and exasperation, an anarchy which seeks respite in the wretched expedient of the ten-kingdom confederation with the beast. Will that confederation *precede* the intervention of heaven? Probably not, but just the opposite. It is the *Advent* then that should fill the heart and mind of the Christian. Looking for Christ is, with its inseparable concomitants, the great attitude. It is this on which the fate of earth turns, the fate of Satan's kingdom on the one hand, and of righteousness dominant through the world on the other. Though an *ereption* of saints precedes an overflow of wickedness, *a revelation of Jesus and his saints* will confront and put an end to the suddenly developed and rampant iniquity.

And now, brethren, do those who thus wait for Jesus claim one iota of superiority to others? Far, far from it. On the other hand they cease not day and night to remember and confess their unworthiness. Why then will not ten thousand praying and zealous Christians, who have no faith in adventism, or sympathy with it, be equally fit for the blessed change? *For the very reason that they do not believe in a soon-coming Messiah.* Anticipation and waiting is an element *not to be left out* of the preparation. Search the Scriptures and see if it is not true. Scorn of such a truth as the quick and literal advent will be a barrier against a part in its blessedness. Waiting is a way to the beatitude, indeed it is! Think what an unbelief cursed that people to whom Jesus came, and by whom he was rejected! O Church,

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magnetized with the charm of that false "hypothesis" that denies a speedily returning Redeemer, how will thy confusion burn in the day of thy disrupted dream! Thou hast drank that Lethe that puts thy Crucified away to the end of still future ages, while He, ready at the instant, watches to see in what window the ruddy light twinkles brightly to welcome Him here. Aye *here*, where He lived and loved, labored, grieved, and died! Soon He will revisit that earth for which He offered up himself. Oh, He is coming! Blessed are they that watch.

C. C.

NAPOLEONISM AND THE JEWS.

I SUBMIT an item contained in a letter from the Rev. Mr. Shimeall, bearing date October 29th. You may not consider it of much consequence, but, as it appears to me, it has a peculiar significance.

Mr. Shimeall says, "I beg to trouble you with the following incident. Connected with the Baptist Church are three brothers by the name of Knapp: Halsey, Samuel, and William, all of them in the ministry, and all of them men of extraordinary talent. William, the youngest, now about thirty-three years of age, besides being a general scholar, not only translates and writes, but speaks various different languages, with fluency. He went to Europe to bear witness to the premillennial coming of the Lord, of which he is an able advocate, before the crowned heads, statesmen, diplomats, &c., of the old world, and is now in Jerusalem. Well, with these facts premised, the incident I have to relate is as follows. Having delivered the discourse ('Post-millenarianism 150 Years Old,' of which I have a copy) in Brother Halsey Knapp's Church, in Thirty-third Street, New York, he desired me to prepare another on 'The distinction between the many Antichrists and the last Antichrist of prophecy,' &c. I did it, and preached it to his people last Wednesday evening. In it I purposely avoided to state *who* I believed *would be* the said Antichrist. When I took my seat, Brother Knapp arose, and addressing the audience, said: 'Brethren, I have a communication to make to you, of which, I wish you to understand that Brother Shimeall, who has just addressed you on the subject of the last Antichrist, knows nothing. This afternoon, I received a letter from my brother William, who is now in Jerusalem, and after stating that he had conversed with many Jews in the Holy City, and especially with their learned Rabbi, they all stated, that they as a nation had relinquished all hope of the coming of the Messiah, as looked for by the Gentile Christians, but added, that OUR MESSIAH, *will come*, and he is *nigh at hand*. We are NOW negotiating with him, HE to restore our nation to Palestine, and WE to acknowledge him as our Head, or Messiah; and that person is Napoleon III! Again writes my brother: 'You on the other side are greatly misled as to the *actual* state of things in Europe. Every kingdom, state and nation in old Europe is leavened with republicanism,—they are worn out with misrule, war, and bloodshed created by the crowned heads of Europe, and are even now ripe for revolution; and their purpose is to sweep them all by the board and form one vast confederation of nations under *one head*, and that *one head* will be Louis Napoleon!"

So far Mr. Shimeall. I do not feel disposed to add a single word, nor should I have transcribed the above, only the maid at the door asked my name, and this is the excuse for calling.

The above is from private correspondence, and involves others, who are strangers, but in submitting it to you, I do not consider I have transcended my liberty.

C. S. B.

November 13th, 1867.

EVEN if there were no danger of a European war, a question involving two such possibilities as a new Greek Empire on the one hand and a restored Jewish nation on the other, would fully justify the interest with which it is regarded.

ADVICES from Porto Rico state that the earthquake had not ceased. There were one hundred and fourteen shocks in eight days. Several buildings had been destroyed.

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Selections.

THE EXPECTATION OF THE CREATURE.

For the earnest expectation of the creature waiteth for the manifestation of the sons of God, for the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same, in hope that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. — Romans 8: 19-22.

In the 18th verse, the Apostle, for the comfort of believers, had declared that there is reserved for them a weight of glory to which their sufferings while in this world bear no comparison. To the same purpose he now refers to the existing state and future destination of the visible creation. In thus appealing to a double testimony—the one the voice of grace uttered by himself, the other the voice of universal nature, which speaks the same language—he encourages the children of God to endure with patience their present trials.

In the verses before us, Paul, by an example of personification common in the Scriptures,* which consists in attributing human affections to things inanimate or unintelligent, calls the attention of believers to the fact, that the whole creation is in a state of suffering and degradation; and that, wearied with the vanity to which it has been reduced, it is earnestly looking for deliverance.

That interpretation which, according to Dr. Macknight and Mr. Stuart, applies this expectation to mankind in general, is contrary to fact. Men in general are not looking for a glorious deliverance, nor is it a fact that they will obtain it, but it is a fact that there will be new heavens and a new earth wherein dwelleth righteousness. All that Mr. Stuart alleges against this is easily obviated. Most of it applies to passages that have been injudiciously appealed to on the subject, which do not bear the conclusion. But if the earth, after being burnt up, shall be restored in glory, there is a just foundation for the figurative expectation. In order to understand these verses, it is necessary to ascertain the import, 1st, of the term *creation*, or creature; 2d, of that of the *vanity* to which it is subjected; 3d, of that *deliverance* which it shall experience.

Creature.—The word in the original, which is translated in the 19th, 20th, and 21st verses, creature, and in the 22d, creation, can have no reference to the fallen angels, for they do not desire the manifestation of the children of God; this they dread, and looking forward to it, tremble. Neither can it refer to the elect angels, of whom it cannot be said that they shall be delivered from the bondage of corruption, for to this they were never subjected. It does not apply to men, all of whom are either the children of God or of the wicked one. It cannot refer to the children of God, for they are here expressly distinguished from the creation of which the Apostle speaks; nor can it apply to wicked men, for they have no wish for the manifestation of the sons of God, whom they hate, nor will they ever be delivered from the bondage of corruption, but cast into the lake of fire. It remains, then, that the creatures destitute of intelligence, animate and inanimate, the heavens and the earth, the elements, the plants, and animals, are here referred to. The Apostle means to say, that the creation, which, on account of sin, has, by the sentence of God, been subjected to vanity, shall be rescued from the present degradation under which it groans, and that, according to the hope held out to it, it is longing to participate with the sons of God in that freedom from vanity into which it shall at length be introduced, partaking with them in their future and glorious deliverance from all evil. This indeed cannot mean that the plants and animals, as they at present exist, shall be restored; but that the condition of those things which shall belong to the new heavens and the new earth, prepared for the sons of God, shall be delivered

* Psal. 96: 11, 12; 108: 8; 148: 3, 10; Is. 55: 12; Hab. 3: 16.

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from the curse, and restored to a perfect state, as when all things that God had created were pronounced by Him very good, and when as at the beginning, before sin entered, they shall be fully adapted to the use of man.

As men earnestly desire what is good, and, on the contrary, groan and sigh in their sufferings, the like emotions of joy and sorrow are here ascribed to the inanimate and unintelligent creation. In this way the prophets introduce the earth as groaning, and the animals as crying to God, in sympathy with the condition of man. "The land mourneth, for the corn is wasted; the new wine is dried up; the oil languisheth, because joy is withered away from the sons of men! How do the beasts groan! the beasts of the field cry also unto Thee!" Joel 1:10–20. "How long shall the land mourn and the herbs of every field wither, for the wickedness of them that dwell therein?" Jer. 12:4. "The earth mourneth and fadeth away; the world languishes and fadeth away; the haughty people of the earth do languish. The earth also is defiled, even the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth. The new wine mourneth; the wine languisheth!" Isaiah 24:4–7. To the same purpose, Isa. 13:13; 33:9; 34:4. On the other hand, the prophet Isa. 49:13, predicting a better state of things, exclaims: "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted His people, and will have mercy upon His afflicted!" And in Ps. 98:4–6, "Make a joyful noise unto the Lord, all the earth, make a loud noise, and rejoice, and sing praises! Let the sea roar, and the fulness thereof! Let the floods clap their hands; let the hills be joyful together!" Thus, in the language of Scripture, the sins of men cause the creation to mourn; but the mercy of God withdrawing His rebukes causeth it to rejoice.

Vanity.—What is called vanity in the twentieth verse is in the twenty-first denominated *bondage of corruption.* When the creation was brought into existence, God bestowed on it His blessing, and pronounced everything that He had made very good. Viewing that admirable palace which He had provided, He appointed man to reign in it, commanding all creation to be subject to him whom he had made in His own image. But when sin entered, then in a certain sense, it may be said that all things had become evil, and were diverted from their proper end. The creatures by their nature were appointed for the service of the friends of their Creator, but since the entrance of sin they have become subservient to His enemies. Instead of the sun and the heavens being honored to give light to those who obey God, and the earth to support the righteous, they now minister to rebels. The sun shines upon the wicked, the earth nourishes those who blaspheme their Maker, while its various productions, instead of being employed for the glory of God, are used as instruments of ambition, of avarice, of intemperance, of cruelty, of idolatry, and are often employed for the destruction of His children. All these are subjected to vanity when applied by men for vain purposes. This degradation is a grievance to the works of God, which in themselves have remained in allegiance. They groan under it, but keeping within their proper limits, hold on their course. Had it been the will of the Creator, after the entrance of sin, the creature might have refused to serve the vices or even the necessities of man. This is sometimes threatened. In reproving the idolatry of the children of Israel, God speaks as if He intended to withdraw His creatures from their service, in taking them entirely away. "Therefore will I return and take away My corn in the time thereof, and My wine in the season thereof, and will recover My wool and My flax given to cover her nakedness." Hosea 2:9. And sometimes the creature is represented as reclaiming against the covetousness and wickedness of men. "The stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. 2:11.

The whole creation, then, groaneth together, and is under bondage on account of the sin of man, and has suffered by it immensely. As to the inanimate creation, in many ways it

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shows its figurative groaning, and the vanity to which it has been reduced. "Cursed is the ground for thy sake, thorns also and thistles shall it bring forth to thee." It produces all noxious weeds; and in many places is entirely barren. It is subject to earthquakes, floods, and storms destructive to human life, and in various respects labors under the curse pronounced upon it. The lower animals have largely shared in the sufferings of man. They are made "to be taken and destroyed," 2 Peter 11:12, and to devour one another. They have become subservient to the criminal pleasures of man, and are the victims of his oppressive cruelty. Some partake in the labors to which he is subjected, and all of them terminate their short existence by death, the effect of sin. All that belongs to the creation is fading and transitory, and death reigns universally. The heavens and the earth shall wax old like a garment. The earth once perished by water, and now it is reserved unto fire. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. The heavens being on fire shall be dissolved." The cause of this subjection to vanity is not from their original tendencies, or from any fault in the creatures. They have been so subjected, not willingly, not owing to any natural defect or improper disposition in themselves, but by reason of the sin of man, and in order to his greater punishment. The houses of those who were guilty of rebellion were destroyed, Ezra 6:11, Dan. 2:5, not that there was guilt in the stones or the wood, but in order to inflict the severer punishment on their criminal possessors, and also to testify the greater abhorence of their crime in thus visiting them in the things that belonged to them. In the same manner, man having been constituted the lord of the creatures, his punishment has been extended to them. This in a very striking manner demonstrates the hatred of God against sin. For as the leprosy not only defiled the man who was infected with it, but also the house he inhabited, in the same way sin, which is the spiritual leprosy of man, has not only defiled our bodies and our souls, but by the just judgment of God, has infected all creation.

In whatever way it may be attempted to be accounted for, it is a fact that the world and all around us is in a suffering and degraded condition. This state of things bears the appearance of being inconsistent with the government of God, all-powerful, wise, and good. The proud skeptic is here completely at a stand. He cannot even conjecture why such a state of things should have had place. With Mr. Hume, the language of every reflecting unbeliever must be: "The whole is a riddle, an enigma, an inexplicable mystery. Doubt, uncertainty, suspense of judgment, appear the only result of our most accurate scrutiny concerning this subject." The Book of God alone dispels the darkness, and unveils the mystery.

Here, then, we learn how great is the evil of sin. It has polluted the heavens and the earth, and has subjected the whole to vanity and corruption. Evil and misery prevail, and creation itself is compelled to witness the dishonor done to its Author. It would be derogatory to the glory of God to suppose that His works are now in the same condition in which they were at first formed, or that they will always continue as at present. In the meantime all the creatures are groaning under their degradation, until the moment when God shall remove those obstacles which prevent them from answering their proper ends, and render them incapable of suitably glorifying Him. But the righteous Judge who subjected them to vanity in consequence of the disobedience of man, has made provision for their final restoration.

The creation, then, is not in that state in which it was originally constituted. A fearful change and disorganization even in the frame of the natural world has taken place. The introduction of sin has brought along with it this subjection to vanity and the bondage of corruption, and all that ruin under which nature groans. How miserable is the condition of those who have their portion in this world. Of them it may be truly said: "Surely they have inherited lies, vanity, and things wherein there is no profit." Of those "who mind

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earthly things," it is written, their "end is destruction." "The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

Delivered.—Some suppose that the word delivered signifies an entire annihilation, and in support of this opinion allege such passages as 2 Pet. 3:10; Rev. 20:11. But as the tendency of all things in nature is to their own preservation, how could the creation be represented as earnestly expecting the manifestation of the sons of God, if that manifestation were to be accompanied with its final ruin and destruction? Besides, the Apostle promises not merely a future deliverance, but also a glorious future existence. The Scriptures, too, in various places, predict the continued subsistence of the heavens and the earth, as 2 Pet. 3:13; Rev. 21:1. Respecting the passages quoted above, as importing their annihilation, it ought to be observed, that the destruction of the substance of things differs from a change in their qualities. When metal of a certain shape is subjected to fire, it is destroyed as to its figure, but not as to its substance. Thus the heavens and the earth will pass through the fire, but only that they may be purified and come forth anew, more excellent than before. In Psal. 102:26, it is said: "They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be *changed*." That the Apostle Peter, when he says that the heavens shall be dissolved, and the elements shall melt with fervent heat, does not refer to the destruction of their substance, but to their purification, is evident from what he immediately adds: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." A little before he had said: "The world that then was, being overflowed with water, perished," although its substance remains as at the beginning. If, then, the punishment of sin has extended to the creatures, in bringing them under the bondage of corruption, so, according to the passage before us, that grace which reigns above sin, will also be extended to their deliverance. And as the punishment of the sins of men is so much the greater as their effects extend to the creatures, in like manner, so much the greater will be the glory that shall be revealed in them, that the creatures which were formed for their use shall be made to participate with them in the day of the restitution of all things. Through the goodness of God they shall follow the deliverance and final destination of the children of God, and not that of His enemies.

When God created the world, He "saw everything that He had made, and, behold, it was very good." When man transgressed, God viewed it a second time, and said: "Cursed is the ground for thy sake." When the promise that the Deliverer should come into the world to re-establish peace between God and man was given, the effect of this blessed reconciliation was to extend even to the inanimate and unintelligent creation; and God, it may be said, then viewed His work a third time and held out the hope of a glorious restoration.

The creature, then, has been subjected to the indignity which it now suffers, *in hope** that it will one day be delivered from the bondage of corruption, and partake of the glorious freedom of the children of God. This hope was held out in the sentence pronounced on man, for in the doom of our first parents, the divine purpose of providing a deliverer was revealed. We know not the circumstances of this change, how it will be effected, or in what form the creation — those new heavens and that new earth, wherein dwelleth righteousness, suited for the abode of the sons of God—shall then exist; but we are sure that it shall be worthy of the divine wisdom, although at present beyond our comprehension.

Manifestation of the sons of God.—Believers are even now the sons of God, but the world knows them not. 1 John 3:1. In this respect they are not seen. Their bodies, as well as their spirits, have been purchased by

* The 20th verse should be read in a parenthesis, except the two last words, which should be transferred to the 21st verse, and *that* substituted for *because*. *In hope that the creature itself also shall be delivered.*

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Christ, and they are become His members. Their bodies have, however, no marks of this divine revelation, but, like those of other men, are subject to disease, to death, and corruption. And although they have been regenerated by the Spirit of God, there is still a law in their members warring against the law of their mind. But the period approaches when their souls shall be freed from every remainder of corruption, and their bodies shall be made like unto the glorious body of the Son of God. Then this corruptible shall put on incorruption, and then shall they shine forth as the sun in the kingdom of their Father. It is then that they shall be manifested in their true character, illustrious as the sons of God, seated upon thrones, and conspicuous in robes of light and glory.

THE COMING AND KINGDOM.

It is very desirable that all believers in our Lord Jesus Christ should have clear views of all that relates to Him. Unless we rightly know Him, we cannot fully believe in Him; and if faith be defective, our hope and comfort must necessarily be defective too.

It cannot be denied, that believers in the present day are very far below the primitive saints, as it regards the exercise of hope, and the enjoyment of consolation; and, is not this one reason, because we are very far below them in knowledge and faith? I shall instance this in reference to one subject, viz., "the coming and kingdom" of Christ. If we examine their brightest expressions of joy, or contemplate their highest soarings of hope, we shall find them connected with faith in that great and glorious event. 1 Thess. 4 : 14–15; Phil. 1 : 6; Tit. 2 : 13, 14; 1 John 3 : 2; Rev. 22 : 20. These texts, with many more, show that this subject was to them as *practical*, as it was *consoling*. This "blessed hope" supported them under all their trials, both outward and inward, and enabled them to purify themselves after the pattern of Christ.

It will not, then, be an unprofitable employment to endeavor to trace *what* their views on this subject were, and *how* their faith and hope were exercised daily upon it. The advent of Christ was one of those future, hoped-for things, of which their faith was to them the substance and evidence. They looked at it, thought of it, and were influenced by it, as though they knew not but that it *might* take place soon, even in their time. But now this feeling is *almost* gone, and instead of "the glorious appearing of the great God," the certain coming of the king of terrors is set before the Christian as the ground of encouragement. Thus, has the coming of Christ ceased to be what it once was,—the object of hope, the fountain of comfort, and the mainspring of holy walking. 2 Pet. 3 : 11. But though this subject is nearly gone from our churches, it still remains in the word of God, and it becomes us reverently to inquire what God hath spoken, and diligently to seek to understand the same. Negligence of *any part* of God's word cannot be commended, while ignorance stands branded as a sin. 2 Thess. 1, 8. "If," says a writer on the subject, "you should think, that already knowing what is necessary to salvation, you may discard other parts of divine truth, as too deep or speculative, or as unedifying, then you have mistaken the very end for which divine revelation was given, which is not to bring you acquainted with a certain number of truths, however important in themselves, but to bring you acquainted with THE TRUTH; that is, with God in Christ." Jehovah said to us, with regard to his revelation, as he did to Abraham, with respect to Canaan, "Arise, walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee;" and while engaged in these holy excursions, the diligently seeking soul finds that God has not only revealed glorious doctrines, precious promises, and suitable precepts, but that the full-toned harp of prophecy fills the temple of revelation with awful and entrancing melody. Such a one listens to its spirit-stirring sounds with deepening emotions, as he recollects that its sacred strings have not only been touched by holy seers, mighty kings, inspired apostles, and glorious angels, but that many of its sweetest, fullest notes, are awakened by His fingers who first tuned the spheres, and filled the new-made universe with the harmony of a happy and blessed creation—even the incarnate Son of

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God, by whom God in these last days hath spoken unto us, and from whom we do well not to turn away. Heb. 12 : 25.

It ought not to escape our notice, that a very large portion of divine revelation is prophetical. Believing this to be a part of that goodly heritage which belongs to God's people, let us humbly and thankfully meditate upon it, encouraged by his word, who said, Blessed is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein; for the time is at hand. Rev. 1 : 3. Let us pray earnestly, that we may be helped to cast away that indifference to God's word, which is too prevalent, and address ourselves in good earnest to this truly delightful employ. In doing this we shall come to the spirits of the just made perfect, and to an innumerable company of angels. 1 Pet. 2 : 11, 12; Rev. 5 : 10, 11.

In looking over the prophecies, both of the Old and New Testaments, we find two things continually alluded to in them. With these two things doth both promise and prophecy travail, and when they are fully brought forth and manifested, then shall the mystery spoken of by the prophets be fulfilled. These two things are vengeance and love, an awful time of trouble and a glorious season of blessedness; or, to speak in Scripture terms, "The day of vengeance," and, "the year of the redeemed." Is. 63 : 4. All prophecies minister to this great end. This is the goal towards which all providences tend, and every promise will be fulfilled when these great events have come to pass.

The very first promise carries these two things in its bosom; vengeance and mercy pervade every syllable of Gen. 3 : 15: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Many thousands of years has this promise been gradually opening. It was at first a lovely bud only, but its leaves shall at length be fully expanded, and all its glories traced. Then shall it be seen that its fulfilment involves in it hell's discomfiture, the church's salvation, the earth's renovation, and what is above all, the Redeemer's glorification. For this, all creation groans, Rom. 8 : 20–23; this, the Mediator now sits expecting, at God's right hand, Heb. 10 : 13; it were well, if I could with truth add, for this, all the churches on earth pray and hope.

Enoch, as he walked with God, saw this day of terror and of triumph from afar, Jude 14 : 15, and made it a subject of discourse to his antediluvian brethren, while earth was yet in her infancy. Abraham "saw this day of the Son of man, and was glad." Gen. 22 : 17, 18; John 8 : 56. Moses sings of mercy and judgment in notes sublimely grand. Deut 32. And every prophet from Moses to him that lay in Jesus' bosom, prolongs the strain. They *all* bring forth Jesus with His garments stained in the blood of His enemies; they all exalt Him to the throne of His glory, with His peaceful sceptre stretched forth over His ransomed flock, and new creation. Rev. 21 : 5. The curse flies before their lofty numbers, and the river of life rolling from their strings, makes to the eye of hope, earth bloom like an Eden, and creation shine in more than its original loveliness; so that the heart of the contemplatist is attuned to join the song of David, "the glory of the Lord shall endure forever, the Lord shall rejoice in His works."

If the reader will turn to his Bible, he will find that nearly all the prophets end their strains with an account of a time of *trouble*, *triumph*, and *blessedness* in which prosperity the nation of Israel, is set forth as largely sharing. The same remark holds true with regard to the writings of Moses, the book of Psalms, and the Apocalypse, such a harmony is there throughout the word of God, with regard to these great events. Surely, this deserves the closest attention, and every one may soon assure himself of the truth of this remark.

It is most important that our minds should be deeply impressed with the certainty there is of every word of prophecy being fulfilled. "Hath He said, and shall not He do it?" We should seek to feel as holy John must have felt when the words were spoken in his ears, "THESE ARE THE TRUE SAYINGS OF GOD." If the mind were penetrated through and through with this conviction, then would the study of prophecy become truly profitable; it would

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humble, elevate and enrich the mind; we should feel our nothingness while standing amidst such mighty wonders—should feel our dignity as the expectants of such glory, and thus made rich in faith, spurn the low things of time, and be found "looking at the things not seen." How then may this conviction be produced, and the steady expectation of "the glory to be revealed" become the habit of the mind? He under whose influences holy men uttered these wondrous oracles, can alone bring the mind into a real belief of them, and profitable communion with them. Without His guidance the study of prophecy will lead to little else than presumptuous speculations and rash surmisings. Let then the eye of the student be up to Him who "hath the seven spirits of God," and who hath promised to bestow the Holy Spirit as our Remembrancer and Teacher; and, receiving His gracious influences, the prophecies will be studied with right feelings, in a right spirit, and for a right end. As a means to be used to produce this conviction, the comparing of fulfilled prophecy with the events by which it has been accomplished, may be recommended. There was a time, when many, very many things which have now become matters of history, were subjects of prophecy; by musing on these, and beholding the very literal way in which God's providence hath fulfilled them, our faith will be strengthened to expect unfulfilled prophecies to be accomplished *in like manner*. In the "Child-born," the "Son given"—in the "King meek and lowly"—in the "Man of Sorrows," how *literally* were the words of David, Isaiah, and Zechariah fulfilled!* The history of Jerusalem, and the dispersion of her children, show that the words of Jesus have been fulfilled to the very letter. Babylon, Greece, Moab, Edom, Arabia,† all bear witness to the fact that God fulfils his words (not figuratively, but) literally. If then, with these facts before my eyes, I read in God's word the following announcements: "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee." Jer. 46 : 28. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming." 2 Thess. 2 : 8. "I saw one like the Son of man come with the clouds of heaven, and there was given to Him a kingdom under the whole heaven," Dan. 7; with a vast number more of similar import; may I not expect judgments on the nations among whom the Jews have been scattered, deliverance to that guilty and afflicted nation, and the personal coming of Jesus to destroy His arch-enemy, and set up His kingdom. If God has hitherto fulfilled prophecy literally, why am I not to expect him still to do so?

Seeing, then, God hath declared that He will effect the mightiest revolutions among the kingdoms of the earth, in order to introduce His own eternal kingdom, Dan. 2 : 35; 7 : 11; Psalm 2 : 9; Jer. 51 : 20; with what wondering adoration should these records be studied, lest "that day come upon us as a thief, and we are found crying "Peace, peace," till sudden destruction overtake us? With what hope should we look forward to that era of blessedness when the Lord shall take unto him His great power and reign, Rev. 11 : 17, cast out the prince of darkness, and fill the earth with his glory!

* Simpson, in his "Plea for Religion," shows how the prophecies of the Old Testament respecting Christ were literally fulfilled in him in 109 instances; pp. 125–144. See also Horne's Introduction, vol. i, pp. 492–507.

† See Newton's Dissertations, and Keith on Fulfilled Prophecy.

WAITING FOR CHRIST.

WHAT are *we* "waiting for?" Some are waiting for one thing, and some for another. One man is waiting to gain something on which he has set his heart, and which he thinks will make him happy. Perhaps he has some plan which he is very anxious to see carried out. Perhaps he has some desire which he would give a great deal to gratify. Perhaps he has some taste which he is devoting all his thoughts and pains to please. Perhaps there is some possession—a field, or a house, or it matters not what,—which he covets, and is waiting to obtain. Another man is waiting for money. Are there not more who wait for this than for

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anything else? I am afraid it is so. Many and many a man is waiting only to be rich. Money is the end he sets before him as the one good,—the one object worth toiling, and planning, and hoping, and waiting for. Another man is waiting for really nothing at all. He has no distinct hope or object to look forward to. He takes what comes day by day, getting what pleasure or satisfaction he can out of it, but thinking and caring nothing about the future. "The future"—ah! how much is wrapped up in that little word! Ye know not what shall be on "the morrow." No, but we know this, that in that *future*, of which some think so little, are hidden awful things, mighty realities. We say, we cannot count on the next minute. Life is uncertain. Yes, but death and resurrection, and judgment, and eternity,—are these things uncertain? Well, then, who of us is "waiting for the coming of our Lord Jesus Christ?" The Apostles and early Christians waited for it. They waited for it with such keen hope and eager longing that St. James has to teach a lesson of patience in their waiting: "Be patient, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Alas! which of us needs thus to be *restrained* in the eager impatience of our waiting for Christ? It is strange to notice in reading the New Testament how much is said of this *waiting for Christ*. It was, so to speak, the very posture of the early Church. She stood in the attitude of one daily expecting the return of the Lord whom she loved and longed to see again. The waiting was no mere expectation of a far distant event,—no mere resting till that event should come, without giving it much thought the meanwhile,—no mere figure of speech to imply a state of general preparation. It was a most real and genuine waiting,—a waiting that made the event waited for the uppermost thought at all times,—a most practical motive, a most present influence,—in the early Church. The early Christians waited for Christ as we should wait if we saw plain visible signs of His approach; if we saw, in literal fulfilment of our Lord's mysterious words, the sun darkened, the moon not giving her light, the stars falling from heaven, and the powers of the heavens shaken. Certainly very few of us wait for Christ in this way. And yet the waiting of Apostles and Apostolic Churches was surely meant to have its lesson for us. At first indeed some may be troubled to find inspired men expecting as near at hand that which has not come to pass for nearly two thousand years. And yet St. Paul is careful to warn the Thessalonians not to mistake his words and to think that he is foretelling the immediate return of the Saviour. But, when we recollect that with the Lord "one day is as a thousand years, and a thousand years as one day," when we try to realize how wholly without length time, which seems so long to us now, will seem beside eternity, and when we also believe that it is God's will that Christians should always be expecting and waiting for Christ's second coming, and that this is one great reason why the time of that coming is hidden from us,—then we are no more troubled at that early looking for Christ's quick return, but see in it a picture of that spirit which should in all ages be a living power in the Church of Christ.

Think for a few minutes—1st, what it is we must wait for; and secondly, what that waiting should be.

We wait then—shall I say *we* wait? It is better to say the faithful Christian waits—"for the coming of our Lord Jesus Christ." Now this does not mean *death*. It means Christ's second coming, when we shall be "caught up" in the clouds to meet the "Lord in the air." If we are to take Scripture for our guide, I am sure we do not think enough of this. A Christian in these days hopes for some bliss which he is to enter at the moment of death. Certainly there *is* such bliss, nor is it wrong to hope for it, for St. Paul speaks of the gain of dying, and longs to "depart and be with Christ." Yet of the state before Christ's second coming we know almost nothing. The Holy Spirit would throw our hopes forward to that glorious day, when they "that sleep in the dust of the earth shall awake, and the Lord shall send His angels

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with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." It is this glorious scene that the Christian is to picture to himself, and learn to wait for. It is this which is meant to be the fulfilling of his brightest hopes, the crowning of his deepest longings. What he should wait for, with strong desire for its coming, is that day when "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed," when "this corruptible shall put on incorruption, and this mortal shall put on immortality," and "death shall be swallowed up in victory." He will learn to say, with David's faith, "As for me, I will behold Thy presence in righteousness; and when *I awake up after Thy likeness*, I shall be satisfied with it."

And, if so, what must the waiting be?

Think how you would wait for one on earth whom you loved better than all else, and longed before all things to please. What should you be busied about? How should you be passing your time? You know very well you would be trying to do everything you could think of which would give that loved one pleasure on his return. If he had expressed any wishes before he went away, you would do your best to have those wishes carried out. If he had laid any charge on you, you would diligently labor to fulfil it. And this not as a hard, cold, unwelcome task. No; in the midst of all your preparations you would ever be thinking of, and realizing, his return. Your heart would bound with joy when you thought of it. You would be longing for it, and looking forward to it. The expectation of it would give life and joy, and love to all your work.

In this way, then, if we had not so weak a faith and so cold a love, should we be "waiting for the coming of our Lord Jesus Christ."

Oh! blessed day for those who have waited, when their waiting is over, and their hope accomplished! "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

LUTHER ON THE ADVENT.

The great reformer was obviously in possession of that "perfect love" which "casteth out fear;" and having made Christ his friend, his strong faith enabled him to speak of the day of judgment as one for which he waited "with yearnings and sighs of heart."

A recent writer in speaking of him says that "his relations with his children were singularly beautiful. He was especially gentle with them, and their fancies and imaginations delighted him. 'Children,' said he, 'imagine heaven a place where rivers run with cream, and trees are hung with cakes and plums. Do not blame them. They are but showing their natural, unquestioning, all-believing faith.' One day, after dinner, when the fruit was on the table, the children were watching it with longing eyes. 'That is the way,' said he, 'in which we grown Christians ought to look for the judgment day.'"

That he was wont to thus look lovingly toward the Master's return, and to draw consolation from the prospect of the promised glory, appears from many passages in his writings. Take the following from one of his sermons as a sample:

"We are to feel for the miserable Christians; both those who are alive, and are so afflicted and oppressed, and those also who are dead and asleep in their graves, and waiting to come forth into their glory, like corn buried during the winter in the earth, or like sap concealed in the trees which, being hindered by the cold, cannot break forth into new leaves and buds, but thirstingly waits for the summer, that it might at length burst forth in buds, and grow and flourish. In the same way, we ought also to rejoice because that day is coming, and ought to say, The rigor of winter has now continued for a long time, but at length the fruitful summer will come, and that summer which never shall cease. At the coming of which, not all the saints only, but also all the angels shall exult and rejoice; nay, which the whole creation expects and anxiously awaits. For the heavens, the earth, the sun, the stars, the air, and all creatures, can no longer endure the iniquity of the world: which iniquity they are compelled

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to witness, but with the greatest grief, because they must be abused by the indulgers in sin, and be a help to every kind of ungodliness both to the world and to the devil; and they would fain be delivered from all this iniquity together with us, and become that new heavens or new earth, of which Peter and Isaiah speak, in which righteousness alone shall dwell."

In another place he says: "If thou be not filled with a desire after the coming of this day, thou canst never pray the Lord's Prayer, nor canst thou repeat from thy heart the creed of faith. For with what conscience canst thou say, 'I believe in the resurrection of the body and the life everlasting,' if thou dost not in thy heart desire the same? If thou didst believe it, thou must of necessity desire it from thy heart, and long for that day to come; which, if thou dost not desire, thou art not yet a Christian, nor canst thou boast of thy faith."—*Sermon of Consolation*, pp. 22, 23.

The application of such a rule as this to the churches of Christendom would unchristianize many in our day. Actuated more by the spirit of the world than the spirit which led the seer of Patmos to say, "Come, Lord Jesus," and the Reformer to remark, "I see no other prayer that is fitting, but only this, 'Thy kingdom come,' multitudes are at ease in Zion." Luther's longings for his Lord's return, and pleasurable anticipations of the predicted glory, are too little known among even real Christians. Such desires did not unfit him for service, neither would they injure us. On the contrary, they are just what we need. O, for more of that "simple, natural, unquestioning, all-believing faith" of which he was accustomed to speak!

Editorial.

THE DAYS OF NOAH.

(Continued from page 196.)

4. ANOTHER feature of the days of Noah was, *the intense worldliness of the people.* The Saviour says, "they were eating and drinking, marrying and giving in marriage," *i. e.*, they were given over to the most intense sensuality and forgetfulness of God.

And is it any better now? Is not the motto of the great mass of mankind at this time, "Eat, drink, get rich, and be merry?" A hundred are found ready to engage in any speculation where there is prospect for worldly gain, to every *one* willing to labor for the "one thing needful." Men are anxious to be rich, and for this they are ready to sacrifice health, principle, conscience, the soul, God, eternity, and all. Mammon is worshipped all over Christendom, even where idolatry is taught to be a deadly sin, and many professed Christians have no other god. The advice given by the oracle of Delphi:

"Make coin thy weapons, and thou'lt conquer all,"

is more practised than the commands of Jesus, and more trusted. The times of Noah are repeating themselves. And as a consequence of the intense worldliness of men, they are impatient of anything that would check them in their onward career. Noah's warnings of coming judgments were scoffed at and disregarded. And the same spirit prevails now. If you tell people that the day of the Lord is at hand, and urge them to prepare to meet the coming Judge, even otherwise good people take the place of scoffers, and scornfully ask, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

These striking coincidences should serve to point out to us our true place in the great calendar of time. They stand like landmarks and milestones to tell us where we are, and how near to our final goal. For "*as it was in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be.*" As the flood broke in upon the dreams of the self-deluded antedilu-

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vians, and as the fiery storm turned to deep and bitter wailings the riotous lovers of pleasure in the cities of the plain, even so the day of the Lord will soon flash its terrors upon the careless and ungodly. Surely the day is at hand.

May God help us to understand and believe this, that we may give our hearts to Jesus, become his determined friends, and faithfully watch for his coming, and thus escape the terrors which shall come upon this Christless world. To this end let no one forget, that "*as it was in the days of Noah, so shall it be also in the days of the Son of man!*" J. F. F.

SATAN'S COUNTERFEITS.

The craft and power of Satan in the world is in nothing more surprising than in the way he counterfeits the kingdom of God and its promises. Nothing would more effectually have impaired the credit of the government, and sapped its strength during the late war, than for some one to have flooded the coffers of its citizens with counterfeit promises to pay.

So has Satan hindered the work of God, by substituting his own lying promises for the future, for the unchanging promises of God.

And so with everything about the word and work of God, Satan has his lying resemblance, by which he would deceive, if possible, the very elect.

That this may appear, let us notice briefly what God has promised. This may be summed up in the expression "The restitution of all things." From the first, the kingdom of God is foreshadowed in the Scriptures, the conception all the time growing more distinct until it brightens out into vivid outline and becomes the one grand and enduring reality of the future. In this kingdom, all moral and physical evil is suppressed and finally destroyed. The Son of God was manifested to destroy the works of the devil. Then the human race will be restored to its just relations to God, and be organized upon a lasting basis. There will be freedom without licentiousness, restraint without bondage, growth without disease and bloat, indulgence without excess, and happiness without alloy.

The deepest aspirations of men have always been towards such a consummation. But Satan, as the god of this world, continually persuades men that he can achieve it for them. If he cannot keep them satisfied with present results, he has plenty of lying promises. His great effort is to imitate and anticipate this golden age, and satisfy this yearning. And so successful is he, that few even in the church, have ears to hear the gospel of the kingdom.

And first he counterfeits the kingdom itself, now in one aspect of it, now in another. That kingdom will be a Christocracy. The range of its sway shall be Heaven and Earth, which shall then be brought into happy union through the ministry of its royal priesthood, the children of the resurrection. Satan has counterfeited all this for centuries in that great politico-ecclesiastical system, whose seat is Rome. We have there a vicar of Christ, a reign of the saints, a power to bind and loose, on Earth and in Heaven. We have priestly intervention, the intercession of departed saints, and of the Virgin Mary. The queenly and mediatorial office of the Church in the coming kingdom is thus anticipated and caricatured. The attempt is made to realize, on the basis of the flesh, that for which the Church will be fitted only through resurrection. But since this endeavor to realize the kingdom is, in these last days, a confessed failure, we have a shifting of Satan's efforts in the kingdom of "Progress." The great principles of "Liberty, Equality and Fraternity" are invoked. In the age to come, men shall know the truth and it shall make them free. "The truth" emancipates by bringing man to the knowledge of himself, as a helpless sinner before God, where "the Son" sets him free from sin and sinful self. All other freedom is license to do wrong as well as right, to love error as well as truth.

And human brotherhood in such a condition of things, is but the unrestrained assertion of human selfishness. Men dream of a time when they shall bask in the sunshine of liberty, and be bound together in mutual interest and affection. Satan promises to lead them out into this light, in other ways than by the way of the cross. The end of his effort will be that men

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in being made "free and equal" will become "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient, despisers of the good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having the form of godliness, but denying the power thereof." But now the experiment seems to prosper, and all the world wanders after it.

Again, in the coming age, the hidden forces of nature shall be put under control of man redeemed, and be made subservient to his happiness and support. There are wonders to be revealed in this direction, far beyond our highest thought.

Indeed it is altogether probable, since the Jews will be invested with kingdom and power *on* the earth, and the saints will rule *over* the earth, that the power of the latter shall lie greatly in the sphere of those hidden forces which control all human affairs. Such power was seen in the miracles of Jesus when the kingdom of God came *nigh* to men, but was refused. He had power over the secret forces of Nature. She now turns water into wine, and multiplies an hundred-fold the seed corn. But she takes time and elaborates slowly the result, by forces of light and heat and chemical affinity, as wide as the Universe. Jesus had such control of these forces, as to do the same thing in a moment and by a word. A single storm is the result of forces that operate through the whole created system. At Jesus' bidding, they hushed the tempest they had raised on the sea of Galilee in an instant.

In the exercise of the same godlike power, He healed disease and gave sight to the blind and raised the dead. These miracles were signs that the kingdom of God, then near, but now withdrawn, with the rejected Christ, into the heavens, is to come. And in this "regeneration," they who now suffer with Him, shall reign with Him. The saints of God shall wield, for the benefit of the nations then brought into subjection to the sway of their Lord, the mighty forces of the Universe. And of this blessed condition of things, Satan now gives *his* earnest, in the control he has helped man to acquire over these forces, for which they have, however, paid down heavy tithes of toil and blood. And men are so captivated by their ability to handle these forces, such as steam and magnetism, by their discoveries in the healing art, attempting sometimes to imitate miracles and cure by spiritual force; they are so hopeful of increased acquisitions in the future, that the grand idea of the kingdom of God, of which all this is but a base and meagre imitation, is crowded from their minds. They say, "Give us time and scope, and we will bring on the kingdom." And in the development of all these endeavors, we have great empires, in which the human race is organized and aggrandized and stimulated to the struggle. And the results are imposing. The great commonwealth of the future is kept out of sight by these towering structures of man's building. The city which hath foundations is not thought of in the glare and grandeur of these world capitals. A man in the whirl and splendor of Paris, during the late Exposition, would hardly imagine that such wealth and greatness would ever come to nought and be crowded off the scene by the substantial glories of an eternal city. Satan's counterfeit makes men forget the true.

Again, we observe the same artful pre-representation in the efforts of the race to overcome the physical obstacles to its expansion and vivification.

Allusion has before been made in these pages to the strong probability that the coming age will be ushered in by such physical changes, especially marked in the Holy Land, as will prepare Jerusalem to be the capital of the world. Such passages as Zechariah, 14:4, 8; Ezekiel, 47:1–10; Habbakuk, 3:9, with others, indicate that at the coming of the Lord, a channel will be cleared for the waters of the Mediterranean, by the gates of Jerusalem, out into the depressed valley of the Jordan, through the Dead Sea and so into the Elanitic Gulf, thus affording a highway between the West and the East, and solving the great commercial problem of the age. The Suez Canal may become a partial success, but we may rest assured, it is but a feeble attempt to supply a great want which will be abundantly supplied when the Lord shall fulfil His everlasting promises to His ancient people; when Jerusalem shall be made

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"beautiful for situation, the joy of the whole Earth;" when the abundance of the sea shall be turned toward her, and the glory of the nations, like a flowing stream.

The Suez Canal, however successful it may be, is, we believe, man's attempt, led on by the god of this age, to anticipate a necessary feature of the age to come. Of one thing we may be certain. God's ordained centre of empire and commerce, for the world, is Jerusalem. And no human project can long divert these into channels that avoid the city of the great King. The glory and honor of the nations shall flow by its gates.

We have another counterfeit in Spiritualism. That system is a travesty of future divine realities. The material and the spiritual will then be closely blended and brought into happy accord. There will be intercourse and free communication between men on the earth, and those who, having died in the Lord, were raised at His coming. Then shall Heaven be opened, and the golden ladder be let down to earth, on which the saints shall pass and repass on their ministries of mercy. The present tricky and wicked intercourse with demons, spiritualists carry on through the absurd telegraphy of rappings and table-turnings, with all the false philosophy of human culture they inculcate, is but Satan's base attempt to satisfy the instinct of men for a nearer fellowship with the world of spirits, and his counterfeit of the coming time, when there shall be pure and lasting intercourse between Earth and Heaven, through the only "medium" that God can recognize, that of His own provision, the royal priesthood of the coming kingdom, who, as children of men, and yet made partakers of the divine nature, shall be fit links in this golden chain that shall rebind man to God, and Earth to Heaven, in eternal, blissful union.

And the perfection in the flesh, which these deceivers inculcate, as aiding converse with spirits, is but his substitute for that mortification of the flesh which takes place in all those whose life is hid with Christ in God, and who are to be made like Him, when He appears. One of them not long ago, avowed to the writer the conviction that, were it not for ignorance of Nature's laws and depraved culture, which it is the mission of Spiritualism to dissipate, the human race might finally become immortal. An immortality of "perfection in the flesh," without the bruising of Satan, the author of all this evil, under the feet of God's saints, is what is hoped for. And thus "the promise of His coming," and of all the blessed results that flow from it, is set aside.

MILLENARIAN FUNGI. NO. II.

It has been shown that the Millenarian doctrine was held by all Christians, deemed orthodox, from the *times* of the apostles to the close of the third century, when a strong current of opposition set in, led on by Dionysius of Alexandria. Prof. Bush says, "After the lapse of the three first centuries, a gradual change was wrought in public opinion in regard to this doctrine; a change effected by the combined influence of secular prosperity in the Church, and of the controversial opposition of great names against the tenet itself. Origen, Augustine, and Jerome successively arrayed themselves against it. Their influence, it cannot be doubted, contributed powerfully to weaken the hold which Millenarianism had upon the minds of their contemporaries, and to pave the way for its general abandonment. Add to this, that the more favored and felicitous condition of the Church under Constantine and his successors for one or two centuries, tended naturally to wean the thoughts of the pious from the anticipation of future to the meditation of present blessedness, in which it is not unlikely that some beheld an actual fulfilment of the promised rest, peace and joy of the world's expected Sabbatism.

"Still the truth had been too long and generally believed to be summarily overborne; and as late as the Council of Nice, A.D. 325, was doubtless in the ascendency among the bishops who composed that body: for they say, "We expect new heavens and a new earth according to the Holy Scriptures, at the appearing of the Great God and our Saviour, Jesus Christ. And then, as Daniel says, 'the saints of the Most High shall take the kingdom,' and there

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shall be a pure earth, holy, a 'land of the living and not of the dead,' which David foreseeing by the eye of faith, 'I believe to see the goodness of the Lord in the land of the living'—the land of the meek and humble. Christ says, 'Blessed are the meek, for they shall inherit the earth,' and the prophet says, 'The feet of the meek and humble shall tread upon it.'" This was their doctrine respecting the resurrection state, and shows the prevalence of the Millenarian doctrine at that time.

But, as we approach the fourth century, the state of things shows clearly that the Millenarian doctrine, not being so easily corrupted as other doctrines of the Christian faith was generally overborne. Prof. Bush says, "Through the dreary tract of the ages of darkness scarcely a vestige of Millenarian sentiment is to be traced, but the dormancy of the doctrine was interrupted by the rousing events, the moral earthquake of the Reformation."

"The dormancy of this doctrine" is a phrase, which, perhaps, as suitably as any other expresses the phase of Millenarianism during the dark age. For, "Truly this age is one in which we behold a complete subversion of all the original institutions of Christianity. The Bible became a sealed book, and the doctrines of the Bible were altogether eclipsed, at first by the inventions of philosophy, then by views of priestly and sacramental efficacy, and after, or rather in conjunction with these, by scholastic subtleties and corrupt practices."

No wonder then that Millenarianism is lost sight of during that period. It was hidden, with the true Church itself, God's hidden ones, in their secluded homes.

But in that dark age we have the first well-defined development of Millenarian fungi in the Augustinian Theory. Augustine, bishop of Hippo, at first a Millenarian, was induced to abandon it through the influence and misrepresentations of its enemies, and to seek a substitute for it, which was, "that the Millennium of Satan's being bound, and the saints' reigning, dated from Christ's ministry, when he beheld Satan fall like lightning from heaven; it being meant to signify the triumph over Satan in the hearts of true believers, and that the subsequent figuration of Gog and Magog, indicated the coming of Antichrist at the end of the world,—the thousand years being a figurative numeral, expressive of the whole period intervening. It supposed the resurrection taught, to be that of dead souls from the death of sin to the life of righteousness; the beast conquered by the saints meant the wicked world; its image, a hypocritical profession; the resurrection being continuous till the end of time, when the universal resurrection and final judgment would take place." He also held that the earth would be renewed, and that the saints would have in it an everlasting Sabbath of rest. This theory was the product of Origen's allegorical method of explaining Scripture.

An opinion that the Millennium had already begun, engendered by the earthly pomp and grandeur of the Church under Constantine, led many to embrace this theory, which prevailed among certain writers through the middle ages, down to the Reformation, and afterwards among some of the leading Protestant divines. Many who adopted this view, and dated the Millennium at the first coming of Christ, expected the end of the world about A. D. 1000, and as the time drew nigh, filled the Roman Empire with consternation, adding much to the fanaticism of the Crusades which originated in their superstitious pilgrimages to the Holy Land, by which they thought to propitiate the Judge of all.

Soon after the Reformation another Millenarian fungus was developed in the Anabaptists of Germany. These Anabaptists were not Millenarians. Their theory was as adverse to Millenarian doctrine as that of Augustine. Mosheim says, "They gave themselves out for the mssengers of heaven, invested with a divine commission to lay the foundations of a new government, a holy and *spiritual* empire, and to destroy and overturn all temporal rule and authority, all human and political institutions." Again, "A handful of madmen, who had gotten into their heads the visionary notion of a new and *spiritual* kingdom, soon to be established in an extraordinary manner, formed themselves into a society under the guidance of a few illiterate leaders, chosen out of the populace, and they persuaded not only the ignorant multitude,

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but even several among the learned, that Munster was to be the seat of this new and heavenly Jerusalem, whose *spiritual* dominion was thence to be propagated to all parts of the earth." Again, "The ancient Anabaptists who trusted in an extraordinary direction of the Holy Spirit, were (under the pretended influence of so infallible a guide), little solicitous about composing a system of religion, and never once thought of instilling into the minds of the people just sentiments of the Deity."

From these quotations it is evident that the Anabaptists were not believers in the personal reign of Christ on earth. They did not therefore wait for the Lord from heaven, but acting upon the notion that *the Kingdom of Christ was the visible Church*, and that the time had come "in which God himself was to dwell with his servants in an extraordinary manner by celestial succors, and establish on earth a kingdom truly *spiritual* and divine," and "would set apart for this grand design a certain number of chosen instruments, divinely assisted and prepared for this work by the extraordinary succors of the Holy Spirit," and imagining themselves to be those chosen instruments, they preached, exhorted, admonished, and reasoned, in a manner that seemed proper to gain the multitude," &c. But when they saw that these methods of making proselytes were not attended with such rapid success as they fondly expected, they had recourse to more expeditious measures, and madly attempted to propagate their fanatical doctrine by force of arms. And Munzer and his associates, at the head of a credulous and deluded rabble, declared war against all laws, governments, and magistrates of every kind, under the chimerical pretext, that Christ was then to take the reins of civil and ecclesiastical government into his own hands, and to rule over the nations. But this seditious crowd was routed and dispersed by the Elector of Saxony and other princes. Munzer was put to death and his counsellors dispersed.

Afterwards, another faction, "in 1533, made themselves masters of the city of Munster, deposed the magistrates, and committed all the enormous crimes and ridiculous follies which the most perverse and infernal imagination could suggest. John Bockhold was proclaimed king and legislator of this new hierarchy;" and they anticipated the speedy *conversion of the world* by the propagation of their spiritual dominion; "but his reign was transitory and his end deplorable; for Munster was in 1536 retaken, after a long siege, by its bishop and sovereign, Count Waldeck, the New Jerusalem of the Anabaptists destroyed, and its mock monarch punished with a most painful and ignominious death."

Such is briefly the account Mosheim gives us of the most fanatical portions of the Anabaptists, and from this we learn that they belonged to the *Spiritual-reign fungi*, holding that "the visible Church is the kingdom of Christ," and "that this was to become universal through the extraordinary succors of the Holy Spirit."

Mosheim further traces their peculiarities to this dogma, viz., "that the kingdom of Christ, or the visible Church which he established upon earth, was an assembly of true and real saints, and ought therefore to be inaccessible to the wicked or unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity or to correct and reform transgressors," so that their fancies and extravagancies are traceable to the same source as the Augustinian Theory, the pernicious method of interpreting Scripture introduced by Origen, and which has been productive of numerous errors on all points of Christian doctrine.

The MENNONITES, whose "religious opinions flow directly from the ancient doctrine of the Anabaptists," believe "that all men who have died shall be raised on the last day, and with those then alive, who shall be changed in the twinkling of an eye, shall be placed before the judgment-seat of Christ, and the good be separated from the wicked; that the good shall be taken up with Christ into everlasting life, and the wicked shall be thrust down into everlasting pains of hell;" thus ignoring completely the first resurrection, except it be in a mystical sense, and the reign of Christ on earth for a thousand years, except it be in a spiritual sense.

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Their Millennium, if they look for any, is the same as that of the Anti-millenarians—a mystical coming and spiritual reign of Christ, to be effected by the conversion of the world through the preaching of the Gospel and extraordinary operations of the Holy Spirit. Such was the doctrine of the ancient Anabaptists, and they only surpassed their modern brethren of like faith in the superabundance of their zeal in an attempt to hasten the conversion of the world by the use of the sword. They were a branch of the Augustinian fungus.

About the same time there arose in England another development of Millenarian fungi, in a sect called "THE FIFTH MONARCHY MEN," whose leader was one Thomas Venner, a wine cooper. "They derived their name from maintaining that there will be a *fifth universal monarchy* under the personal reign of Jesus Christ upon earth. This sentiment is similar to that of the Millenarians; but with this important difference, that the latter were willing to wait till Christ comes to assume the government, whereas the former attempted to take possession of it in his name."* They were very imperfectly acquainted with the Millenarian doctrine, or they could not have fallen into so mischievous an error. Their conduct was so contrary to the Millenarian doctrine, and so agreeable to the Anabaptist theory, that it raises a doubt whether the historian was not in error in regard to their sentiment; that instead of the personal reign of Christ they possibly believed in his spiritual reign. We are the more inclined to this view of the case from the fact that they have been associated in their faith and practice with the Anabaptists, and the latter have been erroneously called Millenarians.

The next development of Millenarian fungi is the WHITBYAN THEORY, which was first put forth by Daniel Whitby as a *new hypothesis* in the seventeenth century. He thus states it: "That after the fall of Antichrist there shall be such a glorious state of the Church by the conversion of the Jews to the Christian faith, as shall be to it life from the dead; that it shall then flourish in peace and plenty, in righteousness and holiness, and in a pious offspring; that then shall begin a glorious and undisturbed reign of Christ over both Jew and Gentile, to continue a thousand years, during the time of Satan's binding; and that as John the Baptist was Elias, because he came in the spirit and power of Elias, so shall this be the Church of the martyrs, and of those who had not received the mark of the beast, because of their entire freedom from all the doctrines and practices of the Antichristian Church, and because the spirit and purity of the primitive martyrs shall return."

This hypothesis is in spirit and substance the same as the Augustinian, with which it agrees in rejecting the Millenarian doctrine, in making the second coming of Christ post-millennial; in the idea of a spiritual reign or domination of evangelical religion, and only differs from it in some of its minor details as to the commencement, duration and extent of that spiritual reign, and the mystical meaning of the first resurrection, &c., offshoots of the Origen method of interpretation.

Apparent as are the absurdities of this fungus, it has strangely obtained general credence among the Protestant sects; and by all, as if aware that it will not bear the light, is zealously guarded from investigation in their several religious periodicals.

The next Millenarian fungus is Prof. Bush's theory of the Millennium, published in 1832. It was, that the binding of Satan signified the fall of Paganism in the Roman Empire, between A.D. 395, and 450, at which time his Millennium begun, and that it ended about 1453, when the Turkish power was established in Western Asia. The angel which bound the Dragon denoted the official ministry of the empire. The abyss into which he was cast meant the unknown world beyond the bounds of the Roman Empire. The thrones seen were those of England, France, Spain, Portugal, Italy, and Germany, and they that sat on them were their rulers. The souls seen, represented the Waldenses, Albigenses, Lollards and other martyrs who suffered, yet lived in their steadfast adherence to the truth, and reigned in their sufferings, having the martyr's crown as the blessed

* Encyclopædia of Religious Knowledge.

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badge of their kingship. The rest of the dead signified the ungodly or spiritually dead, and who really never live again.

This is the sublimated conception of an allegorist of the Origen school, who, having proved to his own satisfaction that the Millennium was past already, not many years after, wrote again to prove that the dead rise not.

The next phase of Millenarian fungi is the MORMON THEORY, which they thus state: "We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes. That Zion will be built upon this continent. That Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisal glory." If we believe Joseph Smith, it was the sectarian divisions and conflicting opinions among them, which turned his mind into a new channel, and Mormonism is the "fungous outgrowth." In forming his religious opinions he incorporated in his creed the doctrines of Israel's restoration, and Christ's personal reign on earth; as also the doctrines of God and Christ and the Holy Spirit, faith, repentance, and baptism. But he may have, after the manner of the sects, falsified all these doctrines, as he has the doctrines of Israel's gathering and Christ's Kingdom, by adding his own dogma, that Zion will be built on this continent, and that the gathering of Israel and seat of Christ's kingdom will be here. Millenarianism is not responsible for such an interpretation or assumption, which seems rather to belong to the Antimillenarian method of wresting the Scriptures from their literal meaning. It is a fungous growth of the pernicious, allegorical and spiritualizing system of scriptural exegesis.

The last of the Millenarian fungi is the MILLERITE THEORY and the several phases it has assumed. This form of Second Adventism differs essentially from Millenarianism in denying the literal restoration of Judah and Israel, and the subjection of all nations under the government of Christ and his saints, and in maintaining the utter destruction of all mankind, except the saints, with the earth, by a general conflagration at the coming of Christ, and in making the Millennium to be merely a thousand years of glory and felicity to be enjoyed by Christ and his saints on a new earth created out of the ashes of this one, arranged for the year 1843. This theory was formed by adopting the Millenarian doctrine of the personal reign of Christ and his saints on earth as distinctly taught in the Scriptures, and then interpreting all predictions relating to Israel's restoration, the subjection of the nations, &c, by the Origen method of exegesis. And after the year 1843 expired, they successively fixed upon new dates for the advent, based upon professed discoveries of errors in the former, all eventuating in fresh disappointments. New features were also added to the theory, until, under the manipulating hands of different factions, it has assumed different antagonistic shapes.

Its abettors now call themselves SECOND ADVENTISTS. They agree or seem to agree with the Millenarians in believing in the second coming of Christ, the resurrection of the saints at His coming, and their personal reign on the earth; though some give to their residence an atmospheric location. They generally deny the restoration of the natural seed of Abraham, spiritualizing all predictions relating to Israel, and apply them to the seed of faith and the inheritance in the resurrection. They maintain that all unbelieving Jews and Gentiles will be destroyed with the earth in a general conflagration, and an end put to the race and the work of mediation and salvation altogether. That out of the ashes of this earth God will create a new one, which will be the everlasting abode of the saints; and that the Millennium is only a thousand years of glory and felicity for the saints prior to the resurrection of the unrighteous. Some deny the consciousness of the human spirit in the intermediate state. Some deny the resurrection of the wicked; some believe they will be raised and judged, only to be finally annihilated. But these and other notions are only fungi, developed by pernicious methods of interpretation which are no part of Millenarianism, and for which Millenarianism is in nowise responsible. Men do not condemn the Bible because of the absurdities often engrafted upon it; nor is Millenarianism to be condemned for the vagaries which have been put forth on the topics on which it treats. * *

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THE TWELVE APOSTLES.

See MATTHEW, 10 : 2–4.

THE word *Apostle* is compounded of two Greek words (*απο, from*, and *Στελλω*, to *equip* or *send*), signifying that which is fitted up and sent out on a special mission. So Christ is called "the *Apostle* of our profession," as he was prepared and sent by the Father on the great mission of our salvation. And so Epaphroditus is called an *Apostle* (Phil. 2 : 25, Greek), for the reason that he was equipped, furnished and sent by the Philippian Christians to minister to the wants of Paul in his afflictions. The classic Grecian writers used the word to denote persons employed at a distance to execute the commands of the supreme power. It is often appropriated to ambassadors and naval commanders. In its most common Christian acceptation, it is used to denote those first Christian teachers who had their instruction and commission directly from Christ as the teachers and propagators of his religion.

There are fifteen persons named in the Scriptures to whom the title is applied in the general sense of eminent and successful preachers of the Gospel, and having some special commission with reference to it. There are, however, but *twelve*, to whom the title in its highest and most significant sense belongs. The wonderful woman of the Apocalypse who symbolizes the Church of Christ, has "upon her head a crown of *twelve stars*." The heavenly Jerusalem—"the Bride, the Lamb's wife,"—has "*twelve foundations*, and in them the names of *the twelve Apostles of the Lamb*." Jesus says to Peter concerning this inner college of his followers, that in the *παλλιγγενεσια* or new world, they "shall sit on *twelve thrones*, judging the *twelve tribes* of Israel." These passages would seem to imply and prove, that there are properly and strictly speaking but *twelve Apostleships* and twelve Apostles, viz., the twelve named in the passage referred to at the head of this article, with Paul substituted for Judas, who lost his place by his perfidy.

The reason why the Saviour selected the number *twelve* in constituting ambassadors to go forth and found his Church in his name, may be found in part at least in the fact that the Jewish economy started with the twelve patriarchs and was made up of twelve tribes. The theocracy was the type of the kingdom of God. There is also a mystic sacredness connected with this number. We not only have twelve Apostles, twelve patriarchs, twelve tribes, but we also have twelve signs in the zodiac, twelve months in the year, twelve jurymen to represent the country in deciding all questions of law, twelve thousand sealed ones of each of the twelve tribes of Israel, twelve loaves were on the table of shewbread in the temple, and twelve manner of fruits are borne by the tree of life; at twelve years old Christ held his disputation with the Doctors in the temple, and twelve times twelve thousand is the number of the sealed ones beheld in the vision of John.

It is also to be observed that the Saviour chose for his Apostles a very plain and humble class of men. They were not great men, but what we would call "working-men," of a class with the Saviour himself, who was an ordinary carpenter. This is always and everywhere the most substantial class in the community. They till the soil; they make our fabrics; they build our houses and our ships; they fight our battles; and from among them have sprung the greatest and most effective men in Church and State whom the world has produced.

The first named in this college of Apostles is *Peter*. He was the son of Jonas, the fisherman, and was originally called Simon; hence, sometimes, Simon Peter. He was a native of Bethsaida, in Galilee, a resident of Capernaum, and a fisherman too. He is in some instances also called Cephas, which is the Hebrew for Peter. His name always comes first among the Apostles, and is to be regarded as the foremost among them. The reason of this is in part that he was first called, in part that he was the oldest, and in part from the peculiarities of his nature and temperament. In a company of men associated for the same purpose, even without appointment or difference of rank, some one will be the principal speaker, and becomes such from the qualities which characterize him naturally. So it was in this case. Peter indeed had some honors conferred upon him beyond the rest of the Apostles, but not honors of rank or

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official power over them. He was simply the foremost among equals in rank and office.

The career of Peter presents "a remarkable combination of great natural talents and virtues, with peculiar weaknesses. He was distinguished from the other eleven by an ardent, impulsive, choleric, sanguine temperament, an open, shrewd, practical nature, bold self-confidence, prompt energy, and an eminent talent for representing and governing the Church. He was always ready to speak out his mind and heart, to resolve and to act. But these natural endowments brought with them a peculiarly strong temptation to vanity, self-conceit, and ambition. His excitable, impulsive disposition might very easily lead him to overestimate his powers, to trust too much to himself, and in the hour of danger, to yield with equal readiness to entirely opposite impressions. Hence his denial of his Lord, in spite of his usual firmness and joy in confessing him. In depth of knowledge and love he fell short of a Paul or a John, and hence was not so well fitted as they for the work of perfecting the Church. His strength lay in the fire of immediate inspiration, in promptness of speech and action, and in an imposing mien, which at once commanded respect and obedience. He was born to be a Church leader; and his powers, after proper purification by the Spirit of Christ, admirably fitted him for the work of beginning, for the task of founding and organizing the Church."

It does not appear that Peter ever settled permanently in any place after the resurrection of the Saviour, but exercised his Apostleship in various missionary visits to his brethren of Israel in different sections of the world. Twenty years after the crucifixion, we find him at Antioch, in company with Paul and Barnabas. Origen and Eusebius tell us, that he preached to the Jews, scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. He wrote two books of the New Testament, called "The Epistles General of Peter." He suffered martyrdom under the persecutions of Nero, in the year 64 or 67. The form of his death was nearly the same as that of his Lord. He was crucified with his head downwards; and so left the world to enter into his rest.

The second named in the list, "*Andrew*, Simon Peter's brother," we know less about. According to Origen and Eusebius, he preached in Scythia, and perhaps also in Asia Minor, Thrace, and Achaia. It was he who first brought Peter to the Saviour. His Apostolic career is noted for many remarkable miracles which he wrought. The wife and brother of Ægeas, the Roman proconsul, were converted through his labors, which so enraged that cruel officer, that he had him put to death, at Patræ in Achaia. He also was crucified, but unlike Peter and his Lord, he was nailed horizontally to the shameful instrument.

The third named in the list is "*James*, the son of Zebedee." There is some confusion in reference to the Jameses that are mentioned among the Apostles. There is one known as "James the Just," who, next to Peter, held the highest position among the Jewish Christians, and appears as the head of the Church at Jerusalem. The account from which he gets his peculiar designation is contained in Hegisippus, who says that there were many Jameses; but that this one was holy from his birth; that he never shaved, never anointed himself even with oil, and never bathed; that he alone among Christians was permitted to enter the temple sanctuary, as he wore none but linen garments; that he was so often found on his knees in the temple praying for the forgiveness of the people, that his knees became hard like those of a camel; and that on account of his extraordinary righteousness he was called the Just. He presided in the council held at Jerusalem to decide the question between Paul and his accusers at Antioch, respecting the obligation to observe Jewish ceremonies. He wrote one of the books of the New Testament which bears his name and peculiarities. He was beheaded with the sword by order of Herod, in his persecutions of the Jewish Christians.

The fourth in the list is *John*, the brother of James, "the disciple whom Jesus loved." "He seems to have been of a quiet, earnest and meditative turn." He had not the ardor, impetuosity, or energy of Peter, but possessed "a deep affectionate nature, which gave him his peculiar religious genius, and made him the

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dearest of the Saviour's chosen friends." He lived the longest of all the Apostles, and is the only one of them that died without violence. For a time he accompanied Peter, preaching, working miracles, and enduring persecution from the Jews at Jerusalem. He also labored in Samaria, and afterwards preached the Gospel to the Parthians and Indians, and also to the people of Lesser Asia. Under the persecution of Domitian he is said to have been put in a caldron of boiling oil, from which he was miracuously delivered unhurt, and then suffered banishment to the Island of Patmos to be starved to death. He was however recalled under the Emperor Nerva, and made his home at Ephèsus, where he continued until he died, being nearly one hundred years of age. He wrote five books of the New Testament; the Gospel which bears his name, his three small Epistles, and the Apocalypse, or book of Revelation. Two anecdotes related of this Apostle in the last year of his life may here be noted.

One is given by Clement of Alexandria, and is an affecting testimony to the tender, devoted faithfulness of the aged pastor. Having returned from Patmos to Ephesus, in a visit to the surrounding region he met with a youth, whose beauty and ardor so engaged his interest, that he handed him over to the special care of a pastor to instruct him in the Gospel, and receive him into the Church by holy baptism. But the pastor was not very vigilant, and the youth, too soon deprived of paternal care, fell into bad company, and even became leader of a band of robbers, surpassing all his associates in bloodthirsty violence. Some time afterwards, the old Apostle came again to that town, and anxiously inquired after the young man. With a sigh the minister answered: "The youth has apostatized, and become a robber. Instead of being in the Church, he now dwells with his companions in a mountain." With a loud cry the Apostle rent his clothes, smote on his head, and exclaimed: "O what a guardian I placed over the soul of my brother!" Taking a horse and a guide, he hurried to the retreat of the robbers. Seized by the guard he made no attempt to escape, but begged to be brought to the leader, who at once recognized the Apostle and fled for shame. The old man, forgetting his age, pursued him, crying: "Why fleest thou from me, O child! from *me*, thy father, an unarmed old man? Pity me, O child! Be not afraid! Thou still hast hope of life. I will account to Christ for thee. I will gladly, if need be, die for thee, as Christ has died for us. Stop! Believe that Christ has sent me." The old man's cries were like swords to the soul of the young robber. He stopped, threw down his instruments of murder, and began to tremble and weep bitterly. When the aged Apostle came up, the youth clasped his knees, prayed with strong lamentation for pardon, and with his tears of repentance, as it were, baptized himself a second time. The Apostle assured him, that he had obtained forgiveness for him from the Saviour, fell upon his knees, and kissed his hand. He then led him back to the congregation, and there prayed earnestly with him and exhorted him, till he was able to present him as an example of thorough conversion.

Another incident, equally touching, is related by Jerome. In his extreme old age John became too weak to walk to church, but would have himself carried there. And when he could not make any longer discourses, he still would say: "*Little children, love one another.*" When asked why he continually repeated this one exhortation, he replied, "Because this is the command of the Lord, and enough is done if this one command is obeyed."

The next in the list is *Philip* of Bethsaida, not Philip the deacon and evangelist, who preached so effectually in Samaria, but another and older Philip. Our information concerning him is very scanty. He does not seem to have been a man of marked traits. It was he whom the Saviour asked how bread could be procured for the five thousand, whom he afterwards miracuously fed in the wilderness. It was he who asked Jesus to show him the Father, and he would be satisfied. He is said to have preached the Gospel in Upper Asia, south of the Hellespont and the Euxine Sea. He died a martyr at Hieropolis in Phrygia by being hanged against a pillar. His daughters are represented as very pious and devoted women.

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Bartholomew, the sixth on the list, is the same as Nathanael, whom the Saviour spoke of as "an Israelite indeed, in whom was no guile." He sprang from Cana of Galilee, and was at first unwilling to believe that Christ could be a Nazarene; for he could not admit of anything good coming out of Nazareth. He for a time accompanied Philip in his Apostolic labors. He is said to have preached the Gospel in India, also in Lycaonia and Armenia Major. He afterwards suffered martyrdom, having been flayed alive, and then nailed up with his head downwards, by order of some barbarous king whom he offended with his preaching.

The next is *Thomas*, called Didymus, or the Twin. He appears in the Gospel history as "a man of melancholy, skeptical, and wilful turn, who would believe only on the palpable testimony of the understanding and experience, but held fast what he had once come to believe with great decision." It was he that proposed to go with Jesus in his visit to the family of Lazarus, and to die with the Saviour, who was about to endanger his life by returning again to Judea. It was he that insisted upon putting his fingers in the Saviour's wounds before he would believe the story of the resurrection. After a stay of several years in Jerusalem, he preached the Gospel in the Parthian Empire, East India, and some think even in China. He suffered martyrdom in Meliapour, by being run through with a lance. The Portuguese, about three hundred years ago, found Christians of St. Thomas still abiding in this region.

The eighth in the catalogue is *Matthew*, who is also called Levi. "He was a Galilean by birth, a Jew by religion, and a publican (or tax-gatherer) by office." His residence was at Capernaum. He was the writer of the first book of the New Testament, the Gospel which bears his name. He preached the Gospel very successfully in Ethiopia, and perhaps also in some countries of Asia. He is said to have been slain with the sword in the city of Ethiopia.

The next we note is "*James* the son of Alpheus," called the brother of the Lord. He labored in the Southwestern part of Palestine, afterwards in Egypt, and was crucified at Ostracine in Lower Egypt.

The tenth is "*Lebbeus*, whose surname was Thaddeus." He is also called Jude or Judas. He is the author of the vigorous little epistle which forms next to the last book in the New Testament. The scene of his Apostolic labors was chiefly in Persia, where, through the instigation of certain magicians, he was put to a cruel death by being shot through with arrows.

The next is "*Simon*, the Canaanite," also called Simon Zelotes, or Simon the zealot, for his having been one of those who refused to pay tribute to the Roman government. His name, "the Canaanite," may refer to the same fact, that he held to the doctrine that Canaan belonged to the Jews and that they had a right to possess it without tribute to a foreign power. He was the only politician among the Apostles, and he only before he met Jesus. It is said that he preached the Gospel in Egypt, Cyrenica, Lybia, and Mauritania. It is also said that he succeeded James as chief pastor of Jerusalem, and was martyred under Trajan, when one hundred and twenty years of age. Others, however, insist that he was taken to Persia and Babylon, and murdered at Lunir.

There is yet one other name in the list, *Judas*, Iscariot, to whose name we have the short but significant appendage, "who also betrayed Jesus." This tells the whole story.

Looking back over this list of the Saviour's Apostles, we notice how varied they were in their natural gifts and peculiarities, showing what diverse and contrary elements the Gospel can mould into its service and unite into one harmonious whole. There was Peter, with his sanguine, fiery quickness, prompt decision, and tact for leadership. There was James, cold, phlegmatic, and practical. There was John, melancholic, contemplative, loving and maidenlike. There was Thomas, the skeptical, and hesitating, and quiet. There was Nathanael, the lover of nature and solitude and prayer. And others with still other qualities. Yet they were all Christians, all true Apostles, and each embodied, preached, and held but one and the same Gospel. There was unity in the diversity and diversity in unity.

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Special Contributions.

SPIRITUALISM.

THE MORE SPECIOUS OF ALL PRESENT FORMS OF INFIDELITY.

BY WILLIAM R. GORDON, D.D.

By infidelity, we mean disbelief and denial of the cardinal doctrines of the Bible received by all evangelical denominations of Christendom. It is protean-shaped in each of its general divisions of Deism, Rationalism, Pantheism, modern Spiritualism, Atheism, and pseudo-Christianity. With the outlines of each of these forms we are, alas! too familiar, and, therefore, need not now stop to specify or contrast the advantages they respectively possess over those minds whose lack of knowledge and want of stability expose them to all the results of conquest by either of these assailants. We confine ourselves to the inquiry: "Which of these forms is the more specious?" Which has the more plausible address, and which has, in itself, the greatest adaptation to gain the consent of a mind uninfluenced by the Gospel, or unsettled in its religious opinions? Which is the more successful as a rival to the rest in their common effort to sap the foundations of our Christianity? Whichever form is found to have made the greatest strides in the same space of time, and accomplished the most by whatever is peculiar to itself, that form, *ipso facto*, has proved itself the more specious. Without any hesitation we say, and think we can prove, that modern Spiritualism is the more plausible, the more pleasing, and the best calculated to influence and permanently control every mind of the aforesaid description brought within the reach of its power. When we say this, we feel quite sure of our ground. All other forms of infidelity, cheerless and cold as they are, have met with very variable success among those upon whom their efforts have been expended, but this form can boast of success almost invariable among those persuaded to parley with it. Professors of the religion of Christ have forsaken the Church and fallen into its ranks. Men of all classes and professions have bowed to it as the mighty power of God. Naked infidelity, in any of the other forms, cannot very well succeed where a Christianized public sentiment has long prevailed. It has to meet with educational prejudices among the masses, whose repellent force it cannot cope with. Not so with modern Spiritualism; it has often overcome these, when fortified with age and experience, and has gained trophies from the pulpit, as well as from the pew of the Christian church. The difficulty in the way of other forms of infidelity is simply that which obstructs the progress of a barefaced lie, but this force eludes all such obstruction by the administration of consolation to the heart from the seen and the tangible of a novel and exhilarating experience.

Now, we believe the Devil to be the concoctor of all forms of infidelity, because Christ said: "He is a liar from the beginning, and abode not in the truth." For this reason we insist upon the rectitude of our answer, because, of all his devilish experiments upon a world of mind opened by sin to his darkly-concealed and deadly-effective influences, modern Spiritualism is the latest improvement upon his old devices, and, for him has, and still answers the purpose

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of a best result. He has tried to force infidelity upon the masses of the ignorant and credulous in all ages and countries pervaded by the truth of God; and these compose by far the largest portion even of the best-conditioned community on earth. The infidelity of sciolists and scoffers who play off their rockets from the boasted elevations of an untrammelled intellectualism, deals very much in metaphysical subtleties, abstract reasonings, and pretentious phraseology, of which common minds are impatient, and however attractive to those of more enlarged comprehension, have but an indifferent success with the laboring classes, because they are above the grasp of a sensuous apprehension, and beyond the care of an indifferent heart. All this, however, is avoided in modern Spiritualism, which is adapted to take strong hold of the common mind, and turn to its own advantage human weaknesses in every grade of life.

But what is modern Spiritualism? We answer: It is a sensualizing Pantheism taught through necromancy. It is the revival of heathenism with all its "doctrines of demons." These are enforced by the manifestations of phenomena never yet accounted for on natural principles, accredited to the spirits of the departed, and thus it plays upon the strength of our emotional nature. It ignores the Bible as a guide suited to the present wants of our race, but at the same time yields to it an historical value, and an avowed reverence, as containing the elements of Spiritualism from Genesis to Revelation. It opposes Christianity, not as an effete superstition, like most of the other forms do, but only as having already served its purpose, and is no more useful to man in his present state of progressed development. It takes the Bible as its text-book to enforce the *argumentum ad hominum* in behalf of its own doctrine and practice of spiritual intercourse. If you point to the meanness of its origin, and the paltry wonders of its rattles, it turns your attention to the estimate which proud Pharisees put upon the Nazarene and the Galilean fishermen with their tackle and smacks. If you deny its doctrine of spiritual intercourse with the departed, it reminds you that Samuel held intercourse with Saul through a spiritual medium denominated a witch in those days. If you deny that departed spirits make revelations to the living, it is ready with a proof-text from Revelation, 22d chapter, where the revealing spirit said to John, who was inclined to worship him: "See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets." And if the Bible teaches that spirits of old (for angels are spirits) did converse with men, where does it teach that this channel of heavenly communication is permanently closed? Why may not the scene of Jacob's ladder and similar communications be again realized and enjoyed in the trance state? If you object to necromancy, it retorts that the parable of Dives and Lazarus recognizes the fact of spiritual missions by the dead to the living. If you point to the trifling nature of some of its reported communications, you are referred to the Canticles of an old free-lover called Solomon, whose poetical work under that name is nothing more nor less than a magnificent love-song. If you object to the mediums, they will prove from the Bible that even an ass may be a good one.

Modern Spiritualism does not ridicule the Bible, nor blaspheme like other forms of infidelity. On the contrary, it claims to have greater resources for the suppression of atheistic opinions and the spirit of unbelief, than Christianity can boast of, for the moral evidences of the latter are rendered doubly effective by its ability to enlist the sensuous experience of man in this life, to aid him to just conclusions as to that which awaits him in the life to come. Instead of exploring the Bible for the purpose of discrediting its facts and pointing out its contradictions, it has a much more satisfactory way of disposing of the difficulties raised by its adversaries. It honors that venerable book as the inspired record of Spiritualism, accepting all its facts and revelation of facts, but claiming the right to reject its speculative doctrines, on the ground that they only express the conflicting opinions of spirits variously circumstanced, but not so far progressed in knowledge as those who now enter the bliss of immortality from this world in its present

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state of enlarged intellectual attainment. Thus it uses the Bible for the confirmation of its own ruinous errors in the minds of men who are brought, by kind invitation, to test its truth. It assails the Bible, after the fashion of other forms of infidelity, but by a more plausible perversion than has ever yet been attempted.

Its great boast is, that it has "brought life and immortality to light," by a demonstration immeasurably beyond the moral evidences that form the argumentative basis of our pulpit performances. When Christianity began its career, it had to produce extraordinary evidence for extraordinary claims. So modern Spiritualism, being an advance upon Christianity, has to present supernatural props in the method chosen by spirits of telegraphing from the spirit-world through the nervous system of living agents suited to their purpose. And what matters it what may be the means employed, so long as the end is secured? This world is the rudimental sphere and centre of seven concentric circles. The one immediately above us, about thirty miles high, according to the modern revelation, is the abode of bad spirits, and answers to the New Testament idea of hell, in which Satan, or the personification of evil, is "the prince of the power of the air." This accounts for the awful amount of sin and iniquity in the world. But there is to be a universal restoration, and the progressive development of all souls will eventually lead them from one sphere of happiness to another, in the ascending scale, until all shall reach the highest heaven of immortal bliss.

To be sure, there is a little difficulty here. Good spirits have to wade through hell to communicate with us, and surely they would not like the journey; but this is obviated by correcting the false gloss put upon the word *hell* by the priests of Christianity. Even according to them, "fire and brimstone" are figurative terms to denote intensity of mental suffering, just as "the worm that never dies" means the tortures of a guilty conscience. So that the hell of the New Testament simply denotes the sphere where suffering spirits are temporarily confined, and therefore the terrors thrown around that term, belong to individuals in a place of darkness, through which good spirits may pass to us without harm.

These, and kindred things, are made known to us by spirits whose high commission it is to introduce a new dispensation into the world. And as the unpromising cause of Christianity gained its first vast numbers from the middle classes, and won its triumph through physical manifestations, which were withdrawn after the thing proved was established; so the theory of modern Spiritualism has gained, and when similarly established, physical manifestations will disappear. In short, it claims the Bible as the good old foundation upon which was reared the temple of Judaism, good for its day; but as the process of development went on, this house was taken down, and supplanted by a better one; so Christianity, also good for its day, is now dilapidated and worn out. A higher spiritual economy has come, and the decaying fabric of Christianity in turn must yield its site up to the nobler structure of modern Spiritualism now forming, which has proved itself, in advance, capable of covering all nations under its benignant roof, and able to satisfy the longings of man's immortal nature by introducing a connecting link between his present and future experience, in virtue of which he shall be able to understand the one by the other, and thus rejoice in this high privilege of his progressed development.

Such, in brief, is the theory of this form of infidelity. We may deem it all moonshine, and so it is; nay, worse, it is the devil's delusive *ignis fatuus* that has ever cursed the world; and for that very reason it becomes us to understand so as to be able successfully to meet it. In order to perceive its perfect adaptedness to a wider sway and a more commanding influence than any other form of infidelity has gained, we have only to consider the large class of mind it is enabled to reach, and the condition of the most of men as to religious and moral principle. However shallow its pretentious arguments, we must remember they appeal not so much to the intellect as to the heart. Only let a man of no settled religious principle, bereft of friends near and dear to him, be subjected to the operations of Spiritual-

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ism, let him witness the unaccountable manifestations, receive intelligence upon private matters of interest to himself, statements of facts, and proofs of spiritual identity such as are common among Spiritualists, and a thousand to one he will be first confounded, then melted to tears, then won over to the delusion. Such is the strong fascination that will come over him, that by his necromantic entertainment his emotional nature will be intensely excited to enlarge his experience in this direction, his curiosity become morbidly strong, and a hankering desire to know what are the present conditions and circumstances of his disembodied friends, and what prospectively will be his own, and so he will be irresistibly drawn on. Let the holy principle of love, moreover, be set forth as the prompter of this last great effort of the spiritual mercy of high Heaven to our race, and let him be plied with such arguments as those already alluded to, and who does not see that he will be almost sure to embrace this most specious form of infidelity?

Look at the recent past. Men of intelligence, character, and good social position have greatly fortified the out-posts of modern Spiritualism—a system, if it may be so called, not yet twenty years old, which, though originating in our own country, has gone over the civilized world with amazing rapidity, rolling up its converts by millions. They have given it a literature, such as it is, contemptible enough, to be sure, but yet sufficiently plausible to fascinate that class of mind, always the largest, already referred to; men coming from all professions and grades of good and orderly citizens, they claim a respectability of intellectual, moral, and social position which no contrast can abash before the world. They are earnest men, and feel themselves able to meet you at every point.

These facts are well established, and since nothing is so unphilosophical as the bald denial of facts well attested, we must accept them as valid proof of the position herein assumed, or submit to the degradation of a course utterly inconsistent with the ordinary processes of human reason and modes of procedure in shaping human conduct. The argument of contempt proves nothing, hurts nobody, and will finally recoil upon those who have nothing better to offer. These men are intensely sincere, and sincerity everywhere claims rightfully some respect. If mere blatant ignorance and stupid credulity were the hands of their eloquence stretched forth in defence of their opinions, we might afford to let modern Spiritualism alone, with the assurance thus given that it would die of exhaustion; but all such calculations are false, and really arise more from fear than courage. Because we may not be in the way of meeting its pretensions, nor familiar with its appliances, having purposely avoided them, we must not think it is already in the last stage of consumption. Look among your Saturday's newspaper religious notices, and see what they are doing in the way of discussion in this city. Other cities, other sections, other countries present similar signs of its vigorous life. Its champions are not meanly furnished, nor are they unskilful in the use of their weapons. If they can do but little, as yet, with those who are carefully educated in the truth, they have done, can do, and will do more in the very bosom of the Church than all other advocates of all other forms of infidelity put together, while their success with the larger portion of common people, not church-goers, has been and will be greatly beyond that of the efforts of all other forms that have ever existed coeval with and rivals to Christianity. Many of their mediums are gross impostors. This they acknowledge, and point to the successors of Judas who have disgraced the Christian pulpit. Many of their adherents are licentious. They admit it, and point to the rascality and profligacy covered by a Christian profession. But if Christianity must not be held accountable for the character of its hypocrites, why should not the same leniency be extended to modern Spiritualism? Thus they have a *quid* for every *quo* in this debate.

Without unduly extending our paper, we think we have proved what we undertook to prove, by a line of remark which, however defective and synoptical, nevertheless shows that modern Spiritualism is the more specious of all the present forms of infidelity; and therefore the more dangerous. Let us remember the

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parable embracing this statement: "While men slept, the enemy sowed tares." We may imagine that it is wise in Gospel ministers to leave this subject alone. We may deem it imprudent to endanger our popularity and usefulness by intermeddling with its absurdities. We may excuse ourselves by saying that our attacks would only serve to give it greater prominence. But it will be found, in the long run, that all such arguments are at the sad expense both of our own stewardship and of the Church of God. If heathenism may be met by the missionary in the cities and hamlets of India without personal degradation, why may not heathenism in the stolen garments of the Christian faith be met by the minister of Christ without being subjected to the sneers and sarcasms of brethren whose avowed business it is to hunt upon the grounds of the enemy for souls betrayed into ruin, pulling them like brands out of the fire?

Had we time, we might prove in this connection that the Bible is never anticipated. We read in 1 Timothy 4:1, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," and in Rev. 13:13, of great wonders to be performed on the earth by the enemies of God and his Christ. Surely we should narrowly observe the signs of the times, and if "we are not ignorant of his devices" who "goeth about like a roaring lion," all the more fiercely because his time is short, it becomes us "to watch for souls as they that must give an account," and in conformity with this duty search out the arts and aims, and expose the Satanic wiles of modern Spiritualism.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

THE coming of Christ, the resurrection of the holy dead, the setting up of His kingdom, and His universal and everlasting reign, are the main elements in the great Bible doctrine of the Millennium; around which all the teachings of Moses and the prophets, of Christ and His apostles, cluster. This doctrine is presented in varied forms—in plain, simple language that a child could understand—in the most beautiful poetic figures and imagery, and in the most lofty and sublime symbolical representations. This doctrine underlies the whole system of revealed truth. It is the golden thread that binds all in one harmonious whole; and to the throne of God itself. The revelation of Jesus Christ and the restitution of all things, was the hope of Israel, and is the only hope of this sin-stricken and sin-oppressed world.

That the Lord Jesus, who once visited our earth, is to return to it again, must be perfectly obvious to every attentive reader of the sacred Scriptures. No unprejudiced mind can contemplate the numerous announcements of that grand and imposing scene, and remain in doubt. Enoch, before the flood, saw Him in the mighty distance of ages descending from heaven with myriads of His holy ones. Patriarchs and prophets saw Him—conversed with Him—wrote of Him—and affirm in the most positive terms, that he is to stand in the latter day upon the earth. The apostles and martyrs take up the story of His coming, and glory in the prospect; and the Lord Jesus himself adds the sanction of His own name in the declaration, "Behold I come." But for what purpose is He to come?

Some maintain that He will not come till the end of all things, and of time itself; and then simply to judge the world, and award its destinies. Others affirm His coming to be premillennial, for the renovation of the earth, the resurrection of the holy dead, the introduction of the latter day glory, and the setting up of His kingdom.

Here I cannot forbear the remark, that every argument and every objection, that can be raised and urged against the coming of Christ before the Millennium, lies with equal weight against His coming at the end of it to judge the world. This can as easily be done without His personal presence and supervision, as the things to be done at the beginning of that long period. If the glowing representations of His coming to set up His kingdom, and His reign, as King in Zion and over all nations, are to be turned into figures of speech, into fable and

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allegory—if an ethereal sense is to be assigned to them, and they are to be taken spiritually—why not carry out the principle? Why not apply this rule to the interpretation of those Scriptures, which describe the process of the last judgment? If His reign is to be purely spiritual, why is not His judgment to be spiritual? If what is said of His coming before the Millennium is to be taken figuratively, why is not what is said of His coming at the end of it to be taken in the same sense? Accordingly the bold step has been made by a late writer, who maintains that "the second coming of Christ, with its associate events, the end of the world, the resurrection of the dead, and the general judgment, must already have taken place, and all expectation of these events as still future, are forbidden by the Scriptures." The whole argument is based on the commonly received notion of a spiritual reign.

How then is the grand problem to be solved? Let us see. The high-priesthood of Christ was established on His first coming. He executed that office in the one offering and sacrifice of Himself. That coming was a real personal coming. His life and death were a visible reality. And the shedding of His blood, the great atonement for sin, a most wonderful reality. How then comes it to pass, that His second coming to execute His kingly office, is to be any the less real, visible, and personal? How significant the title, "The Prince of the kings of the earth." When revealed from heaven He is to take to Himself His great power and reign. Then will be fully answered the prayer, so oft and earnestly repeated, "Thy kingdom come." And this is the declared purpose of His coming.

In the memorable prophecy of Jacob, the setting up of His future kingdom is already indicated. Judah is now prostrate, but lies as a crouching lion, "Shiloh will rouse him up, and to him shall the gathering of the people be." This is yet to be verified. How wonderful the words of Balaam, "Out of Jacob shall come He that shall have dominion;" "and the shout of a king is among them." "I shall see Him, but not now: I shall behold Him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel." "A man shall come of his sons and his arm shall rule many peoples; and his kingdom shall be higher than Gog, and his kingdom shall be exalted." I have quoted this passage, Numbers 7 : 24, as it stands in the Septuagint, which is doubtless the true reading. A change of seven letters in the Hebrew text restores this meaning to it. What the empire of Gog is to be in the latter days, is to be seen from the description of it by Ezekiel. Messiah is to triumph over the embattled legions of this tremendous power, in the day that His feet shall stand on the Mount of Olives; for He will then plead with all nations for his people. "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake, but the Lord will be the hope of His people, and the strength of the children of Israel." Then will it be known that He is the Lord dwelling in the holy city; and that "the time has come for the saints to take the kingdom, and to possess the kingdom forever, even forever and ever." How magnificent, and even beautiful, are some of the songs in celebration of this grand consummation.

"The Lord shall send forth the sceptre of thy might
From Zion; rule thou in the midst of thine enemies.
Nevertheless I was ordained king,
On Zion my holy mount.
For out of Zion shall go forth the law,
And the Word of the Lord from Jerusalem,
And He shall judge among the gentiles,
And shall rebuke many peoples.

"In the day of Thy power shall Thy people offer
Free will offerings in the glorious sanctuary.
Oh, sing unto the Lord a new song,
Sing unto the Lord all the earth.
Declare His glory among the gentiles,
His wonders among all peoples.
Honor and majesty are before Him,
Strength and beauty are in His sanctuary;
Give unto the Lord, oh ye kindreds of the people,
Give unto the Lord glory and strength;
Give unto the Lord the glory due to His name;
Bring an offering and come into His courts;
Oh, worship the Lord in the glorious sanctuary.

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The kings of Tarshish and of the Isles shall
bring presents;
The kings of Sheba and Seba shall offer
gifts;
Yea all kings shall fall down before him,
All nations shall do him service,
For Thy temple's sake at Jerusalem,
So shall kings bring presents unto Thee.
And it shall come to pass in the last days,
That the mount of the Lord's house shall be estab-
lished
On the top of the mountains, and shall be exalted
Above the hills, and all the gentiles shall flow
unto it,
And many people shall go thither and say,
Come, let us go up to the mount of the Lord,
To the house of the God of Jacob,
And He will teach us concerning His ways,
And we will walk in His paths."

It would seem to be perfectly obvious that the references here made to the Lord's house, and the glorious sanctuary, must be understood of the splendor and magnificence of the temple described by Ezekiel, to be built in those days of blessedness and peace.

How remarkable the faith, and explicit the testimony of Tobias and his son Tobit, even while in captivity at Nineveh! "Surely .... our brethren shall be scattered .... from that good land; and Jerusalem shall be desolate; and the house of God in it shall be burned. ..... And that, again, God shall have mercy on them, and bring them again into the land, where they shall build a temple, but not like the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it forever, with a glorious building. .... And all nations shall turn and fear the Lord God truly, and shall bury their idols. .... And the Lord shall exalt His people. .... Oh Jerusalem the holy city! .... praise the everlasting King, that His tabernacle may be builded in thee again with joy. Many nations shall come from far to the name of the Lord God, with gifts in their hands. Blessed are they who love thee, ... blessed are they who have been sorrowful for thee, ... bless God the Great King. .... For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold, and the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir. And all her streets shall say Alleluia; and they shall praise Him, saying, Blessed be God, ... who hath extolled it forever." How like some of the magnificent representations of John. Such was the faith of the pious remnant of Israel centuries before the Messiah came in the flesh. They believed that He would come and finally establish His kingdom on earth; gather the whole house of Israel, and bless the nations. And such is the teaching of Paul; and this teaching accords with the whole current of Scripture. Not a line, word, or letter, not one jot or tittle of its pure pages, no expression, no intimation even, is to be found of an opposite character.

Christ told His sorrowing disciples, that when the Son of Man should come in His glory, they, who had followed Him, in the regeneration should sit on the twelve thrones, judging the twelve tribes of Israel. They are to be princes in His future kingdom. And the establishment of this kingdom is the hope of Israel; and the only hope of this sin-oppressed world. When I say the only hope, I do not mean that no others are indulged. Many are sanguine in the expectation that present means and instrumentalities are to convert and save the race. But I mean that the coming and reign of Christ, is the only hope presented in the Gospel. Any and every other is doomed to bitter disappointment. J. D. P.

ISAIAH AND ST. JOHN.

The prophetic vision of Isaiah embraced a very extensive scene; covering not only centuries of years, but looking onward to Millennial and even to eternal realities. While called to admonish and to utter denunciations against, and judgments upon the Jewish and other nations of his own and immediately subsequent times, he looked forward to the appearing of our Immanuel Prince, in the period of His humiliation and suffering, and onward through

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the protracted period of Gentile supremacy when Jerusalem was to be trodden under foot, to the period of Israel's deliverance and of the triumph of the people of God at the revelation of the ever blessed One. He, having personally and visibly here on earth executed the offices of prophet and priest, is seen as coming as personally and as visibly to establish His throne and government in the full exercise of his *legal* office on the same earth, renewed and made meet for His glorious presence.

The careful, candid reader can hardly fail to perceive how much the mind of the holy seer rested on these scenes of coming glory. They seem to have been ever present to his thoughts. Hence, we find him intermingling with declarations which were to have their fulfilment in visitations of judgment or of deliverance in that or near-approaching generations, expressions which seem to forbid any such application, and which call for their verification in the yet future of our world's history. He glances from immediately impending scenes to those which are to close the present dispensation, and to inaugurate that to come.

While some commentators of our day are strenuous in their endeavors to explain most of these prophetic utterances by reference to the past dealings of the Lord with His people and His enemies—especially where they seem to give countenance to Millennarian views—others, although not advocates of these views, are constrained to confess that the forcible, often startling language of the prophet points to grand, appalling scenes yet to be enacted. Often do Lowth and Scott make this admission, especially in reference to the coming experience of the Jewish people. We think, that where prejudiced adherence to a mere spiritual or allegorical mode of interpretation of what remains to be accomplished for the Church, does not warp the judgment and blind the eyes, there cannot fail to be perceived these frequent allusions to a glorious future; a future which is only to be secured by as literal a fulfilment as that which all acknowledge to have marked predictions already accomplished. And to the believer in the Lord's personal and speedy coming to establish His kingdom, it is a source of great enjoyment and sometimes of surprise, to note this so frequent reference of Isaiah and other prophets, to what constitutes his own joyous anticipation of the KINGDOM TO COME.

These allusions are not always isolated intimations, or single references to the future experience of the Church and the world, but sometimes connected exhibitions. It is refreshing to find them blending most intimately and harmoniously with New Testament disclosures which have undoubted reference to coming events, and which, we believe, must be the *literal* fulfilment of the prophetic intimations.

As illustrative of what we mean, we present, in parallel columns, a few passages in their immediate connection, from Isaiah to St. John. They present the prominent consecutive events of the closing of the present age:

1. THE LORD'S COMING TO DESTROY HIS ENEMIES.

Come, my people, enter thou into thy chambers and shut thy doors about thee. Hide thyself, as it were, for a little moment, until the *indignation be overpast, for behold! the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity.*—Is. 26 : 20, 21.

I saw heaven opened, and behold! a white horse, and He that sat on him was called Faithful and True; and in righteousness *He shall judge and make war; and out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron.*—REV. 19 : 11, 15.

2. SATAN'S OVERTHROW.

In that day the Lord, with His sore and great and strong sword, shall punish leviathan, the piercing serpent, even leviathan, that crooked serpent; and He shall slay the dragon that is in the sea.—Is. 27 : 1.

And I saw an angel come down from heaven . . . and he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more.—REV. 20 : 1, 2, 3.

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3. The Resurrection of the Righteous.

Thy dead men shall live together, with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out her dead.—Is. 26 : 10.

And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . This is the first resurrection.—Rev. 20 : 4, 5.

4. The Wicked Dead not Raised.

They are dead, they shall not live; they are deceased, they shall not arise: therefore hast Thou visited them, and destroyed them, and made all their memory to perish.—Is. 26 : 14.

The rest of the dead lived not until the thousand years were finished. —Rev. 20 : 5.

We are aware that, in the estimation of some, much of this is to receive a spiritual verification. The coming of our Lord, they instruct us, is not to be a personal, visible coming to "take vengeance on them that know not God," and "to be glorified in His saints, and to be admired in all them that believe," as He shall come to establish His kingdom in righteousness on earth. The conquest over the beast, and the false prophets, and the kings of the earth, and the remnant (Rev. 19), who shall be arrayed in deadly hostility against the "Faithful" and the "True," is to be a *moral* conquest. Their temporal destruction is to be their eternal salvation! "They will be subdued by the *word* of the Son of God," we are informed. The overthrow of Satan is to be the restraining of Satanic influence, "the state of things on the earth is to be, *as if* Satan should be withdrawn from the world." The "first resurrection," or that of the pious dead, is understood to be merely the existence of "a state of things *as if* the martyrs were raised up from the dead," "the raising up of an increased Christian zeal and holiness, the revival of the *spirit* and *energy* of the noble martyrs of old."

It is maintained that a literal resurrection is spoken of at the close of Revelation 20. But how this can be logically argued if the "first resurrection and the other events have an allegorical or spiritual import, it is difficult to understand." We see not by what legitimate law of interpretation the seemingly grand, glorious things predicted can be deprived of their strictly literal import in reference to either Isaiah or St. John. What a sad veiling from our vision, of some of the most imposing and wonderful scenes of Revelation, is the ordinary interpretation of these predictions. If the veil is to be taken away from Jewish minds, that they may behold their long-expected Messiah in the person of the rejected Jesus, so we pray that the veil may be removed from what we believe to be the blinded mind of the Church, that the "glorious things spoken of Zion" may be perceived and duly appreciated.

H. A. R.

Selections.

THE GOSPEL ACCORDING TO MATTHEW.

It is not believed that this inscription was prefixed to the Gospel by Matthew himself, but it has been so prefixed from the earliest ages, and has been always regarded as correctly ascribing the Gospel to its proper author. We note the peculiarities of this Gospel.

1. Almost the first which strikes a reader is *its systematic form.* Every part of it is distinguished by its orderly arrangement. The chronological order is set aside to a considerable extent, and a topical order is adopted, which is quite as valuable in its own way and for its own purpose. Discourses, parables, prophecies, miracles, are grouped together by themselves in separate characters. We have whole chapters devoted to each of them in suc-

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cession,—chapters with nothing in them but sermons,—chapters with nothing in them but miracles,—chapters with nothing in them but parables, and so on,—all classified according to their subject, and all bearing on the illustration of some particular feature of the official character of our Lord, or the demonstration of some particular claim, or other circumstance connected with it.

2. But the main peculiarity to be observed is *its distinct representation of Jesus as the Christ,—the Messiah promised to the fathers.* This was the representation which was specially required to secure and to confirm the faith of pious Israelites, who sought in Christ for "the Son of David, the Son of Abraham;" and, accordingly, there is reason to believe that Matthew primarily intended his Gospel for Jews, or at least for Christian Jews. On this account it may be called, not improperly, the Hebrew Gospel. Some, indeed, believe on the testimony of certain of the Fathers, that it was originally written in the Hebrew language, but this is again denied by others: and nothing can be positively affirmed on the subject, except that it is the Gospel for the Hebrews, the Gospel particularly designed for them. We do not find in it such explanations of Jewish localities and Jewish usages, as are common in the Gospel according to Luke, and the Gospel according to John, which were addressed in the first instance to Gentile readers. There is, on the contrary, a variety of allusion in it which seems to presuppose, on the part of its readers, an acquaintance with Jewish manners and peculiarities, such as could hardly belong to others than Jews. There is also a much greater frequency of reference in it than in the other Gospels to the fulfilment of Old Testament prophecy, together with other indications of a design to establish, on grounds specially adapted to command the conviction of Jews, the claim of Jesus as the Christ to the kingdom of His father David. There is also a continuously sustained reference in almost every chapter to the kingship and the kingdom of the Lord Jesus, as that in which He was pre-eminently proved to be the true Messiah. It must be obvious that this was absolutely necessary in a Gospel designed for Jews. They could receive no Saviour, welcome no Messiah, but such as answered to the character of the Son of David, the Son of Abraham, of One who was at the same time "both Lord and Christ."

3. Accordingly, this Gospel, as designed to command the faith of the Jews in Jesus as the true Messiah, is distinctively *the Gospel of His Messianic royalty.* As such, the memorial of it, or, if you will, the symbol of it, is not as the Church of Rome makes it, the man-face, but the lion-face of the cherubic symbol; at least, as the emblem of Judah's royalty, this hieroglyph most appropriately distinguishes or describes the peculiar aspect of the character and office of Christ, which we have here portrayed.

(1.) To begin with the first chapter: the first verse, even although it should be held to be but the designation of the genealogical table of which it is the heading, may be said to form the motto of the whole Gospel; to announce by anticipation the subject of it, the burden of it. "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham;" that is to say, of Jesus Christ, who is at once the Root and the Offspring of David, the Heir and the Possessor of the Davidical kingdom in its very utmost extent, as embracing, according to the original promise to the father and founder of the Jewish Race, "all the nations of the earth." Then look at the second chapter; and how readest thou? "Now when Jesus was born in Bethlehem of Judea, behold there came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?" Turn to the third chapter; and there is "John the Baptist preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand." Then in the fourth chapter, after the account of the temptation in which the offer of "all the kingdoms of the world" is mentioned last, as according to the idea of this Gospel, the climax of the temptation, we read of Jesus Himself beginning to preach; and the subject of His preaching is precisely the same as John's: "From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is

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at hand." Observe, the Devil would have had Him to prefer "all the kingdoms of this world," but His "kingdom is not of this world,"—"the kingdom of heaven is at hand." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom." Then in the fifth, sixth, and seventh chapters, we have the sermon of this gospel of the kingdom. The sermon begins with the beatitudes of the kingdom, "Blessed are the poor in spirit, for theirs is the kingdom of heaven;" "blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Proceeding with the laws of the kingdom, it delivers them in that autocratic style which belongs to Christ as King. "Ye have heard that it was said by them of old time,"—"But *I* say unto you." Towards the conclusion there occurs this description of the subjects of the kingdom, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." The whole is wound up by the evangelist in the final remark, which will be seen, as thus considered, to be most emphatic, "For He taught them as one having authority"—the authority of one who was King as well as Prophet, "and not as the scribes." Then in the eighth and ninth chapters, His miracles are recorded in a manner which illustriously sets forth His royal majesty, and at the end we read, "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness, and every disease among the people." Then in the tenth chapter we have the ordination of the twelve apostles, with their commission, "Go to the lost sheep of the house of Israel, and as ye go, preach, saying, The kingdom of heaven is at hand." Then again in the eleventh chapter we read, that "since the days of John the Baptist, the kingdom of heaven suffereth violence, and the violent take it by force;" and in the twelfth chapter, that He vindicated His authority as Lord of the Sabbath, when on that day, His disciples being an hungered, plucked and ate the ears of corn in the fields, by appealing to "what David did," and that upon His healing "one possessed with a devil, blind, and dumb," "all the people were amazed, and said, Is not this the Son of David?"

(2.) We always see objects best by contrast —at least their peculiarities. Take the genealogy of our Lord, as given by both Matthew and Luke. In Luke it runs up to Adam, for there He is the Son of man; in Matthew, where He is seen not so much in His mere humanity as in His covenant royalty, it goes no higher than Abraham. Then from David, who is twice over in it called "the king," down to the captivity, it runs in the line of the royal seed who occupied the throne of David; while in Luke, who gives the lineal, not the legal genealogy, the royal dignity of David is not so much as mentioned; and the line also diverges from the royal branch of his family and household, and only touches it again at the period of the Babylonish captivity, when the Davidical kingdom came to an end. Turn, in the next instance, to the notices in the same evangelists the infancy of Christ. In Luke He is the "Child born;" in Matthew He is the "King born." In Luke His birth is the visit of "the dayspring, to give light to them that sit in darkness and in the shadow of death," the dawn of "a Light to lighten the Gentiles;" whereas, in Matthew it is the advent of "a Governor to rule My people Israel," "the King of the Jews." Then pass to the preaching of John the Baptist; it is in Matthew, "Repent, for the kingdom of heaven is at hand:" in Mark and Luke it is "the baptism of repentance for the remission of sins,"—no mention is made of the kingdom; while in John, whose notice is also characteristic of his Gospel as the Gospel of the divinity of Christ, it is, "This is He of whom I spake. He that cometh after me is preferred before me; for He was before me." Then just notice the sermon on the mount, the substance of which, as given by Matthew, is repeated by Luke; the expression in the beatitudes, "For theirs is the kingdom of heaven," only occurs in Matthew; and the doxology to the Lord's prayer,* "For Thine

* The genuineness of the doxology has been questioned; but its appropriateness to Matthew must be allowed.

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is the kingdom, and the power, and the glory, forever, Amen," is also peculiar to this Gospel, being omitted by Luke altogether. Then pass over to the scenes of Calvary. The only one of the seven sayings of the cross, which is recorded by Matthew, is that from the 22d Psalm, "Eli! Eli! lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" but you have only to turn to the psalm itself, which is not unreasonably supposed to have been repeated by Christ from beginning to end, in order to see how appropriately He fell back upon it, or at least took the saying from it as related in this Gospel. It is distinctively the psalm of the kingdom, of the kingdom founded upon His sufferings, upon the atonement-sacrifice of the Lord Messiah. Sorrowful as is its beginning, how triumphantly does it end,—exactly like the history of the cross in Matthew. "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before Thee. For the kingdom is the Lord's, and He is the Governor among the nations,"—so the psalm. "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you,"—so the Gospel.

Then to pass over other facts and incidents, which are related by the evangelists in common, but by each of them with his own characteristic distinctiveness; let a glance be taken of some of the parables, as found in the different Gospels. Take, for example, the parable of the marriage supper. In Matthew (22 : 2) it is, "The kingdom of heaven is like unto a certain king which made a marriage for his son." In Luke (14 : 16) it is simply—without any reference to royalty—"A certain man made a great supper, and bade many." All the parables in Matthew, with three exceptions, are, in fact, parables of the kingdom of heaven, while in none of the other Gospels is there even one parable in which the kingdom of heaven is so much as mentioned. There are parables of the kingdom related in the other Gospels; but while in Matthew it is "the kingdom of heaven" that is spoken of,—the kingdom of which Christ occupies the throne, as Himself the monarch of it, in them it is "the kingdom of God," a designation under which He seems to subordinate Himself, as it were, to the position of a subject of the kingdom. Thus in the parables of the mustard seed and the leaven, Matthew writes (13 : 31), "The kingdom of heaven is like a grain of mustard seed;" (13 : 33), "The kingdom of heaven is like unto leaven:" but Mark (4 : 30–31), "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed;" and Luke (13 : 18), "Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed." (13 : 20), "Whereunto shall I liken the kingdom of God? It is like leaven." Even in those parables in Matthew, which are not parables of the kingdom of heaven, because they immediately refer to periods and events antecedent to the actual establishment of that kingdom, when Jesus was personally exalted as both Lord and Christ to the right hand of God the Father, there are characteristic allusions and expressions not to be found in the other Gospels. For example, in the parable of the sower, which refers to the work of Christ as a Prophet on earth before He was King in Heaven, and in which, therefore, the kingdom of heaven is not the subject of illustration, the seed is interpreted as "The word of the kingdom:" whereas in Mark it is simply called "The word," and in Luke "The word of God." Again, in the parable of the vineyard, which also, in its subject, precedes the establishment of the kingdom of heaven, Matthew begins, "There was a certain householder,"—house-lord it is, a title of authority,—"which planted a vineyard;" while both Mark and Luke drop the idea of dignity and say, "A certain man." Then, again, in the parable of the two sons, which makes no reference in any form to the kingdom, it is added, by way of explanation, "Jesus saith unto them, Verily I say unto you, that publicans and harlots go into the kingdom of God before you." The kingdom here occurs in the explanation; but still it is not "the kingdom of heaven;" it is "the

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kingdom of God," because the parable refers to the times of John the Baptist, which preceded "the kingdom of heaven," "For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him."

Let us here remark, in passing, that the phrase "the kingdom of God," as it occurs in Matthew, will be always found on examination to refer to the kingdom before it became "the kingdom of heaven," by the rejection of its King from earth, and His reception into heaven. To instance two passages (12 : 28), "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." "The kingdom of God;"—*that* had come, because the King—the Divine King himself—was there among them; but not "the kingdom of heaven," that was at hand only: it did not come unto them till Christ "sat down on the right hand of the Majesty on high." (21 : : 43), "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." "The kingdom of God;" the Jews had that. God was their King—His theocracy was their boast, their glory; but they had never had "the kingdom of heaven." They might have had it, and they would have had it, had they not rejected the counsel of God against themselves, so that others were preferred; it was set up among the Gentiles.

(3.) Let me refer to a very few additional passages and phrases, by way of showing that the evangelist's view of the Son of David, "the King of the Jews," is not that of the carnal or secular traditionalism of his day, but that of the Old Testament prophecies, which the Scribes and Pharisees, with all their pretence of Scripture erudition, did not understand—that of the king whose kingdom is founded on atonement-sacrifice, on atonement-righteousness—whose kingdom is constantly opposed and rejected by the rulers of the world—whose kingdom, in short, is not of this world,—while at the same time, and in the highest sense it embraces it—it embraces all heaven and earth together.

There is, first, the significant expression itself—"*The kingdom of heaven.*" This expression occurs in Matthew only, being used, according to Cruden, as many as thirty times, and never so much as even once in the other Gospels. Is not this significant? We may surely learn something from it, as thus the uniform designation of the kingdom in the Gospel of the Messianic royalty. "The kingdom of heaven!" Can the miserable kingdom of Papal Rome—can any secular kingdom, whatever it may be, and wherever it may be, ever be held to stand for that? Had it been "The kingdom of God," it might have been said, "That as Israel, an earthly people with an earthly centre, were once the kingdom of God, so an earthly people with an earthly centre might be that kingdom still;"* but when in the gospel of the kingdom, it always appears as "the kingdom of heaven," the argument is gone. It is a kingdom which is quite distinct from the kingdoms of the world, which is above them altogether.

Then there is also the equally significant expression, "*The Church.*" This expression also occurs in Matthew only. The other evangelists never name it. Here it is named over and over again, and always in connection with the kingdom of heaven, and as, in fact, identical with it. The divine prescience comes out in this quite unmistakably. It obviates by anticipation the argument with which we are sometimes met, that, because the kingdom of Christ is the kingdom of heaven, He is not yet a King, or He has not, at least as yet, a kingdom; and that, therefore, the corporate organization of Christians into a visible Church, or spiritual kingdom, in immediate subjection to Himself, is not a matter of Christian duty. But no. It is here, in the Gospel of the kingdom, that we find the Church invested by Christ himself, with the functions of discipline and self-government,—"The kingdom of heaven," and, as such, established and sustained, even on earth, by the Spiritual sanctions of a divine authority. "And I say also unto thee, That thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not pre-

* Jukes on the Gospel, 72.

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vail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church. But if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."

But we cannot condescend on all the references which we had marked. We pass to notice one or two explicit references to *the catholic extension of the kingdom* beyond the consecrated boundaries of the land of Israel, to the utmost boundaries of the Gentile world.

In the opening genealogy we find the names of four Gentile women, Thamar of Timnath; Rachab of Jericho; Ruth of Moab; and Bathsheba of Gath; all of them aliens, by birth, to the Abrahamic family; and we thus see, at the very outset, how Matthew, Jew and publican, as originally he was, distinctly understood that, according to the Abrahamic covenant, more than the Abrahamic family, even "all the families of the earth" are to be "blessed" in Christ. Then, on the birth of the King of the Jews, it is not the Jews, but "wise men from the east," the first-fruits of the Gentiles, who came to worship him; and, again, we see how Matthew had altogether risen above the exclusive bigotry and traditionalism of his nation and his day, and how he should have been so careful to record these and other sayings of his Lord and Master, which are only to be found in his Gospel,—"And I say unto you that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

NOW TO CONCLUDE. Let us not fail *to make a practical use of the view of Christ, which is thus exhibited in this Gospel.* It is not enough, in our examination of the several Gospels, that we can place ourselves in the proper standing-point of contemplation, so as to view each separate likeness as it has been drawn, and in the very light and shade in which it was intended to be seen. Let us remember that the Gospel has been committed to writing for the accomplishment of other and much higher purposes, and let us read and study it for these purposes. In the Gospel according to John we behold Christ as the Son of God, and we are expressly told that that Gospel was written that we should believe in Him as such, and receive power to become ourselves the sons of God. In the Gospel according to Luke we behold Him as the Son of Man, and we come to know that as such He was the Pattern-man, and that, as He was, so should we be in the world. In the Gospel according to Mark, we behold Him in the form of a servant, the servant of God; and we learn of Him, as such, the lesson of patient endurance, and unmurmuring obedience, and unwearied exertion in the duties of our station and our vocation, whatever that may be. And so in the examination of this Gospel, the Gospel according to Matthew, where we behold Him as the King of Israel, let us bow to His authority; let us touch, in token of our submission, the outstretched sceptre of His grace; let us prove ourselves to be "a willing people," willing to be for Him, and willing to do for Him, as He may command in the day of His kingly power.

CHRIST IN THE SECRET CHAMBER.

AT the present time there is quite a general belief that Christ is about to appear. The de-

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mons well know, from the prophecies and the signs of the time, that the period is at hand when our Redeemer is to make his second *personal* advent; but as their purpose is to seduce people away from the truth, they are doing all in their power to cause men to believe that Jesus is not coming *personally*, but *spiritually*, or that His coming consists in the spread and reception of certain *principles*, which the demons are pleased to call "eternal principles;" all of which are opposed to the Bible.

In order to prepare the way for the overthrow of the doctrine of the personal coming of Christ, the demons deny that the body of Jesus was ever raised from the grave. If that were true, of course our Lord could not come *personally;* but the Scriptures affirm that "this *same* Jesus which is taken up from you into heaven shall *so come* in *like manner* as ye have seen him go into heaven." Acts 1:11. We can see no possible way to deny the second *personal* coming of Christ, only by positively denying the Bible; for in that we are told "the Lord *Himself* shall descend from heaven." 1 Thess. 4:16. No spiritual coming of Christ can fulfil such scriptures as we have quoted. Besides, we cannot find *one* promise that Jesus will ever come spiritually, any more than He came spiritually the first time. He has not been spiritually absent since the day of Pentecost. His Spirit has ever been with His Church; but that Holy Spirit is not "HIMSELF," but, as He says, "it proceedeth *from* the Father." When certain signs are seen in the heavens and upon earth, then we may "know" that "the *Lord* HIMSELF" is about to appear. It is now very evident that those signs have been seen, which positively show that the "*same Jesus*" that was raised from the dead is about to make His second advent to this planet, for the purpose of setting up His kingdom. Let us be prepared to greet Him.

Editorial.

THE WISE MEN OF THE EAST.

See MATT. 2: 1–12.

1. *These men were Gentiles.*—In this there is a common agreement. A few have suggested that they might have been Israelites from the unrestored ten tribes. But, if such had been the fact, the issue between themselves and the other two tribes would necessarily have led them to inquire for the Saviour under a different title from that of "King of the Jews." On the lips of a Gentile, we can easily comprehend the inquiry as it stands; but on the lips of an Israelite of the revolted tribes, it would involve an abandonment and condemnation of their most vital and distinguishing characteristic, and so give the whole question against themselves as to be very hard to realize. Other allusions in the narrative, such as the air of complete foreignness which attaches to them, the character of the presents they brought, the reference to the caste or profession to which they belonged, the kind of impression made by their presence in Jerusalem, their haste to return without tarrying for more general converse, which we would anticipate in long-separated people of the same family blood, also combine to favor the common belief, held from the earliest Christian ages, that they were Gentiles.

Nor need we be surprised at finding such instances of faith, and pious searching, and heavenly illumination among the heathen, when we call to mind Melchisedek, Jethro, Balaam, Ruth, Job, Hiram, and others of their class. A gracious Providence has so governed the world, that fragments of light and truth have ever been found floating here and there over all the dark sea of time, giving encouragement and hope to such anxious souls as believingly laid hold of them and looked to God for grace. The great centres of Gentile civilization have always somehow been brought into relation with God's witnesses. Hence, we behold Joseph and Moses in Egypt's court, Jonah in Nineveh, Daniel in Babylon, and, at

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the time of the advent, the Jews with their synagogues and bibles in all the leading cities of the world. Never has there been such a total abandonment of the nations, as that no possibility of a pure and acceptable piety or faith remained. And these visitors to Bethlehem's manger were the living demonstrations, that not all outside of the chosen race had failed to receive saving light, or to make devout and efficient use of what they had.

2. *These were "wise men."*—Not merely men versed in science and familiar with scholarly learning, but a particular class or caste of learned men—*Magians* (μαγοι). This is a name not unknown to history. Herodotus speaks of a sort of religious tribe or caste of this name, whom he reckons with the Medes, I: 101, 120. Jeremiah speaks of them at a still earlier period, as among the retinue of the king of Chaldea. Nay, even Balaam himself, as far back as the Exodus, may perhaps be justly reckoned as one of the order. They were the sacred prophet-philosophers of their time. They expounded the holy traditions, observed the stars, explained dreams, and claimed to be able to read the destinies of men and peoples. Originally, then, a Magian was a dignified and honored person. Even Daniel, in Babylon, was reckoned as one of the order. At a later period the name came to be applied mainly to cultivators of mysterious arts, star-gazers, fortune-tellers, jugglers, and diviners of all sorts. Hence, our English word *magician*, an enchanter, a necromancer, a sorcerer, a practitioner in the black art. Hence, also, we read of "the astrologers and star-gazers, and monthly prognosticators," Is. 44:25; 47:13; of "Elymas the sorcerer," Acts 13:6, 8; and of "many which used curious or magical arts," Acts 19:19. The truth is, that there has ever been a true and a false magic, and some Magians who were really good and divinely favored people, whilst others were mere priests of Satan, deceivers, and jugglers. In the higher sense, all the inspired prophets and priests of God were Magians, whether Jews or Gentiles. And so the Magians, who came to do honor to the infant Saviour, were distinguished and devout priest-astronomers—learned and pious ministers of the purer forms of the old Gentile religion—sage representatives of the lingering relics of the primeval and common worship, which had its last seat and home among the Zoroastrian orders.

It is a truth that should never be overlooked, that the truest learning and the purest religion invariably go together. They are twin-sisters which cannot be separated, and which always live and flourish under the same roof. God is the centre of all right religion and of all true science. The greatest literary wonder that the world has ever seen, is the most sacred book—the book of pure religion. The greatest historian, and legislator, and revelator of the profound facts of nature, that has ever existed, was Moses; and he is at the same time the greatest of all mere human prophets. The wisest and safest councillors of state that have ever given directions for the administrations of empire, were such men as Joseph, and Samuel, and Daniel; all pre-eminent in their religious faith and devotion. The most enlightened nations and communities now on the face of the earth, are those most deeply Christian. And the list of those who have contributed the most to the fund of learning, the enlargement of human thought, and the hopeful direction of human life, is mainly made up of names as familiar in religion as in science.

Some are foolish enough to assert that ignorance is the mother of devotion. Not so; ignorance is rather the element of all superstition. The impression has gone abroad in some circles, that the world's greatest thinkers are infidels and atheists. It is simply untrue. And the very attainments of unbelievers, which some would play off against Christianity, are themselves often the fruits of the very faith which they affect to despise. True religion and true science are as vitally conjoined for the proper health and support of man's spiritual and intellectual life, as oxygen and nitrogen in the atmosphere which supports his animal life. And it is no more safe for religionists to depreciate learning, than for philosophers to disdain humble and confiding religious devotion. It was neither their religion alone,

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nor their science alone, but the two conjoined, that constituted these visitors of the text "wise men," and that brought them in joyous adoration to the feet of Jesus.

3. *They were "from the east;"* literally *from the sun-rising.* No particular country is designated. Justin Martyr, Tertullian, Cyprian, Baronius, Grotius, and many after them, argue that they were from Arabia. Origen, and some recent writers, argue that they were from Mesopotamia, the great seat of Chaldean astrology. And Chrysostom, Theophylact, Calvin, and others, influenced by the historical associations of the word, have been led to consider them as Persians or Parsees, or as having their home somewhere within the boundaries of the old Medo-Persian dominions. It does not matter much which conclusion we take. The material facts remain the same in either case. This, however, is affirmed, that they were from regions east of the land of Palestine, and most likely from quite remote points.

One thing, however, may be intended by this epithet *from the east.* The Magians of the west, the degenerate Jews, and others, who swarmed over the Roman Empire, seem to have been a worthless, pernicious, and degraded class of men. They were impostors, necromancers, and deceivers of the basest sort, cunning, unprincipled, treacherous, and profane—mere Devil-worshippers, speculators in credulity, and dealers in works of darkness. In them, all traces of the ancient Magian dignity and piety disappear. The Magians of the text were of a different sort. They were *"from the east"*—from a region where the holy and inspired Daniel was once the master and chief of the order, Dan. 5:11—from a section of the world where the true wisdom and honest devotion of the proper Magians still existed. It is remarkable, that everything bad in the world is but the counterfeit or degenerate perversion of something good. God made man upright, but he has sought out many despicable inventions. Nor is there a falsehood, or hoary superstition, but has had some truth going before it, and a more ancient antiquity of excellence, from which it has borrowed its livery. Wisdom, therefore, lies back in the primal purity. To "ask for the old paths," is always the right method for finding "the good way." Magianism, in its original character and home, leads to Christ. Magianism, in its bastard transplantations, withstands God's apostles, perverts His truth, resists all righteousness, and is a veritable "child of the Devil." Acts 13:8–10.

4. Tradition says that *these Magians were Kings,* at least sheiks or emirs, the heads and leaders of their tribes. Such honors were certainly attributed to them at a very early date. Isaiah had sung: "Gentiles shall come to Thy light, and *kings* to the brightness of Thy rising." Is. 60:3. The Psalmist had declared: "The *kings* of Tarshish and of the isles, shall bring presents; the *kings* of Sheba and Seba shall offer gifts. Yea, all *kings* shall fall down before Him; all nations shall serve Him." Ps. 72:10, 11. In this, Tertullian, and Hilary, and many after them, saw prophetic reference beforehand to what was, in a measure, fulfilled by these Magians, as the earnest of what still remains to be more perfectly fulfilled hereafter. The kingly character of these visitors they thus considered scripturally established. So, also, the Church of the middle ages universally believed; and so Christian poetry and paintings to this day represent. These Magians certainly were persons of high position in the communities in which they lived. They had rich wealth to bring. They had time and convenience at command to come. Their entry into Jerusalem was of sufficient state to secure an audience from the king, and the favorable attention of Judah's greatest scribes and highest priests. And the whole tone of Matthew's narrative bespeaks characters of no common rate.

Thus, then, whilst Judea sent only poor shepherds to see and adore the heavenly babe, the despised Gentile world sent its rich and noble to worship at His feet. And so it has been to this day. Christianity has made its greatest conquests among the nations of the uncircumcised. The shepherds came first; and so the earliest Christians were Jews. But, since the days of the apostles, the greatest

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chiefs and champions of the Christian cause have been of other than Jewish blood and culture, thus verifying another application of the Saviour's words, that the first shall be last, and last first; although still another inversion may yet result from the apostasy of the Church that now is.

5. *They were led by a star.* The exact character of this celestial manifestation is quite as difficult to ascertain as the particulars concerning those whom it so marvellously influenced. Some say it was a conjunction of Jupiter, Saturn, and Mars, in the constellation of the Fishes (a constellation given as the astrological symbol of Judea), which conjunction astronomers affirm took place about the time of the Saviour's birth, the first for more than a thousand years. Others think it was a mere meteoric creation, miraculously introduced for the occasion. A third class hold, that it was literally *a star*, which then, for the first time, made its appearance, and afterwards gradually vanished again from view, as in other instances which men of science have observed. It was certainly fitting, that so glorious an advent on earth should be marked by corresponding sympathy and signs among the stars. There may also be a much more real connection between the motions and relations of the heavenly bodies and the movements of providence and grace among men, than we suppose. Who is prepared to show, that the occurrences in the one have not their attendant counterpart in the other? Great movements in the life and interests of man are everywhere noted in connection with strange and marked manifestations in the life of nature, and especially great crises in the history of the kingdom of God. When Jesus died, the heavens blackened and the earth quaked. When He shall come again in His glory, "there shall be signs in the sun, and in the moon, and in the stars." "The powers of the heavens shall be shaken," and a great organic transformation is to be wrought upon the earth. And if such wonders in the physical universe accompany other marked epochs in the Saviour's history, why not at His birth, which was the starting-point of all that comes after; even though it should be some new demonstration among the orbs of immensity, or the launching of a new star, beaming with a splendor as marked in the heavens as Christ's advent was eventful on the earth? At any rate, these "masters of the starry lore," were made to see some signal celestial manifestation, by which they were convinced of a blessed advent in Jewry, and prompted to come and lay their adoring acknowledgments at the infant Saviour's feet. And He who scattereth the stars through space like dust from His chariot-wheels, and marshals them in their trackless circuits by the word of His power, could be at no loss for methods to furnish, in the largest and most literal sense, a "star" to guide the Magian watchers to the couch of the world's new-born King.

It is to be observed from this marvellous leading, whatever its exact character may have been, how graciously God accommodates Himself to the circumstances and particular bent of honest and inquiring men. These Magians were astronomers, and, by profession, consulters of the heavenly orbs for information. But they were devout observers, anxious to know the truth, and willing to obey it. And though the follies of astrology may have mingled somewhat in their studies, God condescended to furnish them a guide to Christ in the very line of their profession. For the star-gazers He had a star; as for dreamers, He often has a dream; and for watchers for omens, a sign, to turn their minds to the truth in the absence of other means. It would be wrong for us to expect direction of this sort, when we have the clear full Word at hand; but it would be equally wrong to deny that God does often interfere for the good of honest and inquiring souls in the exact lines in which they are accustomed to look for light. Thousands upon thousands of times has it occurred in the history of God's grace, that the very errors and follies of men have been made to speak to them most precious lessons, and been transmuted into channels of Divine Revelation for their peace and salvation. We cannot limit the Holy Spirit, or the power of God; and His mercies, as His judgments, have depths and mysteries past finding out.

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But, how came these Magians to connect this star with the birth of a Jewish King? Perhaps, the true explanation dates back to a very remote antiquity. Twelve hundred years before Alexander the Great, eleven hundred years before the age of Pericles, seven hundred years before the founding of Rome, six hundred years before Homer, two hundred years before the Argonautic expedition, while Moses was yet the leader of Israel, and God's people were yet pilgrims in the wilderness, a certain Gentile prophet looked down from the rocks upon their camp, and took up this prophetic parable: "*I shall see him, but not now; I shall behold him, but not nigh; there shall come a star out of Jacob, and a sceptre shall rise out of Israel. . . . . Out of Jacob shall come He that shall have dominion.*" Num. 24: 17. He who uttered these words miserably perished for his covetousness and treachery. Ages rolled away—great, eventful ages. But, hidden back in the Eastern *terra incognita* were certain reverent sages, among whom the tradition of his inspired utterances was preserved as the sayings of one of their own order. And when they saw the heavens lit with a new star, they were persuaded that, at last, the star of Balaam's song had come. For that star they had waited and watched, and now it only remained for them to go and offer to Him as became His destined greatness.

Nowhere has God left himself without witness. The testimonies concerning His Christ are inwoven with all the great traditions of time. He makes an unwilling prophet utter words from the hills of Moab and Midian, and they go echoing down through the Gentile castes, to yield their blessed fruits after nearly a score of centuries have flown! Well might the royal preacher say, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Ecc. 11: 6.

6. *They were further instructed out of the prophets.* It was natural that they should seek Judah's King, in Judah's Capital, in the house of Judah's Sovereign. But, with all the light the best of heathen have, they need still further illumination. These Magians obtained that further light from Judah's scribes, and from Judah's sacred books.

After all, there is nothing to teach men like the written Scriptures. Stars in their courses may combine with traditions, to lead willing hearts to the neighborhood of salvation, but the words of God's chosen prophets must be consulted to discover its exact locality, and to disclose it to the full. We are only too prone to forget what a treasure we have in these blessed oracles. We can dispense with anything on earth better than with our Bibles. In them is light more than the stars can give, and direction beyond all that nature can impart to the truest and devoutest of her sons. Candid philosophy leads Christward. Genuine science prompts in the direction of His saving grace. Nature has grades which point upwards to the Spiritual and Divine, and groans and ailments which hint of salvation, and symbolic forms which need but a translator to lay open the highest gracious realities. But all this world's light is mere starlight, till the records of Revelation pour forth their day-beams, and give to nature's guesses the attributes of certainties. The "wise men" were not so wise, but they learned more, concerning the object of their search, from a few lines of Micah the Morasthite, than from all their studies and observations beside.

7. With this new addition to their knowledge, *their anxious desires were gratified.* Their star was not extinguished or eclipsed by what further they had learned, but only shone the brighter for the intermingling of new beams with its rays. With their faces set for the prophet's "Bethlehem-Ephratah," that same star "went before them, till it came and stood over where the young child was." Fresh and higher joy filled their hearts as they looked upon it now. "And when they were come into the house, they saw the young child with Mary His mother."

It was, indeed, but an infant they found;—an infant needing and receiving a mother's tender care. It was in an humble place, and in humble array that they found Him. But, oh, the thrills of joyful adoration that went through

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the souls of those venerable men, as they gazed on that infant form! They had reached the object of their lifelong search and prayers! They had come to look on what the ages sighed after, and all the yearnings of the higher manhood waited for! They had lived to see the greatest miracle of time!

There was nothing in the appearance or surroundings of the babe, to awaken this reverent emotion, or to excite this adoring gladness. But, they had been sufficiently exalted to look with other eyes than those of mere sense. They beheld in that child a KING, whose empire was to be the undying souls of men, and whose dominion was to enlarge forever throughout earth and heaven. They beheld under that infant form, the letting forth of gracious Divinity into the misruled, disordered, and downtrodden world, to lift it from its degradation, and to subdue it to the everlasting sway of righteousness and peace. Latent beneath those yet imperfectly formed features they saw the spring of redeeming wisdom and almightiness, which should refashion the ages, crush out the empire of evil, and reclothe this place of sicknesses, sins and graves with the glories of a blessed immortality.

Nor could they be mistaken in the entertainment of such ideas. Had not their best and holiest traditions affirmed that such a King must come? Had not their reasonings on human need and God's beneficence taught them the same charming likelihood? Had they not found yearnings in their own souls for such a heavenly Prince, which the Spirit of the Almighty had intensified into the force of prophecies? Would great celestial demonstrations, such as they had witnessed, combine with sacred story, mind and heart to give confirmation to a mere falsehood and a dream? And, with all, attested by Judah's sacred books, how could they doubt, that in this very child of Mary, they were looking on the world's Redeemer-King?

And to prove the depth and fulness of their faith, and grateful joy, they "fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh."

Oh, the blessedness of an intelligent, rotund, and hearty faith! How it fills up, and softens, and expands the soul, and melts down the hardness of our nature into loving deeds of devotion and beneficence! On what embassies of gracious discovery it carries men to their everlasting consolation! How delightfully it collects earth's treasures of mind, and heart, and hand, in joyous adoration around the meek Saviour's feet! How it transfigures, and glorifies, and clothes with heavenliness, what otherwise is humble, and earthly, and common! What precious lessons it reads in the stars of the sky, and in the records of time, and in the yearnings of the soul to make life's journey easy, and life's attainments holy, and life's close bright with pleasant memories and hopes! Faith sanctifies everything, and levies on all the universe to help our salvation and our joy. Its presence brings near, and gladdens with heavenly communion, those that are afar off; whilst its absence banishes into cold chilly darkness those that are otherwise near. It makes generous, happy, and honored saints even of remote Magians, whilst the want of it leaves favored Judah's priests and king to the sullenness of murderous envy, discomfort, and despair. And blessed shall this subject be to us, if it does but plant and nourish in our souls something of that living and practical faith, which glowed in the hearts of these heathen sages.

SHAKY CONDITION OF THE GLOBE.

ONE of the leading New York dailies recently said, "It is our duty to call attention to the shaky condition of our globe at the present time. Almost every day for some time past we have published startling accounts of terrible earthquakes; of volcanic eruptions from old craters and from new clefts in the crust of the globe; of the sinking down of islands beneath the ocean; of the rising of the sea fifty feet above its ordinary level; of tornadoes such as have hardly been known since the flood; of showers of meteors, and of general disturbance in the heavens above and in the earth beneath.

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What all these things portend we do not pretend to say, but they are ominous.

"Since the beginning of October we have had to chronicle a succession of hurricanes and earthquakes that did immense damage in the West Indies and on the Gulf coast. First we had to record the tornado at Galveston, Brownsville, and Matamoras on October 3d; next came the destructive gales at Martinique and St. Vincent islands on October 7th, followed by the still more disastrous hurricane that tore all before it in St. Thomas on October 29th, and in Porto Rico, St. Domingo, and at Cape Haytien on the following day. All the steamers plying in the Gulf of Mexico reported tempestuous weather in the beginning of the first and second weeks of October and November, and the United States steamer Wilderness, with ex-Minister Romero on board, had a rough experience of the gale at the beginning of November. Succeeding each of these hurricanes were shocks of earthquake, following the same course traversed by the tornadoes, and corresponding in violence to the preceding gale. The most violent of these convulsions was felt at St. Bartholomew, St. Martin, St. Croix, St. Thomas and Saba islands, at Mayaguez, in Porto Rico, and St. Domingo City, on the afternoon and night of November 18th and 19th. The observations made at Mayaguez establish the fact that the course of this tremendous earthquake was from east to west. At that place water spouted out of the earth, while the earthquake caused such an upheaving in the Virgin islands that some of the smaller ones are reported now as totally destroyed."

A Philadelphia paper, whose pious rationalism is rocking the cradle of false security for many unsuspecting readers, under date of December 23d, speaks of "numerous destructive hurricanes and earthquakes that have occurred since October last, and the coincident activity of several volcanoes, together with the unusual severity of the winter weather at so early a period of the season." It refers to a hurricane "beginning on our own southern coast in October, and continuing in many of the West India islands in November, extending also to the East Indies in the latter month, there having been one especially severe at Calcutta, by which more than a thousand lives were lost, and as many as thirty thousand native huts destroyed in the suburbs of the city. At about the same time there have been a series of earthquakes, doing great damage in the West Indies, and we have had in the United States the rare sensation of a shock extending through northern New York and across Vermont to the seacoast. Simultaneous with this is the early winter and severe cold weather already referred to, and the renewed activity of Mount Vesuvius, in the Mediterranean, and of Mount Hecla, in Iceland."

This paper very soothingly reminds its readers, that "this is not the first time that such coincidences have occurred." It refers to similar simultaneous disturbances in 1858, when "there was an eruption of Vesuvius in the month of June, with more or less of continuing activity until August, 1859, when there was another considerable eruption. The same year was marked by earthquakes along the whole valley of Mexico and in Naples. In Mexico the earthquake occurred in the same month (June), with the eruption of Vesuvius. Houses and other property were destroyed to the amount of many millions of dollars. In some districts the shock was the greatest ever experienced. In the following March, the city of Quito was almost totally destroyed and thousands of lives lost. In October of the same year (1858), one of the most extensive and destructive hurricanes on record swept the West India Islands and extended for seven hundred miles eastward of the Bermudas. Its effects were felt on our own shores, and as in all similar convulsions, there were enormously high tides and great and destructive waves rolling in from the sea. It will thus be seen that in 1858–9, continuing over a period of several months, there were volcanic eruptions, earthquakes and hurricanes, extending from the interior of Europe to the continent of America, as in the past three months of the present year. There were similar violent disturbances of the crust of the earth, in 1822, when the most destructive earthquake that ever visited the United States occurred. This was

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in the vicinity of New Madrid, Missouri, and other parts of that State and Arkansas, when an immense tract of territory was entirely devastated. Over an extent of country 300 miles in length, the earth rose and sunk in waves like a sea, flooding some districts and draining water from others, and in many places great yawning fissures were opened in the earth, threatening to engulf the unfortunate inhabitants.

"In the same year there was an eruption of Vesuvius that opened a vast chasm in the mountain 2000 feet deep, and three miles in circumference."

In the same paper, of the same date, there is an account of the phenomena of "mock suns"—of which three were visible at one time, one morning recently in Lee County, Virginia. The philosophic editor remarks concerning them, that the "unscientific natives were greatly frightened for a time." And concerning all the above particulars, his sapient conclusion is, that they "all go to show how much there is yet to be learned of meteorology and the kindred sciences relating to matters on or near the surface of the earth."

The New York editor, however, is not quite so complacent. He wants to know what these things mean. He has not much confidence in the religious prophets, or in "the expounders of Daniel and St. John the Evangelist," and pronounces them "at fault and behind the times." But he is equally at a loss to find satisfaction from the masters of "sciences relating to matters on or near the surface of the earth." Where, says he, "where is philosopher Loomis, and all our other savans, just now? The earthquakes and hurricanes have bewildered them as much as the meteors did. It is evident that if we must have information about such phenomena, so as to be able to sleep o' nights without fear of being smashed up, we shall have to find more watchful and abler astonomers at home."

Now we beg leave to say, to plain folks, philosophers, and even newspaper editors, that it is quite unnecessary for them to wait for the completion of Monsieur Dellissier's calculations, observations, and explanations, which are preparing to be read to the Academy of Sciences at Paris, in order to secure an interpretation of all this matter of the earth's shakiness. There is no hope that he will be able to discover in the economy of nature that "one common cause" for all these things, any more than his predecessors have been able to find "the philosopher's stone," which was to work all wonders. And if he, or some one else, should even be favored enough to find out some general laws whence these things have so multiplied upon the world of late, we can assure all concerned that it will rather confirm than unfavorably affect the explanation which we already have, and which professes to come from the great Author of nature himself, who rules the whirlwind and directs the storm. The matter is easy of comprehension, and very plainly stated, not in Daniel and John so particularly, as in the words of the Lord of both Daniel and John. They may be found in an old book, written, the last of it, nearly eighteen hundred years ago, and sometimes called "*The Bible.*" It is a book which our fathers used to be much interested in, but which is not much known of late, since the great philosophers have come up. But still, a few have old and worn editions of it in their houses, carefully laid away for preservation, and here and there a page of it contains expressions not yet obsolete or unworthy of attention. Among the rest are a few texts, which dropped from the lips of the most modest, gentle, yet knowing Master of the forces that work in nature, that has ever lived, and which bear directly upon this question of the earth's shakiness. We beseech the searchers after light, and peace o' nights, to turn to it, and to look at it carefully. It is in the second part of the Book, third division (sometimes marked "The Gospel according to St. Luke"), twenty-first chapter, beginning with the twenty-fifth verse. The great Teacher, who figures in that Book, is there represented as having said:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations in plerplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things

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which are coming on the earth: *for the powers of heaven shall be shaken;*" that is, as remarked by very competent masters of the language, the sustaining and working forces of the system engirdling the earth, with their influences upon the earth, shall be disturbed, and give intimations as if about to fall to pieces, causing the seasons to become eccentric, the atmosphere to break from its usual courses, and the natural government of things to be weakened and disordered. And upon the same general topic, the same Teacher is elsewhere represented as having said: "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and *earthquakes, in divers places*" (Matt. 24:7); yea, that "*great earthquakes shall be in divers places*, and famines, and pestilences; *and fearful sights and great signs shall there be from heaven*" (Luke 21:11).

Precisely what all these things mean, is also declared in this same old Book, by this same remarkable Teacher. He said that he came forth from God, that he was the Son of God, that he had all authority in heaven and earth committed unto him, that he had been anointed and sent as the Redeemer, Judge, and Lord of the world; that, after dying for its sins, and rising again from the dead, and departing for a period to the invisible heavens, he would come again with power and great glory, to consummate his work, deliver those who believe in him and wait for him, punish their wicked oppressors, disarm and overthrow the malignant spirit which has been for so long tyrannizing over the earth and all its population, and carry this whole lower creation through another Genesis, and settle things into a condition of blessed and eternal peace; and that all these marked and mysterious manifestations in the world of nature should take place more and more, through the whole period of his absence, as remembrancers of his promised return, and as signs and heralds of his coming to judge and reign in equity and righteousness. Every war, and rumor of war—every mysterious phenomenon in the sun, moon or stars—every earthly calamity and appalling demonstration in the elements or in the history of nations—and especially every symptom of shakiness in the condition of our globe,—he distinctly, repeatedly, and invariably linked with this great assertion and promise of his, to come in the glory and majesty of judgment and inevitable retribution for all the wicked of the earth, and the neglecters and despisers of his authority and claims. And, according to this astonishing old Book, all these disturbing incidents and coincidences which are so alarmingly multiplying around us to the utter bewilderment of our editors and savans, are the direct, specific and unmistakable signs of the near approach of the day of judgment, and the manifestation of the miraculous glory and kingdom of Him by whom the eternal God has decreed to bring down the rule and power of evildoers, and set up the reign of truth, righteousness, and peace.

And to all those who really believe and rest on these deliverances of the young Nazarene, he has also given this particular command and comfort: "And when *these things*"—these signs and alarming symptoms in the fields of nature —"when these things *begin to come to pass*, then look up, and lift up your heads; for YOUR REDEMPTION DRAWETH NIGH" (Luke 21:28). Yea, he also spoke various parables on the subject, much more natural, striking and significant than any that Æsop ever gave, among which we find this: "Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see *these things*"—this shaky condition of the globe and the portentous signs accompanying— "come to pass, *know ye that the kingdom of God is nigh at hand*" (Luke 21:29–31). And so confidently and positively did he affirm all these things, that he even made the most solemn appeal to the highest verities in the universe in attestation of the truth of what he thus declared, saying: "Verily I say unto you, Heaven and earth shall pass away"—be thoroughly transformed into "new heavens and a new earth;" —"but my words shall not pass away" (Luke 21:33).

Moreover, this same astonishing young Jew, also gave very pointed directions how men should govern their thinking, and direct their

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conduct with reference to all these things. "Take heed to yourselves," said he, "lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21 : 34–36).

Now, M. Dellissier may be a very wise man, and may be enabled to make "calculations from astronomical observations and from the influences of the planets on the surface of the earth," which shall astonish "the Academy of Sciences at Paris," and sufficiently supplement "philosopher Loomis" to enable the man of the New York Herald "to sleep o' nights," as also to satisfy the Ledger's surmises, by which the world of mankind is to be made easy, that all these shakings of the globe, and "all the other convulsions and violent disturbances of the atmosphere and of the seasons," have their seat in "that part of the interior of the earth, where the vast volcanic fires are always in a state of activity," and whose "mighty volumes of pent-up gases evolved" will account for everything. But, we confess that the image and utterances of that youthful miracle-worker in the old Book will come into our mind, as after all wiser and more trustworthy than the whole order of this world's savans, and that we had better give heed to what he has given us than to what earthly philosophers are only investigating to give us. We have concluded to abide by the old Book, let the globe be as shaky, and its philosophers as knowing as they may.

"ANTITYPICAL PARALLELS."

We have too long delayed a notice of this book, a copy of which has been kindly forwarded to us by the author. It is a large, handsomely printed, and beautifully illustrated volume. It is intended to trace the whole Messianic work from the past history of God's dealings with the Jews. The writer assumes, as the basis of demonstration, that the governmental ways of God, though having dispensational characteristics, will be the same in the future as they were in the history of Israel, in their career from the period of their deliverance out of Egypt, to their original occupation of the land under Joshua; that all things which were written in the books of Moses, in the Prophets, and in the Psalms concerning Christ and His mission, prefigured the wisdom and purposes of God in the entire scheme of redemption through the incarnation of the Son of God; and that there is thus developed strong evidence, in harmony with the New Testament Scriptures, of the personal pre-millennial return of the Lord Jesus to the earth in glory as the Word of God and universal Sovereign, for the overthrow of the last form of Gentile dominion and ecclesiastical usurpation under the Antichrist.

The author maintains, from a variety of Scriptures, that the kingdom of heaven will be a kingdom on earth; not proceeding from the earth, or of the character of temporal sovereignty, but a kingdom having reference to the earth, and located on or over it, and embodying only heavenly principles for a heavenly object. He regards the present dispensation as parenthetical, not final—as the period of "the mystery"—which was not embraced in the original communications on the subject of the Messiah's kingdom, and proposes to trace from the old covenants the whole work of Jesus as the Messiah.

The field thus entered is one full of interest and light, and the author traverses it with a good deal of originality and vigor. There is a diffuseness and a frequent obscurity in the style in which he expresses himself, which will somewhat hinder the effect of his presentations, and detract from the popularity of the book. But it is a good production. Its conclusions are mainly those set forth in this Serial, though argued from a quarter which deserves more attention than it has generally received. We are not prepared to accept everything which the author advances, nor to rest with the same confidence on some of his parallels; but it is a suggestive work, and one which is likely to be even more efficient in what it may incite others to do, than in what is done in itself.

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The Prophetic Times.

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Special Contributions.

THE HOPE OF ISRAEL, THE HOPE OF THE WORLD.

No. 2.

It has already been made to appear, if language can do it, that the Lord Jesus Christ is to come again and reign over all forever. This was the hope of Israel, and this is the only hope that remains for the renewal of the earth and the redemption of the race.

One would think, after the grand experiment of six thousand years, there could be no question, no room for debate. Human nature has been placed in the greatest possible variety of circumstances and relations. But what have been its manifestations? What its developments from age to age? What have been the results of the vast and extended trial? And what has the race done, with all the means, agencies, appliances, and instrumentalities, under the most signal demonstrations of divine wisdom, power, and love, toward its recovery, elevation, and perfection in holiness and bliss? What, indeed, is the prospect of the race to-day? What its condition? It may be given in six most expressive words of the beloved disciple, "The whole world lieth in wickedness."

But it is urged that it is the high and holy mission of the Gospel, and its institutions—the ministry and the churches—to convert and save the world; and it is added, with much confidence, that if these instrumentalities fail, then the Gospel is to be regarded as a failure. This belief, and all the reasoning founded on it, is utterly baseless. It takes for granted that it is the design of God, in the preaching of the Gospel, to bring, in this way, all men to the obedience of faith. There is, however, no warrant for this assumption. What, then, is the Gospel? The Lord Jesus has told us. It is "the Gospel of the kingdom"—the good news of the kingdom to come. What, then, is the design of preaching the Gospel to every creature? Christ and his Apostles have told us this also, "He that believeth shall be saved." "He that believeth on the Son hath everlasting life." "And Simeon hath declared how God did at the first visit the Gentiles, *to take out of them a people for His name.* And to this agree the words of the prophets." Paul tells us, also, that wherever he preached, "as many as were ordained to eternal life believed." There is no escape from these testimonies. They declare the nature of the Gospel, and the object of its preaching. This design it has fulfilled in the salvation of myriads of undying spirits; and it will go on in the fulfilment of this mission till the end of this age. Besides, Christ told His disciples, that "the Gospel must first be published among all nations;" and then should come the end of the present dispensation. After this He is to come, and introduce that glorious age designated by the new heavens and the new earth. And then will "the tabernacle of God be with men." This is that blessed hope, out of which there is no hope for the recovery of this sin-stricken world. Two considerations render this position demonstrably certain.

1. The history of the race. What wonderful exhibitions of character are to be found in that history! Could we stand upon the highest point of an arch, spanning six thousand years,

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and take in the whole at one view, what scenes of amazement would meet the eye! But this we cannot do. Let us, then, ascend the stream of time to the fountain head, and, descending on its turbid waters, glance at some of its dark scenery. The tempter and the destroyer entered the garden; sin entered, and in its train came pain and death. But man was placed under a dispensation of mercy, and a ransom provided. The first-born of our race rejected it, and became a murderer. The Spirit of God was given, as under all dispensations. Enoch prophesied, and some of the great purposes of redemption made known. But, in less than two thousand years, the whole earth, with the exception of righteous Noah and family, became so intolerably vile, that one mighty ruin took them all away. With him a new order of things commenced. But, as his descendants spread abroad upon the face of the earth, they, too, abandoned the true worship, corrupted themselves, and fell into the grossest idolatry. When Abraham was called, scarcely a vestige of the true religion remained. What Sodom and the cities of the plain were in his day, the several *nations* became in subsequent ages. Even the people of Israel, at certain periods of their history, declared their sin as Sodom. The most filthy and abominable superstitions prevailed; because man, civilized or uncivilized, did not like to retain God in their knowledge. The most odious and grinding tyrannies usurped the throne of Deity, and arrogated to themselves his rights and prerogatives. Man lived like the beast, and, like the beast, he died. But the nations were not left without witness. Abraham was sent from Ur of the Chaldees through Canaan to Egypt. Jacob carried a knowledge of the true God to Mesopotamia, Joseph was sold into Egypt, Moses was born there, and the God of Israel made known. Jonah preached in Nineveh, and many pious Israelites lived there to tell of the true worship. Daniel was carried to Babylon, and proclaimed Jehovah as the Lord of the whole earth. Prophets were sent to Israel and Judah, and the Word of God went forth to the nations. The Old Testament Scriptures were translated into the Greek tongue, when that language became almost universal. But the race went on in their degradation, heeding neither the bow of promise nor the day of doom. And when the Lord Jesus made His appearance in the flesh, that old serpent, the Devil and Satan, had enthroned himself in the seat of empire, as prince of the power of the air and god of this world. Christ told us what is in man, and what the treasure of the heart, and what is to be expected of him and it. Paul drew a picture of what the world was in his day. And how dark the shading! To the world as it then was, the pure Gospel was preached, and its divine mission attested before the nations, by the most astonishing demonstrations. Many believed, but they were few to the vast world. War was waged against Christ and His followers, and raged fearfully for centuries. Blood flowed like water. The earth was filled with groans and tears and death. And when those who were intrusted with the Gospel and its institutions had corrupted both it and them, and become apostates from the faith, they passed under the most galling, desolating tyrannies. When one woe was passed another came. The Christian population of the East became subject to the Mohammedan dominion, a rule of wormwood, whose sting was that of the scorpion, and whose bite the agony of death. In the West, when the transgressors had come to the full, they passed under the double yoke of the wild beast and the Papal power. And there they have all been, both East and West, for drear ages. Though they have gnawed their tongues for pain, and blasphemed the God of heaven, because of their plagues and their ulcers, yet they have not repented to give Him glory. During this period these apostate powers have worn out the saints of the Most High. Can it be that there is no wrath in store for those guilty nations? *They are to drink blood, for they have shed blood.* Watchman, what of the night? Yea, tell us, what of the night? Long and dark has it been. The day is not yet.

But many imagine they see light, and dream that the full effulgence of that day is nigh, because of the benevolent movements and enterprises of this age. The last fifty years of

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the six thousand indicate no change in the grand experiment with human nature. What then, are the results? Do they, and the efforts of the day, warrant such cherished expectations? Let us see. If we foot up the amount and take the sum of the matter, the conclusion is soon told. There may be, in connection with mission churches throughout the world, five hundred thousand. It is a living truth, that the ministry and churches, with all their means and labors, have not been able to keep pace with the increasing population of the globe. How long then? Yea, how long? In 1847 two intelligent gentlemen, remarking upon the improvement and light of this nineteenth century, one said: "There is no danger of famine;" the other: "There is no danger of war." The very next year the Irish famine began; and, in a few months thereafter, our Mexican war commenced. And what has since been the aspect of the nations? They have bathed their swords in blood, and are now preparing for one of the most gigantic and deadly struggles recorded in the march of time. It may be put off for a while, but come it will. Where then, is there light and hope for the world? Certainly not in the instrumentalities now in use—these have been employed for ages. But the races have not been recovered to their allegiance to God, the nations have not buried their idols, they have not received the truth as it is in Jesus; they have not beat their swords into ploughshares; they have not ceased to be hateful, and hating one another. Numberless individuals have been reclaimed and saved. But, alas! for the great world. On what, then, can we found a rational hope for its renovation and redemption? We are brought back to that blessed hope, the glorious appearing of the great God, who is our Saviour Jesus Christ. Here all desires and expectations must finally centre. He, as the appointed Head of the race, can redeem and save it. And it is His mission to do it, and He will not give His glory to another. When all else fails, and every other hope is found to be a delusion, He will do it. For the decree has gone forth, that to Him every knee shall bow, and every tongue confess. Observe:

2. That the revealed mode of introducing the Millennium proves to a certainty that this is the only hope for the recovery and elevation of the race. If the nations are to be turned from sin to holiness by the means now employed, then large portions of the Scriptures can never be fulfilled. But heaven and earth will pass away before one jot or tittle of that word can fail of a full verification. It is the peculiar glory of the Lord God of Israel, that He can declare "the end from the beginning;" and it is equally to His praise that He can add: "My counsel shall stand." The thoughts of God, and the schemes of men, in regard to the manner of introducing the latter-day glory, are exceedingly diverse. Between the Bible representations and the views presented in periodicals and discourses of the day, the difference is heaven-wide. These all proceed in their reasonings on the grand postulate, that it is the high and holy mission of the Gospel through its appointed instrumentalities, the ministry and churches, missionary societies, Bible societies, tract societies, and other benevolent institutions, ultimately to convert and save the entire world. That beautifully-written sermon of Dr. Adams, preached in the year 1853, before the American Board, is based entirely on this assumed position. No attempt is made to prove its truth, not one Scripture is cited. And for the best of all reasons. There is not a promise, there is not a single prediction, in all the word of God, that the means and agencies now in use, are to result in this blessed consummation—the universal reception and prevalence of the Gospel. Whoever flatters himself thus, will be as bitterly disappointed as was Lot when he preached to the men of Sodom. And why? Because it is not the revealed mode of introducing that day. Hence, it will not come in that way. That day will come, and in its time—that glorious Sabbath—that jubilee of earth will be ushered in. But how? Precisely in the manner that God hath declared by the mouth of all His holy prophets since the world began—that it shall come.

No apostate nation has ever yet been recovered. Individuals have been reclaimed, but no people that once had a pure faith, and

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abandoned it, have ever been restored. There can be no question here. What then, has been the doom of those nations? Visited from age to age with terrible inflictions. How oft have war, pestilence, and famine desolated the fairest portions of earth? How oft has it been "the day of the Lord's vengeance and the year of recompenses," for the enmity and opposition of the world to the true religion? And when the year of His redeemed is come, the Son of God declares it to be a day when He will tread down His enemies in anger, and trample them in fury. Accordingly it is declared that, before "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His elders gloriously." "the Lord maketh the earth empty, and turneth it upside down," because "the earth is defiled under its inhabitants, and because the transgression thereof shall be heavy upon it." "And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." Most certainly, this does not look like the elevation of the guilty nations to holiness and happiness. Instead, it foreshadows judgments, in terribleness approximating the fearful catastrophe which overwhelmed the old world. This view is borne out by Christ. "For, as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until Noah entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be."

The Lord Jesus teaches us that He will then gather out of His kingdom all things that offend, and them that do iniquity, tread the winepress of the wrath of God, gather with His sharp sickle the harvest of the earth, stain all His raiment, and tread down the wicked nations as the mire of the streets. "In that day the Lord, with His sore, and great, and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and He shall slay the dragon that is in the sea." No doubt, from the connection, that this refers to the grand Antichristian confederacy of the great powers of the earth and apostate nations of the latter day. Then, Messiah, the Prince, adds: "And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth." When the heathen are given to Christ for His inheritance, and the uttermost parts of the earth for His possession, He is to break them with an iron sceptre, and dash them in pieces like a potter's vessel. This is not saving, but destroying them. Thus saith the Lord: "I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother." In view of that day, how expressive is the following: "We give Thee thanks, Lord God Almighty, Who art, and wast, and art to come; because Thou hast taken to Thee Thy great power and hast reigned; and the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and to them that fear Thy name, small and great, and shouldst destroy them that destroy the earth." It seems that the four-and-twenty elders had no thought that the guilty nations were to be brought, by any means now in use, to the obedience of faith. Instead, it appears abundantly evident that the great mass will be enemies to Christ and His people, and have reached a high pitch of wickedness, and begun their song of triumph, when the Lord Jesus will suddenly be revealed for the deliverance of His saints and the overthrow of His and their foes. How significant these words: "Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all; even thus shall it be in the day, when the Son of Man is revealed."

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After the return of the house of Judah, and the assembling of the mighty confederated hosts on the mountains of Israel, and the embattled multitudes in the valley of decision, it is said: "And all men that are upon the face of the earth shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground; and I will call for a sword against him"—the chief of that host—"throughout all my mountains, saith the Lord God. Every man's sword shall be against his brother. And I will plead against him with fire and with blood, and I will rain upon him and upon his bands, and upon the many people that are with him an overflowing rain, and great hailstones, fire, and brimstone. . . . Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee. I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. And I will send a fire on Magog"—the mighty German population—"and among them that dwell careless in the isles, and they shall know that I am the Lord." It hence appears that their friends and confederates at home are to share in their visitation. "Thus saith the Lord God, Speak unto every feathered fowl and to every beast of the field, assemble yourselves and come. . . . Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth. . . . And ye shall eat fat till ye be full, and drink blood till ye be drunken of My sacrifice, which I have sacrificed for you. Thus shall ye be filled at My table, with horses and chariot riders, with mighty men, and with all men of war, saith the Lord God." The whole description shows that vast multitudes are to perish.

There are still other representations of equal fearfulness in connection with the latter day. "For behold, . . . in that time, . . . I will gather all nations and bring them down into the valley of Jehoshaphat, and will plead with them there. . . . Proclaim ye this among the Gentiles, prepare war, wake up the mighty men, let all the men of war draw near. . . . Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision. . . . And I will execute vengeance in anger and fury upon the heathen, such as they have not heard. . . . For My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them Mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy. . . . Then shall the Lord go forth and fight against those nations. . . . Their flesh shall consume away, while they stand up on their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor."

The few Scriptures cited, are evidently descriptive of the same events. All the earth, multitudes, all nations, such vengeance as they have not heard, and many similar expressions, clearly denote the destruction of vast numbers. But I must not omit the description of the beloved disciple. He portrays the same scenes, and connects them with the coming of Christ, the binding of Satan, and the resurrection of His saints to reign with Him: "And I saw an angel standing in the sun, and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven: 'Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bound, both small and great.' I saw the beast, and the kings of the earth, and their armies gathered together. . . . And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire. . . . And the remnant were slain, and all the fowls were filled with their flesh."

The picture is not yet full and complete. Of that mighty gathering, of that terrible assemblage of the nations and their armies, *a sixth part is to be left.* "Thus saith the Lord,

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. . . I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard My fame, neither have seen My glory, and they shall declare My glory among the Gentiles." When the Lord Jesus came in His humiliation, He sent forth a band of fishermen to proclaim the acceptable year of the Lord, and to preach this Gospel of the kingdom to every creature. But when He comes the second time to execute His kingly office in the majesty of the uncreated Godhead, He will send forth from the mountains of Israel, bands of soldiers, who will have escaped the general slaughter, and they shall declare His name among the remnant of the nations, and tell of His wonders and terrible acts. This purpose the Lord of hosts hath declared, and who shall disannul it? What a mission, and how eloquently will they preach His kingdom come. Then follows the return of the remainder of Israel, the creation of the new heavens and the new earth, and the brightness of the latter day. For this renovation and redemption, we are brought once more to that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ.

THE DEPTHS OF SATAN.

Rev. 2 : 24.

SATAN knows perfectly well that the six thousand years are nearly over, and that there is no argument so effectual for saving men from his clutches, as the full acceptance of the doctrine of the true hope of the Church, that is, of the Church being removed before the setting in of the judgments, and so his efforts are directed to this point. He shapes his delusions to suit his victims. To the godless and irreligious, he sends "apostles of materialism," and succeeds in banishing all belief in God at all. Others will only go as far as to deny the inspiration of the Scriptures. Others believe the Scriptures, but give them a fanciful figurative meaning of their own composing, and deny altogether the reign of Christ on earth. Others have an imperfect idea of God's plans, but, lest it should avail for the saving of their souls, Satan contrives to mystify it, and to prevent them from distinguishing the periods or dispensations, and effects this by confounding the kingdom of grace with the kingdom of glory, and suits the delusion to the several characters he has to deal with, but makes them all believe that Christ's kingdom has already come.

The Mormons believe the Bible, but consider the Gospel dispensation past, and hold by a new revelation through Joseph Smith and Brigham Young. Abraham is their model, and, as plurality of wives was the order of the day in his time, they adopt and highly approve of polygamy. Their reign of the Saints has commenced, the New Jerusalem established, and the new temple in course of erection. The ranks of the Mormons are recruited from an honest, deserving class of peasantry, who would be saved this snare, were the true doctrine of Christ's reign preached to them.

The Spiritualists announce that the old religious gospels are exhausted; that the churches founded on them are dead, and new revelations required by man. These they find by mysterious mediums, spirit-rapping, and preternatural signs; some of them the work of impostors, but many actually of a miraculous character, as the doings of the Zouave Jacob in Paris, but all of Satanic origin. Rev. 16 : 14. They number, in America alone, over three millions it is said.

The Shakers are an amiable, thrifty people, lead a life of celibacy on the principle that, as the old things have been made new, people should neither marry or be given in marriage, but live as the angels in heaven, with whom they fancy they are in direct and frequent communication. The curse has been removed from the earth, and the command to man to increase and multiply, no longer needed. They base these ideas upon their convictions that the kingdom of heaven has come. Christ has actually appeared on earth, the personal rule of God has been restored. 1 Tim. 4 : 3. (Forbidding to marry.)

The Pantagamists have notions of their own, and a domestic system with relation to the sexes to each other, which they call a complex

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marriage—a community of goods, they say, implies a community of wives.

The mechanic and laboring man, feeling his poverty and degradation, and the utter failure of the Gospel millennium promised them by the clergy, is decoyed into seeking the change, which one and all appear instinctively to feel approaching, by bringing it about himself through the means of trade unions and political reforms.

The upper classes are worked upon by motives more suitable to their ideas; their better feelings are worked upon, and made the means of leading them gently off the highroad into the pleasant paths of philanthropy, universal peace, temperance, freedom, political and religious, and so drawing them away from expecting the true Restorer of all things, the Lord Himself.

To a large class who would reject all the previous snares, the preaching of the Gospel and Evangelization of the world, has proved a very insidious device, and, though it may not gain Satan any souls amongst its promoters, it deprives the preaching of these energetic good men of a most powerful weapon, and therefore diminishes their success, and probably diminishes the number of those who are taken, and increases the number of those who are left. Numbers 14: 40–45 seems to explain this.

The High Church has also its snare, and from the same device, not distinguishing periods—believing like all the rest that the kingdom of Christ has come, and that He is now on the throne of His Father David, they ape the dress and symbolical ornaments of the Jewish temple.

There is yet another class—those who have correct views of the prophecies, but, limiting the prophecies of the Antichrist to popery, deprive themselves of the advantage of the dual fulfilment, and by confounding the year-day with the literal, they are now at fault, and the enemy takes advantage of it to seduce others to disbelieve the whole doctrine. They also deprive themselves of the true hope of the Church—the coming as a thief before the coming in judgment.

Such are the "depths of Satan," from which a few in "Thyatira" are free.

If Revelations 10 and 11 describe the formation of the scattered witnesses into a corporate ecclesiastical body called the Protestant church by Christ Himself, who gives the open Bible to the Apostle, and directs him to regulate the worship, the administration of the sacraments, and the building itself (Rev. 11: 1); then this corporate body is for a limited period, and Rev. 11: 7, 8, 9, and Rev. 17 are now in course of fulfilment. P. X. O.

BYWAYS OF THE BIBLE.

THE SHUNAMMITE'S SON.

THE store of thought garnered up in the Bible is almost, if not altogether, exhaustless. Just as our globe, on which thousands of millions have spent a lifetime running up and down, has still spots which never bore a footprint, so the Book of books, which a child puts in his pocket, contains paths of thought very seldom trod by Christian, worldling, or infidel: that it still has teachings which no mind ever discovered is eminently probable. The emblematic teachings of the Bible constitute of themselves an immense field, surpasssingly rich in instruction and consolation, but very few readers, few students even, ever undertake to explore it; and those few usually confine their researches to the emblems of things past. Why?—Hope is a future word. I love the future better than anything in the past except Calvary.

It may have escaped the notice of some that almost, if not, every recorded miracle is also an allegory—not an allegory merely, but an allegory whose elements are facts. That God, with all things in His hand, should so ordain the circumstances of a miracle as to portray Jesus and the Christian ages, is as natural as anything can be. There is a peculiar advantage in the study of these emblems; the results of our study are too delicate to be used in controversy, and may be reserved for a special feast to our own souls.

I wish to call the attention of the readers of the *Prophetic Times* to the resurrection of the Shunammite's son (2d Kings 4: 29–35). Thousands of Christians, no doubt, have read this wonderful narrative with an illy suppressed

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feeling of pain; it sounds like senseless mummery, sorcery; but only remember that all these curious details were arranged to teach of greater things to come, and the mystery clears up most gloriously.

We first seek for Christ, and find Him represented by the noble character of Elisha the prophet that raises the dead. The lifeless child represents the human race, dead in sin. Our race so died in its infancy. Gehazi, the servant of Elisha, a singular compound of faithfulness and falsehood, devotion and greedy lust, stands for the servants of Jesus who *went before* Him. Now we see Christ, in the personation of Elisha, delivering His authority and pastoral office, by the emblem of the staff, to His servants, and sending them with great urgency (very much as Jesus literally sent His servants, Luke 10:4) to raise the dead to life, *i. e.* to convert an ungodly race to God. The result is a notable and disheartening failure. The staff in the hands of Gehazi produced no perceptible effect upon the child. The ministry of prophets and priests left the race of mankind as dead as it was at the beginning. So ends part first.

Next Elisha comes himself; and this is the advent of Jesus. He came and ministered to man mouth to mouth, and eye to eye, and hand to hand. He placed His person in contact with ours that we might live by imitation. The result was partially a success and partially a failure. The cold corpse became warm: and the dead world became quickened with some germs of life: but neither the one nor the other was fully alive as a body. So ends part second. Elisha goes away. Jesus goes away.

Thus far the miracle, when performed, gave emblematic prophecy, but is now emblematic history; the portion which remains is future still. After the walking about in another room of the house, to illustrate Jesus absent in heaven, the life-giver returns. Why does he return? Why does He return? He returns to *complete* His work; to restore a race only slightly warm toward God to perfect spiritual life.

Herein is the glory of the allegory, that it teaches us that the work of Jesus is not only one mission to man but two missions; therefore Elisha when he returns stretches himself upon the child the second time, and this second time with gradual but complete success. The child, like a new-born infant, gave decisive signs of healthy life by sneezing. This was repeated a definite number of times—seven times—probably to intimate that man's final restoration will occupy a period of seven years. It is possible that the allegory extends somewhat farther, that the call of Gehazi hints the restoration of a spiritual priesthood, also that the child taken up and carried away by its mother may typify something in the remote future; but if not, the lesson is rich enough without. It confirms for us a precious and much disputed truth. It cheers us with the hope that the time is coming when we can again see Jesus in this world, and again truthfully call Him Immanuel. EMERSON.

Selections.

ENOCH AND HIS TRANSLATION.

IN the first ages of the world, there were two persons of the name of Enoch: the one, a son of Cain, of whom nothing is related, except that his father built a city, and called it, in honor of his son, Enoch. The other, a descendant of Seth, and it is of him we are now about to speak.

It is understood that we live in the better days of the world. Enoch lived when the world was in its infancy. The customs and pursuits of that early period were, as we may imagine, very different from the present. Nothing, I suppose, in those times, is more remarkable, than the great age to which the patriarchs attained. The term of human life now is 70 or 80 years; then it was extended to 7, or 8, or 900. Enoch left the world, as it were, in his youth, being only 365 years old—a year of years. His son, Methuselah, died the oldest

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man that ever lived, being 969. It would be out of our subject to inquire the cause of this great longevity; but, we may add, there is one kind of old age within the reach of us all: wisdom, we read, gray hairs, and an unspotted life, is old age.

One of the companions of Enoch, for above 300 years, was our great forefather, Adam; and he received, no doubt, from his lips, information respecting the creation and Paradise, the fall and its consequences, redemption and its blessings, through the seed of the woman: and these truths, through the influence of the Holy Spirit, wrought in him that mighty change of heart and conduct which distinguished him above all others in his own time, and makes him a name and an example to all ages. "The wicked die and are forgotten, but the righteous shall be had in everlasting remembrance."

We are not told the secular occupation of Enoch; he, doubtless, like the other patriarchs of his time, gained his daily bread by the sweat of his brow. The earth then did not produce her increase so freely as at the present; the curse for Adam's transgression was fresh upon it; that curse, after the deluge, was partially removed; when, the face of the earth being renewed, "God said in his heart, he would not again curse the earth for man's sake." Yet, while it continued, there was no room for idle hands: "He that would not work, neither should he eat."

But, beside his secular, Enoch had a sacred employment, of a public character—he prophesied. St. Jude repeats one of his predictions, which refers primarily to the coming of the Lord at the general deluge, to destroy the ungodly; and afterwards, and more particularly, to the general judgment at the end of the world. But, under the Old Testament, a prophet was not merely set apart to foretell events, but, as a teacher, to make known the Divine will to man. Hence, we consider Enoch a preacher of righteousness; he lived in "a crooked and perverse" age, but he taught the way of God in truth. He reproved the world for their pride and profaneness, their surfeiting and drunkenness, their infidelity and lust; and, though very possibly his denunciations of Divine anger on their ungodly practices exasperated "the giants of those days," yet "his face was made hard against the face of them," "they could not set upon him to hurt him," till he "had finished his testimony;" and, this done, he was far beyond the reach of them, for "God had translated him."

Good men make always the best ministers of the word; indeed, it is scarcely imaginable how any should teach the ways of God, before themselves are taught of God; and it is certain, that few, if any, are made instrumental in the conversion of sinners who are themselves unconverted. Salt cannot season, if it hath lost its saltness. But Enoch was instructed before he became an instructor; a believer, before his appointment to a public office; and it is remarkable that his personal piety only is spoken of in the Old Testament. No doubt his public ministrations were well-pleasing to God, and, we hope, rendered useful among men; but they would have been neither without holiness at home—without holiness in heart. The profession of religion is good, but with it must be incorporated the Saviour's precept: "Enter into thy closet; and, having shut the doors about thee, pray to thy Father." Again, if our public duties are without life and without blessing, there is reason to fear our private devotions are either not at all, or are ill-performed.

But in public and private, Enoch failed not; he walked with God in both states; the general tenor of his life was moral and heavenly. When the two disciples walked with Jesus to Emmaus, they tell us: "How did our hearts burn within us, as he talked with us by the way!" How, too, did the communion with Jehovah animate and strengthen the holy Enoch in his earthly pilgrimage. What could he fear? What could he not overcome, when he had the Almighty by his side to direct and succor him? So near the fountain of life, he would drink deep of its pleasures. If you ask, what is implied in walking with God? we answer, it signifies a religious life, or godliness. Walking supposes resting on the feet. So the believer is commanded to "withstand in the evil day; and, having done all, to stand."

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And thus did Enoch. Again, walking supposes advancement. So our religion should be always on the advance. "Grow in grace and in spiritual knowledge," is the Divine command. If our godliness does not deaden the heart to the world, and lead us more and more to heavenly things, there is room to suspect we have no godliness at all—a leafy fig-tree, with no fruit thereon; whereas it is the prevailing character of Christianity to bring forth fruit, and so make the path to the faithful as the morning light, which shineth more and more unto the perfect day.

Like the morning light was Enoch's progress. How could it be otherwise, since he walked with the Father of Lights? He advanced from faith to faith; from one degree of spiritual knowledge to another; he had a deep experience of Divine power and love: and grace, communicated to the heart by the Holy Spirit, operated there to bring forth the rich and ripe fruit—holiness. And, if we admit his intimate and habitual communion with his God, we need not be surprised at his deadness to the world, his spiritual attainments, his inward happiness. We naturally contract the habits and principles of those we live among; our mind by degrees is assimilated to theirs, and this the more surely and the more speedily, if they are persons of rank and consequence. How pure, then, would be the morality, and how great the heavenly-mindedness of Enoch? It is much to walk *after* God: he walked *with* God, side by side, as it were; not only at peace with him, but on terms the most friendly; not that there could be any sort of equality between the Creator and the creature, but God condescended to his servant, and communicated life, strength, and righteousness, according to his personal necessities and his public works. Is there any praise attributable to this minister of godliness? None; for he had nothing that he had not received as a gift. A sinner by nature, like the rest of us, he could have no good thing to boast of as his own; and nothing to return for benefits received, but thanks and praise. Yet will we admire him in this,—that when he was called of God, he obeyed. The world would be full of Enochs, if men would follow his example,—decide as he decided. We all profess to believe, and the power is given us to obey; but there is another power in our members,—sin; and to this the majority yield a ready obedience; and so, with salvation before their eyes, and, as it were, in their hands, their religion comes to nothing and the soul to destruction.

Enoch was a remarkable person where most were bad; he would have been a prodigy of holiness where all are good; and, accordingly, a great and transcendent reward awaited him. Heaven was his destination: so it is ours: but he was not to go there by the same path as do other believers—not through the valley of the shadow of death! The Old Testament account of Enoch's departure from the world is somewhat obscure: "He was not; for God took him." But God takes all men out of the world, and all good men to himself; and without other information, we might have inferred he took Enoch in the usual way. The New Testament supplies an explanation: "Enoch was translated, that he should not see death." We are not told any circumstances of this translation. But in his bright passage from this world to "the Jerusalem which is above," his earthly nature was changed into the heavenly: "Corruption put on incorrnption." Possibly he never entered the abode of separate spirits, but went up at once to the dwelling-place of angels, and the presence of God. If so, Enoch was the first inhabitant of heaven from among the human race.

It is natural to inquire the cause of Enoch's translation to glory without the process of dying. He and Elijah are the only instances of it, in nearly 6000 years; and we may infer, that a thing so uncommon, and yet so remarkable, would never have been appointed, but on most wise and holy principles. In all cases, when we see God departing from his usual mode of procedure, we may conclude he has his own glory immediately and powerfully in view. He is then awaking as one out of sleep; then, by some signal stroke of Divine justice on the one hand, and mercy on the other, He cometh forth to confound his adversaries, and to lead on his own people to life and immortality.

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This is exemplified in the general deluge; the dividing of the Red Sea; the standing still of the sun at the voice of Joshua. These, and other mighty changes in the order of nature, are surely exhibitions of Divine power. They were intended, and, we trust, tended too, to check the atheism and licentiousness of mankind, and to keep up a knowledge—at least an acknowledgment—of the Deity, till the Scriptures were published. And in our day, and to all ages, if men will not be restrained and wrought upon by Moses and the prophets, by Jesus and His apostles, neither will they be convinced by miracles, nor persuaded to godliness, though one rose from the dead to speak to them.

The translation of Enoch was a personal honor conferred on him for his eminent piety. Previous to it, he obtained "this testimony that he pleased God" to such a degree, that he must not submit to the dishonor of the grave. But we should, I think, err, in supposing that God, in this exercise of His power, had no other object in view than the felicity and advancement of his servant; especially, as it is of little consequence to the believer by what way he goes to heaven, provided only that he gains that haven of his desire. Hence, the translation of Enoch appears to speak from him to his fellow-creatures; and we may, I think, justly proclaim it a warning and instruction to "the world that then was." It spake with a powerful voice to such as had corrupted their way upon the earth. Among these, religion had no place; at least, no saving influence. They had not the holy advantages we possess; but what opportunities they had for the soul, them they cast away. In eating and drinking, marrying and giving in marriage, they forgot their fallen and dependent state; the venom of their hearts was manifested in their hard speeches against God and the godly. Enoch tells them their sin and their danger, and plainly denounces Divine anger upon them. "Behold the Lord," Jehovah, whose existence they possibly denied or derided. "Behold, the Lord cometh to execute judgment upon all, and to convince all that are ungodly of their ungodly deeds." And to show that he, at least, should escape the impending ruin, he ascends up, suppose, in the presence of them all, "and a cloud receiveth him out of their sight." Now, I might ask, was not this procedure mightily calculated to impress the eye and the heart of all who saw or heard of it? Was it not calculated to confound the infidel, to decide the irresolute, to reclaim the wandering, to quicken the lukewarm, to awaken the thoughtless, and "to build up believers in their most holy faith?" Enoch was, in all things, a burning and shining light for people to walk by. Did they desire a pattern of godliness? They had it in his life. Did they desire a knowledge of Jehovah? They had it in his preaching. Did they desire evidence of another world? He had often told them of it; and now goeth forth to the skies, leading the way to it. Perhaps, as Elijah seems to have done, he had spoken of or openly predicted his departure from the world, in the manner mentioned. A thing so new, so unheard of, so unthought of, would awaken a general expectation; at least, for good or bad purposes, would excite a general attention. How, then, would the scoffer be confounded, and the faithful edified, to see the prediction in all points answered by the event. It is true, we are not told these or other circumstances of the miracle; but, we may be sure, Divine wisdom so arranged the time and manner of it, as to benefit the righteous, and either to reclaim gainsayers, or leave them inexcusable in their wickedness. Probably the life and the removal of Enoch were often appealed to by the patriarchs and preachers of those ages up to Noah, as setting forth the nature of religion, and the certainty of future rewards; and, contrarily, as showing that where there is no holiness, there must be punishment; and that, whether rewarded or punished, man has a life after this.

These, then, are some of the purposes which the life and translation might serve to the antediluvian world. But it speaks to us also. Like the broken "box of spikenard, very precious;" it sheds a perfume through the whole Church of Christ up to that period, when not one or two, but thousands and tens of thousands, shall

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be changed and translated to glory, as Enoch was: for, if at the end of time, the dead shall be raised, so those Christians "which are alive and remain to the coming of the Lord," "shall be caught up together to meet the Lord in the air."

Whatever lessons Enoch's translation taught the people of his own time, the same lessons it still teaches. It is true, we have not ocular evidence of it, but we have what is as good,—we have God to attest it. Besides, it is not *seeing*, but *believing*, that brings salvation; you may see signs and wonders, yet remain hardened and unchanged; but believe, only believe, and every work of God in the Bible has a voice and a blessing for you. Some, perhaps, are of more importance than others, and of a deeper interest; but all are as "jewels of silver, and jewels of gold and raiment." Let, then, the light of former ages be a light to us; consider it a ray from the Sun of Righteousness, sent to illuminate your path and animate your heart, until, though separated in time by thousands of years, you join your elder brethren above. In heaven, you shall see how God has adapted all His dispensations to the wants and circumstances of His people, making by a variety, and oftentimes by a contrariety, of means "both the deaf to hear," and the "dumb to speak."

MIRACLES.

UNBELIEF AMONG PROFESSED CHRISTIANS.

THE modern spirit, as the refined Rationalism of the day is called, is rapidly finding its way into the *thought* of professed Christian thinkers, and bringing to bear upon the Bible a sort of pseudo-rational criticism, which, upon examination, is seen to be, in many of its features, most incorrect and false, and calculated to do serious injury to the truth of God's Word. While professed infidels and rationalists utterly repudiate the divinity of the Scriptures, and openly and boldly endeavor to break down and destroy the authority of Revelation, there are at work, at the same time, within the body of professed Bible Christians, other forces, which, while they profess to defend Revelation, are perhaps equally subversive and dangerous to the truth as the open and outward attacks of infidelity itself. That professed or real friend who wittingly or unwittingly strikes the blow from within, is far more dangerous, and therefore the more to be guarded against, than open encounters from without. Yet in this way, and by these means, the truths of the Bible are subjected to the most dangerous and subversive influences, by the manner in which they are criticized and defended by professed friends.

In the matter of miracles particularly, is this spirit of criticism exemplified in the arguments of those theologians, who would prove their truth by something higher and better than the evidence which the record itself furnishes. Many good men seek to establish the fact of Christ's miracles, by arguments drawn entirely from nature and natural laws, endeavoring by mere human reason to prove the truth of those matters and things which are above reason, and which all Christians profess to receive, and hold as of Divine authority.

Particularly, of late, have many theologians sought to defend the doctrine of miracles from the assaults of infidels, by showing that those miraculous displays of the power of the Omnipotent are but the ordinary operations of well-known laws. They are fond of drawing illustrations from Babbage's calculating machine, which, after producing number after number in a regular series, at times suddenly appears to contradict its law by producing an irregular number out of due order in the series. But upon examination, that apparent irregularity will be found to be perfectly regular, and in accordance with the law of the machine. Just so, say they, with miracles. While they seem to be irregular and extraordinary phenomena, they are found to be in reality the result of the regular operations of the known established laws of nature. We need not dwell on this phase of the subject farther than to say, that such a view at once takes away all that there is of Divine interposition in the miracle, and leaves it but a regular phenomenon in a fixed series; which view, it will be seen, at once, is in entire accordance with the most ultra rationalism and infidelity of the day.

There are, however, other views which ap-

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pear to be equally false and unwarranted. We instance that of the Duke of Argyle in his "Reign of Law." While setting forth and professing to believe in the truth and reality of the miracles recorded in the Bible, he, at the same time, throws aside that book as the sole authority and evidence of their truth, and seeks to establish the doctrine of miracles by mere human reasoning. He holds that those unusual and startling events which have been looked upon as miracles, would be seen to be in strict accordance with the regular operations of the fixed laws of nature if our science were only equal to the task; that miracles are not in fact miraculous, or the result of a direct interposition of the power of God overruling the uniformity of the course of nature, but are produced by His superior knowledge of the laws of nature and His superior power of using and applying that knowledge. The theory of miracles thus put forth by the Duke of Argyle reduces these displays of God's power to a sort of divine jugglery. Christ knew how to take advantage of certain laws beyond the ken of man, and availing Himself of this superior knowledge, practised these feats for the astonishment of wondering crowds. Chemists, in the same way, by taking advantage of their superior knowledge, can do many things which to the ignorant are equally miracles. We think we are not exaggerating when we thus show to what absurdity such explanations of miracles lead. In our opinion, such arguments are utterly impotent and useless, as are all mere human arguments, to defend miracles as against the assaults of infidels, or to confirm in our own minds a rational belief in them. The fact is, no human argument drawn from the laws of nature can avail as a proof of what is above reason.

In all of the late discussion of miracles, the question at issue seems to be entirely ignored. The real question is *the truth of the Bible as a divinely inspired record.* This being once established, it is a work of supererogation to prove the truth of its doctrines. They must of necessity be received and accepted as true, although they may not admit of logical demonstration by human powers. The Bible comes to us claiming to be a record of Divine truth. Is it an authentic record? Has it been duly certified and proven by sufficient evidence for us to receive it as a Divine production? If so, we must receive its teachings. The certified record having been brought into court, all men are estopped from denying or explaining away the matters and things therein contained. Nothing is evidence but what appears on its face. Christians—believers in the Bible as God's Word—have nothing to do with the reasonableness of its doctrines or the ability of men to conceive of and understand them. They have only to prove the truth of the Bible as God's Word, and when this is accomplished, the book must speak for itself. If we believe in Revelation, we must accept without question the things revealed. They need not, nor will they admit of, any higher proof than the record itself of which they are a part. Hence we say, that all this attempt to explain and prove miracles by human reasoning is false and destructive to the truth. The miracle must be received as it comes to us, and not as we would have it be. If we can fully understand and explain the raising of Lazarus from the dead, what is there more miraculous in it than in the daily cures wrought by physicians. If we cannot understand it, but believe that the record from which it is drawn is true, we must receive and believe in it as a miracle—as an extraordinary manifestation of His power; and further, we can only look upon it as a direct interposition of the overruling power of God in the natural course of events. Why should we seek to do more? However we may strive, we cannot fully understand the ways of Infinite wisdom—and mere human arguments in support of them weaken the case as against skepticism and infidelity. The safest, the only way, is to rest the issue of the contest on the Bible itself. If it is false, it must fall—if it is true, then, however incomprehensible its doctrines to some minds, it will still stand, and the gates of hell shall not prevail against it.—*Meth. Prot.*

"In six days, that is, in six thousand years, shall all things be accomplished, when the Son of God shall come."—*Barnabas.*

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THE SEVEN PARABLES.

MATT. 13 : 3–50.

OUR Lord having spoken so far to the people, in plain and intelligible language, of the kingdom of heaven, without either figure or similitude, and having required of them faith in Him, as its author and Lord, and showed them the necessary qualifications for becoming participants of its blessings and privileges, begins now to speak to them in parables. In these He describes the mysteries and varied states through which it should pass, till its final and universal establishment at the close of this dispensation (*αἰών*), or at His premillennial advent. Such predictions were of great importance to the disciples and primitive Christians, who had so much to suffer in its extension, and, comparatively, were permitted to see but limited results. But as these prophetic representations of the final success and future glory of the kingdom of God were to the apostles a great consolation, so they are now the great encouragement to believers to persevere in their conflict against powerful opponents in the extension of it. Moreover, the prospect of sure success has kept hope alive when, as in the dark ages, it was hardly visible to the human eye; but still it worked unobserved in a few.

During the short reign of the Beast (Rev. 13), the last, but by far the most terrible eclipse of the very existence of the kingdom of God will take place. This, however, will only be suffered, in order that by the contrast its transcendent glory and bliss might be the more apparent in the end. "The stone that was cut out without hands will smite the image" of Satan's erection, "and become a great mountain, and fill the whole earth." And "this kingdom shall stand forever."

In offering some remarks on these seven parables, it will be our special aim *to point out their prophetic character.* Our Lord predicts in them the vicissitudes His Church will have to pass through, and the obstacles His Word will have to overcome, before His kingdom will have been universally established.

The enlightened and observant believer of our Lord's teaching, therefore, may know beforehand both *the events, the changes, and the progress* through which the kingdom of Christ will have to pass to its final consummation.

These parables show *its beginning, its partial reception, its early corruption, its vitality and extension, its hidden character,* and, at the same time, *its glory and final triumph.*

There is a similarity in our Lord's teaching in the seven epistles of Rev. 2 and 3, to what we find in these seven parables. A cursory comparison between them will show that they run parallel with each other, and confirm one another. As the seven epistles are divided into four and three, so are these parables. The four first the Lord spoke to the assembled multitude, and these partake of an *exoteric* character (comp. ver. 3, 24, 31, 33, 34). The last three, it is thought, He only spoke to His disciples, and these are chiefly *esoteric* (comp. ver. 36, &c., 44–47).

There is also a difference in the introduction of the four first from the three last. "Another parable put He forth," &c. In the three last, "Again, the kingdom of heaven is like," &c.

Besides the *constant practical and general* application to the several states and relations of the kingdom of God, both as it regards *individual and collective bodies* of believers, these seven parables have *a deep and prophetic* meaning (ver. 35).

They prefigure, as alluded to, successive states of the kingdom of heaven, as existing in this world, from the days of our Lord to the end of this dispensation. They describe the changing scenes of it with wonderful accuracy, till at Christ's premillennial advent it will be extended over the whole earth.

The two first, which were explained by our Lord to His disciples, have more immediate reference to the days of Christ and His apostles and to the primitive Church. The third and fourth refer to the beginning, and *though hidden, but sure and gradual progress of it* throughout the earth. The fifth represents it as hidden, or as existing in the days of the Reformation. The sixth introduces it to our notice at a time when it would be valued above everything by the "little flock." And the seventh presents in it its last and mixed character, as it will exist at the coming of Jesus Christ.

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Bengel arranges the several periods indicated by these parables as follows: The first he applies to the time of the apostles (ver. 16). The second, to the time when the apostles were removed to another world (ver. 25). The third, to the time of the conversion of Constantine the Great, and onwards (ver. 32). The fourth, to the seventh century, or rise and progress of Popery (ver. 33). The fifth, to the reign of Popery (Rev. 13), and to the Reformation (ver. 44). The sixth, from the Reformation onwards, when the kingdom of God became most precious to believers (ver. 46). The seventh, to the end of this dispensation, when the wicked shall be separated from the godly, and when the mixed state of the kingdom of heaven will cease to exist (ver. 48).

In the second parable the harvest is represented as *future*, in the seventh as *at hand*. The net is now full, and drawn to the shore to have its contents examined. The fishing is now at an end, the gospel day is closed, the judgment follows apace.

Thus it appears that these parables have a very deep meaning. At present the kingdom of heaven exists in *a hidden or spiritual state*. It is, as our Lord said to the Pharisees, "*within*" —in the hearts of the believers, or spouse of Christ—and unheeded by the world.

In the Millennium this kingdom will be *all manifest* and established over the whole earth. Then "all the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever."

At present, the words of our Saviour still apply, "Repent, for the kingdom of heaven is at hand." Our present life is one continued act of repentance. Alas! "in many things we offend all."

THE ONLY REFUGE

FROM "THOSE THINGS WHICH ARE COMING UPON THE EARTH."

I HAVE just been making an extract from a writer of the twelfth century, who wrote a little thing which he denominated "De Scala Claustrali," which words you might possibly not discover at once to be, "Of the Ladder of the Cloister." "This," he says, "consists of four gradations of ascent—reading, meditation, prayer, contemplation. Reading inquires after spiritual happiness; meditation ascertains its nature, its importance to us, and our own utter inability to confer it on ourselves; prayer then asks it from Him who alone can bestow it; and, when our prayer is answered, contemplation exercises itself in the actual enjoyment of the blessing. These steps," he observes, "are few indeed; but they are of immense comprehensiveness. The lowest of them rests on the earth; but the highest penetrates to the heaven of heavens."

Soberly, I know no way of escaping "the heart-aches, and the thousand natural shocks, that flesh is heir to," but by getting as high up as possible on this ladder, which I think the old Carthusian abbot (for such he was, Dupin says, though the tract is among the works of St. Bernard) has not ill-described.

There is not in the patriarchal history a more impressive story than that favorite one of all young readers, "Jacob's Ladder."

The forlorn pilgrim in his accommodations for the night, presents to us the extreme of solitary destitution. But what a light rises in the darkness; what a transit from the lowest of human circumstances to a magnificence before which all earthly splendor fades into inanity! It was natural for the astonished Jacob to exclaim, "How dreadful is this place! This is none other than the house of God; this is the gate of heaven." Doubtless, after this, poor and friendless, as, to human appearance, he still was, "he went on his way rejoicing." Now, what I have to say is, that whoever gets possession of the above-described ladder, which, happily, is not that only of the cloister ("neither in this mountain, nor yet at Jerusalem," &c), and learns well how to use it, has in this the substance and essence of Jacob's ladder; and, at every stage of his pilgrimage through this world, has from this possession a real portion of that comfort and support, in his serious, settled reflections and feelings, which the patriarch felt in his ecstatic vision.

This, to mortal man, ought ever to be most

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interesting; but, in times like the present, when that period described by our Saviour seems almost to be approaching, when there shall be "on the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming upon the earth," it is, actually, the only refuge which, not only conscience, but reason, can for a moment put up with.—*Letter of Alex. Knox.*

Editorial.

MAKING FIRE COME FROM HEAVEN.

It was one of the proofs by which Elijah established his commission from the Lord of hosts, and convicted the priests of Baal of their miserable deception, that he called down the fire of the Lord from heaven, to consume his drenched sacrifice in the sight of the thousands of Israel. But Satan is a great counterfeiter, and it is part of God's revelation, that, in the last periods of his presence and power on earth, he will simulate this divine testimony, and do "great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by means of those miracles." Rev. 13 : 13, 14.

Many Christians have had great difficulty in accepting this prophecy, in any such sense as that it will be literally fulfilled. We believe that it is literal, and that the event will turn out according to the exact words of the description.

It is noticeable, that the agent of this strange wonder is a "false prophet"—a Beast, which must be identified, not with the secular power, but with the spiritual. Two Beasts are described, and their career is parallel and contemporaneous. The first or nondescript Beast, all agree, is the secular power; the second, or two-horned Beast, who operates for and in the presence of the first, must therefore be some other power. He is also specifically described as a "*prophet*"—as pertaining to the religious, didactic, and spiritual sphere. What his two horns indicate has been variously interpreted. We need not here recite the many diverse opinions that have been broached. Taking it as settled, by the words and particulars of the prophecy itself, that none other than a religious and professedly prophetic character or power is meant, we need be at no great loss to find the two great divisions of the power in that department. From the first ages of the world, they have existed, distinct, and easily traceable. There has always been some kind of a Church, —a body or class of people possessing the special ordinances and communications of God, according to which they professed to worship. There has also always been a rival and antagonistic religion outside of the Church. The one is a worship based on Revelation, with its inspired books and divine appointments; the other is a worship based upon nature, with its demoniac oracles, idolatries, impostures, philosophies, and deifications of men and their works. The two great horns, or powers, in the prophetic or religious world, would, therefore, most naturally seem to be these two contemporaneous and antagonizing forms of religion. They certainly are two very distinct, parallel branches of the religious power of the earth from its beginning. The one professes to take God's revelations as its basis, and the other builds upon the natural resources of the human intellect, in connection with such impure and illegitimate spiritual agencies and helps as the ingenuity of man has been able to bring to his aid, and with which the natural man is in close relation.

Now, the great effort of the world, in all ages, has been, to unite these two—to conjoin the service of God and mammon—to unite the table of devils and the table of the Lord—to effect a compromise between Christ and Belial, to harmonize the philosophy, theories of progress, and hope of salvation, which this world prates about, with the kingdom which is not of this world. Of course, in the nature of things,

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this never can be done, so long as the world remains the world, and the kingdom of God remains the kingdom of God. But, what has so long been essayed, will yet be in some sort accomplished. Many a time in the history of the world have those who profess to build on God's revelations, set up in His name what He could never own. And more complete and dreadful apostasies are approaching, especially after God's true elect have been removed, and that which hindered by means of them has been taken out of the way. The professors of the true religion, and the devil-worshippers of heathenism shall yet coalesce.

And when those who pretend to take God's revealed word and appointments, and the priests of reason, science, worldly progress, and demonism, have once formed and completed their contemplated and much-endeavored Alliance, then shall have arisen "out of the earth" that monster of the time of the end, who is emphatically "The False Prophet," legitimated and acknowledged by the final centre and embodiment of universal secular dominion, and ministering to its infernal purposes and blasphemies. As all the defunct powers of the world shall live again in this one last power, and all the wild beasts reappear in this final monster Beast; so all the defunct and extant religions, priesthoods, oracles, and philosophies of heathenism and apostate Christendom shall live again in one system, and all the false prophets that have ever been shall reappear, combined and united in this final, monster False Prophet, having the horns of a lamb, but speaking as a dragon, and putting forth all the consummated powers of the Devil and his infamous deceptions.

Nor need we be surprised or staggered at the idea that he shall counterfeit the great miracle of Elijah, as well as of other of God's prophets, and be successful in the attempt. If any one will be at the pains and expense to be at Jerusalem, at the old Church of the Holy Sepulchre, at any Easter, he will have an opportunity to witness *now* what professes to be a miracle of this nature. It is claimed as one of the powers of the Greek Patriarch of Jerusalem, to bring down fire from heaven anew every year at this festival, at this place. To the satisfaction, also, of the great mass of those who adhere to him and his corruptions of the Gospel, he manages to do this very thing. And as many of our readers may not be aware of this fact, it may be acceptable to give some account of it.

The *time*, is the morning before Easter. The *place*, is the great rotunda of the church, under the centre of which is the excavation of the Rock in which the Saviour is supposed to have been entombed. It is in this sacred tomb, or chapel of the sepulchre, that the fire is obtained, as it is alleged, direct from heaven, and made to issue from a large round hole on the north side, whence it is caught up, and carried to all portions of the world where the Christians of that order reside, to light the lamps of their churches and chapels, and to be sacredly preserved by the faithful.

When the time for this wonder arrives, dense masses of pilgrims sit or stand wedged round the little chapel, and round them an equally dense mass, extending out to the walls of the vast church itself, whilst the galleries above are crowded with spectators. For the first two hours, everything is tranquil. Nothing indicates what is coming, except that the two or three pilgrims who have got close to the aperture keep their hands fixed in it with a clutch never relaxed. The Patriarch, or his representative commissioned for the purpose, is put inside the tomb-chapel, and the door closed upon him. Presently, some of the pilgrims begin a violent rush around the tomb, believing that unless they run round the sepulchre a certain number of times the fire will not come. A succession of gambols then takes place, compared to a mixture of "prisoner's base," "football," and "leap-frog," round and round the sepulchre. A tangled mass of twenty, thirty, fifty men, start in a run, catching hold of each other, lifting one on their shoulders, sometimes on their heads, and rushing on with him till he leaps off, and some one else succeeds to the elevation; some of them dressed in sheepskins, and some almost naked; one acting as fugleman, clapping his hands, to which others respond in like manner, adding wild howls, articulate and inarticulate, to Christ, God, and the

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Sultan. What begins in the lesser groups soon grows in magnitude and extent, till the whole of the circle is moved in a whirling, rushing torrent of wild and frenzied figures. Then embroidered banners are lifted, and a procession formed, which marches out of the rotunda eastward. From this moment the excitement becomes universal, some yelling, some chanting. Thrice the procession passes round. One great movement sways the multitude from side to side. The crisis of the day is now approaching. And as the presence of the Turks is believed to prevent the descent of the fire, they are at this point all driven out of the church. The boisterousness and confusion, as of a great army in the moment of gaining a victory, is manifest. The procession is broken through, the banners stagger, and waver, and fall amidst the flight of priests, bishops, and standard-bearers, before the tremendous rush. The whole church becomes one heaving sea of heads, resounding with an uproar which is beyond description. One vacant space alone is left; a narrow lane from the aperture on the north side of the chapel to the wall of the church. By the aperture itself stands a priest to catch the expected fire; and on each side of the lane, as far as the eye can reach, hundreds of bare arms are stretched out, like the branches of a leafless forest quivering in some violent tempest. Everything is in awful and perturbed expectancy.

At last the moment comes. A bright flame, as of burning wood, appears inside the hole—the light, as every pilgrim believes, of the descent of God himself upon the Holy Tomb. Every distinct feature or incident is now lost in the universal whirl of excitement which envelops the church, as from one to another the fire is spread from taper to taper through the vast multitude—till at last the whole edifice, from gallery to gallery, and through the area below, is one wide blaze of thousands of burning candles. The Patriarch or Bishop is taken out of the chapel, and borne off on the shoulders of the people in a state of faintness or swoon, as if overcome by the glory of the Almighty, from whose immediate presence he is believed to come. A mounted horseman, stationed in waiting at the gates of the church, gallops off with a lighted taper to communicate the sacred fire to the lamps of the Greek Church in the convent at Bethlehem. The people rush out of the church pellmell, to escape from the rolling smoke and suffocating heat, and to carry the lighted tapers into the streets and houses of Jerusalem, crowding and jostling one another in such a way that, in 1834, hundreds were crushed and stamped to death in the hurry and frenzy to get out. To and fro the pilgrims run with their heavenly fire, rubbing their faces and breasts against it, to prove its harmlessness to the faithful. And so the mass separates, and the miracle of the *making fire come down out of heaven* is published abroad whithersoever the witnesses come.

The Latin Catholics, though they once took part in it, now pronounce against this performance as an imposture, but not from any new discoveries they have made concerning it, so much as from the interference of the Sultan, putting the Holy Tomb exclusively in the possession of the Greeks. And these so-called Christians annually repeat the miracle in confirmation of the favor of the Lord to them. For an account of it by an eye-witness, see Dean Stanley's *Sinai and Palestine*, pp. 464–470.

Coming events cast their shadows before them; and what these degraded Christians put forth now, and the importance which is attached to it, are only the foreshadowing of what will be attempted, and in some manner performed, to the deception of all the world of those who have not the love of the truth. It is part of the work of the False Prophet, already being performed, to the wonderment of thousands upon thousands. The Romish Church claims to work miracles; the Greek Church claims to work miracles; Mahomedanism claims to work miracles; and Spiritualism claims to work miracles; and there are many underlying points of unity between them. One master mind, the mind of the Arch-deceiver, is at the bottom, or has large possession, of the whole of them. And out of them, and by a preparing coalition between them, as the demons themselves predict, there will yet come a philosophico-wonder-working re-

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ligion, which will be the only recognized religion under the Antichrist, and which will be as grand in its success as it will be Satanic in its origin and spirit. God only knows what horrible things are maturing for them that receive not the love of the truth, but prefer their unrighteousness, and the Devil's Christ, to the only Christ of the living God. Reader, watch, and pray always, that you may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

MILLENARIANISM AND HEALTHFUL PIETY.

In an article on "Healthful Piety," recently published in a religious newspaper of this city, the writer says, "Who does not feel immense relief in turning from a character of good but fragmentary impulses, of one-sided tendencies, of narrow exclusive views, possessed with a single idea; as Premillenarianism," to which, by author or editor, is added in a foot-note, "Premillenarianism as a doctrine, held in due subordination to other doctrines, need be no hindrance to healthful piety; but as an absorbing idea few things are more pernicious."

By Premillenarianism the writer evidently means the doctrine of the Premillennial advent of Christ and his personal reign on earth; and the design is to libel this doctrine as unhealthy in its influence on Christian character, and pernicious in its tendencies, unless held in due subordination to other doctrines not designated. This constitutes a serious charge, which, though coming from an unknown source, yet, through a respectable church organ, and being calculated to excite a prejudice against Millenarianism and Millenarians, challenges investigation.

We have, in our first article on Millenarian Fungi, shown that all or nearly all true Christians of the first three centuries were Millenarians. That period may be designated the age of Millenarianism. Gibbon says of the doctrine that "it was universally believed" and "must have contributed in a very essential degree to the progress of the Christian faith." It had a controlling influence. All believers in Christ were imbued with it. No other doctrine took such hold of the Christian heart. No other had such an effect upon their lives. It was the absorbing idea—the leading article of their faith giving completeness to the gospel. It budded into hope. It blossomed into joy. And its fruits were love and obedience. No "fungous outgrowth" of a spiritualizing, occult, and mystical exegesis had as yet appeared to subvert their faith, and secularize their expectations. Only heretics, who denied the resurrection, and held that at death the souls of men went immediately to heaven, denied it. The doctrine had its full and legitimate effect upon the life and conduct of believers, and hence the period presents a fair field in which to investigate the truth or falsity of the charge alleged against it. What then was the character of the Christians of that period? Was it "a character of good but fragmentary impulses—of one-sided tendencies —of narrow exclusive views—possessed of a single idea?" If there be truth in the charge, we shall find it so. If we find it otherwise, the charge is false.

We will first examine the apostolic testimony. For that they believed and preached this doctrine is not only evinced by the Acts and Epistles, but is also proved by the fact that this doctrine can be traced to no other source but to them and through them to Christ himself, and to the prophets of old, who spake as the Spirit of Christ which was in them did testify.

Paul, in writing to the Thessalonians, says, "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit; so that ye were ENSAMPLES to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, AND TO WAIT FOR HIS SON FROM HEAVEN, whom He raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thes. 1:6–10). And again, "Your faith groweth exceedingly, and the char-

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ity of every one of you all toward each other aboundeth: so that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, WHEN THE LORD JESUS SHALL BE REVEALED FROM HEAVEN with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction FROM THE PRESENCE OF THE LORD AND FROM THE GLORY OF HIS POWER, WHEN HE SHALL COME to be glorified in His saints, and to be admired in all them that believe in that day" (2 Thes. 1: 3–10).

This testimony shows that Paul preached the Millenarian doctrine, and that its effects upon the Christians of Thessalonica was to make them pre-eminent as examples to all in Macedonia and Achaia, of faith, obedience, waiting for the coming of Christ, charity, and patience in their persecutions and afflictions. The belief in Christ's *coming* had a practical effect upon them in preparing them for the kingdom of God. And this agrees with the tendency of this doctrine to the mortification of sinful emotions and the practice of virtue and piety, as set forth in the following testimony. "When Christ, who is our life, SHALL APPEAR, then shall ye also appear with Him in glory. Mortify, *therefore*, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry," &c. (Col. 3: 4, 5). And "The grace of God that bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world; LOOKING FOR that blessed hope, THE APPEARING OF THE GLORY OF THE GREAT GOD AND OUR SAVIOUR JESUS CHRIST" (Tit. 2: 11–13). Here it is shown, and we might quote pages of like testimony to show, that the Millenarian doctrine was eminently practical in its tendency as a motive to self-denial, self-sacrifice, and obedience to God—an incentive to every duty and every grace; but we will adduce only two more, one passage from Peter, and one from John.

"Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless" (2 Pet. 3: 11–14). And "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that WHEN HE SHALL APPEAR, we shall be like Him; for we shall see Him as He is. And EVERY ONE THAT HATH THIS HOPE IN HIM PURIFIETH HIMSELF EVEN AS HE IS PURE" (1 John 3: 2, 3).

The style of Christianity during the age of Millenarianism was "to believe, to love, and to suffer:" and the Christian character was formed after the example of the apostles and early fathers, Jesus Christ himself being the model. Mosheim says, "The lives and manners of the Christians" in the first century "are highly celebrated by most authors, and recommended to succeeding generations as unspotted models of purity and virtue; and if these encomiums be confined to the greater part of those who embraced Christianity in the infancy of the church they are certainly distributed with justice." Lardner says, "The Christians of the first three centuries were not perfect nor infallible; they had their failings and their errors; nor were they altogether free from strife and contention: but there were among them many men of sincere and undissembled virtue, and some eminent therein, who were shining examples of everything excellent and commendable in human life. They were quiet and peaceable, and obedient to magistrates in all things appertaining to their jurisdiction—they were kind

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to each other and to strangers. Pliny has borne an honorable and ample testimony to the good design of their religious assemblies; and they were remarkable for their patience and fortitude under sufferings for the principles which they had embraced: by all which they glorified God, edified each other, and were continually making converts from among their Gentile neighbors, and even from among such as hitherto had been their enemies." Lactantius asserts their innocence of the crimes imputed to them by their enemies as a pretext for persecuting them; and says, "Their religion consists in good works or a care to live unblamably and inoffensively." And it is universally conceded that, though calumniated and persecuted by their enemies, they were characterized by "a superlative charity and heavenly-mindedness."

Such is the testimony we have given us of the character of those early Millenarian Christians, and it completely disproves the charge under investigation; for, if Millenarianism had the tendency to produce such wretched abortions of character as the writer has delineated, we should certainly have met with them in an age so distinguished by Millenarianism; but we find on the contrary that those Millenarians were of the highest style and purest type of Christian character—a noble development of the most healthful piety, concerning which Lardner says, "We may do well, therefore, to emulate the best times and the sincerest disciples of Jesus Christ, whom we have taken for our master and guide in the things of religion."

But it may possibly be objected that in that age Millenarianism was held in due subordination to other doctrines, and had but little influence on the character of those Christians, and did not in their case develop its perniciousness. This objection however will not stand; for in nothing were the Christians of that age more distinguished from those of subsequent times, than in their Millenarianism, and their views of Scripture truth as seen from that standpoint; except it be also in their purity and heavenly-mindedness. The decline of piety in the churches at that time kept pace with the decline of Millenarianism. This was the doctrine which stood most in the way of Platonism, by which the Christian faith was corrupted. This corruption began in the third century, as Mosheim says, "The Christian doctors who had applied themselves to the study of letters and philosophy soon abandoned the frequented paths, and wandered in the devious wilds of fancy. They looked upon it as a noble and a glorious task to bring the doctrines of celestial wisdom into a certain subjection to the precepts of their philosophy, and to make deep and profound researches into the intimate and hidden nature of those truths which the Divine Saviour had delivered to his disciples. Origen was at the head of this speculative tribe. This great man, enchanted by the charms of the Platonic philosophy, set it up as the test of all religion. Having entertained a notion that it was extremely difficult, if not impossible, to defend everything contained in the sacred writings from the cavils of heretics and infidels, so long as they were explained *literally*, according to the real import of the terms, he had recourse to the fecundity of a lively imagination, and maintained that they were to be interpreted in the same *allegorical* manner in which the Platonists explained the history of the gods." And in this century the Millenarian doctrine "began to decline, principally through the influence and authority of Origen, who opposed it with the greatest warmth, because it was incompatible with some of his favorite sentiments." And Dionysius of Alexandria, a disciple of Origen, became one of its leading opponents.

In the beginning of the fourth century the Platonic philosophers flooded the church with their new doctrine—fruit of the speculative fecundity of Origen, "who," Mosheim says, "having been early instructed in the new kind of Platonism already mentioned, blended it, though unhappily, with the pure and more sublime tenets of a celestial doctrine, and recommended it in the warmest manner to the youth who attended his public lessons."

To effect the introduction of this "*new doctrine*," it was necessary to get rid of Millenarianism, which was irreconcilably opposed to the Platonic theory. Hence it was, as Gibbon

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says, "first treated as a profound allegory, was considered by degrees as a doubtful and useless opinion, and was at length rejected as the absurd invention of heresy and fanaticism." It was first libelled and then overborne. Other doctrines were then speedily incorporated with Platonism, thereby giving an entirely new phase to the Christian faith, and leading the Church into the superstition and idolatry of the dark ages. One of the maxims "almost universally adopted in this (the fourth) century," says Mosheim, "was, That it was an act of virtue to deceive and lie, when by such means the interests of the Church might be promoted." And by such means the Millenarian doctrine was first brought into disrepute and then overborne. But while it did last, and especially during the first, second, and most of the third centuries, Gibbon says, "it appears to have been the REIGNING SENTIMENT *of the orthodox believers;* and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very essential degree to the progress of the Christian faith." Still deeming it an error, for he was not a believer, he says, "But as long as, for wise purposes, this error was permitted to subsist in the Church, it was productive of the most salutary effects on the faith and practice of Christians." From this testimony we learn that Millenarianism was the "REIGNING SENTIMENT"—the leading doctrine of that age, giving complexion to the faith and tone to the piety of all orthodox believers; and that its influence was most salutary.

Prof. Bush, while allowing the "all but absolute" catholicity of the Millenarian doctrine during the first three centuries, advances a hypothesis by which he questions its truth, and in which he inadvertently admits its salutary influence on the lives and character of the early Christians, and shows that it was as clearly the "absorbing idea" of that age, as Platonism was of the subsequent age. He says: "At the same time we do not regard the extent of its prevalence, or the period of its duration, as any measure of the abstract truth of the tenet. For ourselves we can easily conceive that, although the doctrine *were really unsupported by Scripture*, there were circumstances in the case of the primitive believers which may have contributed powerfully to the spread and influence of Millenarianism among them. The early days of the Church, it is well known, were the days of persecution. The first converts to Christianity were 'compassed about by a great fight of afflictions.' The espousal of the religion of the cross, which waged an exterminating war against the standing superstitions of the empire, exposed them, as a matter of course, to all the terrors of popular frenzy and of imperial indignation. Being for the most part men of uncultivated minds, but of ardent zeal, unequal to the task of a sublimated conception of the spiritual mysteries of revelation, but laying firm hold of its literal and palpable representations, and deeply imbued with its divine spirit, the *grosser* forms of prophetic truth were precisely such as they would naturally be most prone to imbibe, and such too as were best suited to their exigencies. Even though we suppose their views erroneous, yet the error was in itself an innocent one, and with the fires of martyrdom kindling around them, and every species of torture devised to aggravate their sufferings, what could buoy up the spirits of such a class of men, in the hour of mortal agony, but the promises and prospects of a glorious reward, such as their rude and simple but honest minds *saw disclosed in the letter of their Scriptures?* And is it any disparagement to the wisdom of the Most High that He should so have framed the word of truth that certain portions of it might be susceptible of an interpretation which, though natural, was not necessary, though fallacious was yet feasible, and adapted to minister, at particular seasons and under peculiar circumstances, the most solid support and consolation to its disciples? For ourselves, we have no difficulty in supposing that Millenarian error was in a peculiar manner *winked at* in the early ages of Christianity, and that the belief of it was calculated to produce, and did produce, results of a most aupicious character, which, under the circumstances, a different and even a more correct construction of the sacred oracles would have failed to effect."

This effort to evade the force of the argu-

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ment in favor of the truth of Millenarianism, drawn from its universal prevalence in that first and purest age of the Christian religion, is a signal failure, wherein, instead of effecting his purpose, the learned Professor involves himself in mysticism, blasphemy, and absurdity; for what can be more mystical than his "sublimated conception of the spiritual mysteries of revelation?" and what more blasphemous than to suppose that God would so construct His Word, that its literal and palpable representations should be false and deceptious? and what more absurd than that error is "adapted to minister at particular times and under peculiar circumstances the most solid support and consolation?" and produce "results of the most auspicious character?" If error is better adapted than truth to do this at times and under circumstances such as then existed, may it not be better adapted to do it at all times and under all circumstances? And if God has so constructed His Word that men of rude and simple but honest minds see only error disclosed therein, may not the whole Gospel be a tissue of error and delusion? And if error and delusion may be productive of results of a most auspicious character under circumstances where truth fails to do so; it may come to pass, that instead of being given up to believe a lie, that they might all be damned who believe not the truth, &c., they may be given up to believe a lie, that they might be saved. From such theology, good Lord deliver us!

But observe, Prof. Bush here admits that it was the Millenarian doctrine, which he styles "*grosser forms of prophetic truth*," that then prevailed, and pervaded the minds of believers. It was Millenarianism which they "saw disclosed in the letter of their Scriptures," and which they laid firm hold of; and through which they became deeply imbued with the divine spirit of revelation. It was Millenarianism which they would naturally imbibe from the divine oracles, and which was best suited to their exigencies. It was Millenarianism alone that could buoy up their spirits in the hour of mortal agony, yield them the most solid support and consolation, and produce in their character the most auspicious results. And it was Millenarianism, as a "*reigning sentiment*," an "*absorbing idea*," which, instead of being more pernicious than anything else, was the main cause of their pure and healthful piety.

The conclusion is, that the author or authors of the charge we have investigated, in imputing to Millenarianism a pernicious tendency to produce abortions of piety, have borne false witness against the faith and character of the ancient Christians. And the faith and character of the ancient Christians disprove their allegations against Millenarianism. * *

HEART UNBELIEF.

THERE is particularly much said in the Scriptures concerning the *heart*—our sentient nature—our affections and desires. And even faith itself, which we might be disposed to regard as merely a thing of the intellect, is assigned its seat to a large degree in the emotional part of our nature, and as having much to do with our feelings and wishes. Hence the exhortation in Hebrews 3:12, to "take heed, lest there be in any of you *an evil heart of unbelief*, in departing from the living God."

The Scriptures recognize two kinds of unbelief, the ultimate results of which are the same, which often coexist, but which are located in different departments of our spiritual constitution. The one is intellectual, the other ethical. The one is the absence of mental light and conviction; the other is perverseness in moral affection. The one proceeds from darkness in the understanding; the other from a wrong state of the passions. The one is the unbelief of *reason;* the other is *unbelief of heart.*

Intellectual unbelief is that condition of the mind in which the judgment pronounces a thing incredible, either for want of adequate testimony, or for want of a right perception or appreciation of that testimony. Thus, when a man honestly doubts the record which God has given, he is a mental skeptic—an intellectual unbeliever. His want of faith lies in his understanding, and in the infirmities of his reason. He disbelieves, because there is something deficient in his logic, or in his mental enlightenment.

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The Scriptures say but little about this skepticism of reason. Hence the declaration, that only "the fool hath said there is no God," and even he, only "*in his heart*;"—that is, as the suggestion of base affections, more than the calm conviction of his impartial judgment. It is very doubtful whether there lives a man who disbelieves the divine existence, or the great doctrines of the Bible, from pure, unprompted intellectual conviction. Jehovah has provided so many witnesses for Himself, and made the demonstrations of His eternal power and Godhead so ample and luminous, and thrown around the Gospel such mighty bulwarks of testimony to its truth, that it is scarcely conceivable how sober and honest reason, left to act free from all sentient impulses, can settle down in unbelief.

Looking abroad upon society, we discover intellectual and speculative faith enough, and a goodly degree of it everywhere. Reason is not the seat of the difficulties with which the Gospel has to do. Those difficulties come from a different source. They come from the proneness of the affections. They are located in a part of our nature which is much more potent than reason. They take their rise from *the heart*. And it is this *heart-unbelief*—this dealing with the great questions of salvation according to our likes and dislikes—that constitutes the great hindrance to the truth, and the great danger to souls. It is not that intellectual assent does not go along with the evangelical announcements;—it is not that men are beset and disabled by solid logical difficulties in admitting what the Gospel sets forth;—but the mischief is that their affections are antagonistic to it, and that they are pervaded and controlled by a disrelish for its proposals and claims. They assent to the truth abstractly, but their hearts do not approve it as a thing by which to be bound, and by which to be governed. They agree that there is a God, but they are not willing in heart to glorify him as God, or to deal towards him with the grateful and obedient affection which is due him. They admit that they are not just the pure beings which they ought to be, and that Christ is a very worthy and gracious Saviour; but they are not just made up in their temper and feelings to come to Him, and to live the life of union with Him, which alone can bring them salvation. They concede that the demands of God are just and right; but they cannot consent to give up this or that comforting conceit, indulgence, or worldly compliance. They are believers as regards the persuasions of their judgment, but they are unbelievers in the condition of their feelings and desires. They are *heart-unbelievers*, and hence the worst kind of infidels, because at once infidel to the truth, and to their own better understanding.

True and saving faith is of *the heart*, as well as the intellect. It has less to do with logic and demonstration, than with the affections, and the moral decisions of the will and choice. They that rightly receive the good seed, are those who in an honest and good heart receive the word, *and keep it*. Thou must "*believe in thine heart*," if thou wouldst be saved; for "*with the heart* man believeth unto righteousness." *The heart*—THE HEART—this is the theatre on which the great affairs of salvation must be transacted. The whole nature is concerned. The understanding must be informed, the judgment must be convinced, and the will must be persuaded, but above all, it is requisite that *the heart* gives its practical consent. Mere intellectual faith will not do. Mere blind emotion will not do. Mere outward conformity will not do. It is *the heart*, softened and made willing to take the truth, to cleave to it, and to obey it, at whatever cost, that must exist. To see the promises, and to be persuaded of them, and to embrace them, and to confess that we are pilgrims and strangers on the earth, desiring and living for a better country; this is ever, the true faith, which is accounted to us for righteousness. And where this practical heart-movement is wanting, and this pliant willingness to let go all our natural likes and dislikes for the sake of the kingdom of God, there is heart-unbelief, and all its attendant condemnation. And whatever difficulties may attend full persuasion of the truth of God's Word, "If any man will do the Father's will, he shall know of the doctrine whether it be of God."

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The Prophetic Times.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 3.

It has already been proved, if anything can be, that the Lord Jesus is to return again to this earth, and that this visible appearing is the only hope for the restitution of all things. It is now proposed to inquire, when we may expect this grand design to be consummated, and the full realization of this glorious hope of Israel.

The precise time no man can tell; and no man may presume to tell. For "of that day and hour knoweth no man, no, not the angels of Heaven." Nevertheless His disciples are commanded to watch, and take heed to themselves, lest that day come upon them unawares. "For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Though we cannot fully ascertain the times and the seasons, which the Father hath put in His own power, yet things revealed belong to us and our children. And we may approximate sufficiently near for all practical and useful purposes; for faith and hope, for the comfort of hope, and the full assurance of faith. A multitude of signs are given, which are to precede that day, so that no one need be taken by surprise; and they were given for the express purpose that the disciples of Christ may know when the time draweth near. Signs were given, which clearly indicated the first coming of Christ, and the manner of it. For not understanding and appreciating them, the Jews were severely rebuked. To study the signs of the times, is to compare passing events with the declarations of Scripture. This they did not, and hence rejected the boon of heaven, the best gift of God to man.

It is a merciful providence, which in all past ages has furnished signs of impending revolutions, and changes, both in the natural and moral world. Signs precede the gentle shower —signs indicate the tempest—signs portend the fearful tornado—signs foreshadow the terrible volcanic eruption—signs warn the nations of the approaching dreadful earthquake; and seldom a person dies who has not some premonition of his coming end. Even the animal creation seem endowed with an instinct forewarning them when danger is nigh. So perfect were the signs which Christ gave his disciples, that were to usher in the siege and destruction of the temple and city, and the dispersion of the remnant of Israel to the four winds of Heaven, and so assiduously did they regard them, that not a single Christian is said to have perished in that memorable visitation. Had they regarded the signs of the times as of little value, as many now do, they must have shared the fate of the unbelieving Jews, pent up within the walls of the doomed city.

If we would know where we stand in the world's history—I mean that history drawn by the pen of inspiration, declaring the end from the beginning, we must compare the sacred record with passing, as well as with past events. Signs have been constantly accumulating; and the light we now have is vastly superior to that enjoyed by Luther and his associates at the

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dawn of the Reformation. The providence of God has been steadily unfolding one scene after another before written in His word. We can see that, in their precursory fulfilment, six of the seals have been opened—that six of the trumpets have been blown, and six of the vials poured out; and that the events symbolized by them have nearly all come or are coming to pass. And we can see what Luther and his associate reformers could not, that the rainbow angel was an apt symbol of him and them. The angel held in his hand a little book, and the book was open, and the earth was lightened at his presence; and when taken and eaten up, though sweet to the taste, it proved in the end to be bitter indeed. He and they held in their hand the open Bible, and gave it to their people. It was received with gladness of heart, and valued above all price. But it became to them exceedingly bitter in the persecutions which they endured for the Word's sake. How expressive the symbol, and wonderful the illustration! We are indebted to the light of that open book; yet within the dominions of the mother of harlots, the holding and reading of the Bible, though sweet as living waters, is still bitter in the sufferings endured for it. Even the possession of it is a crime.

What then are the present indications? What the signs that betoken the coming day? Watchman, tell us what thou seest. Oh, Daniel, a man greatly beloved, what understanding hast thou in the matter? When shall the great Prince who standeth for the children of thy people, deliver them? When are the sleepers to awake who are to shine as the brightness of the firmament, and as the stars forever and ever? How long shall it be to the end of these wonders? Yea, "unto two thousand and four hundred days; then shall the sanctuary be cleansed." Even to the time of the end; "many shall run to and fro and knowledge shall be increased. Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Here we have three signs; one chronological, the other two visible in the events of the day. The long period of 2400 years, the time the people of Israel and their land was to be subject to gentile conquerors, is evidently drawing near to its close. If this be correct, soon will commence the cleansing of the place of His sanctuary, and the hastening of that succession of soul-stirring events, which are to cluster in and about the opening scenes of that day.

The visible sign is obvious to, and is in the mouth of all men. Since the invention of the mariners' compass and the printing art, how astonishing the increase of knowledge, especially for the last half century! In every department of human enterprise, what a mighty impulse. The whole earth seems agitated and in motion. Mind is in collision with mind, educing light; and men are in journeyings oft. Mountains are scaled, plains and deserts passed, lakes, seas, and oceans traversed; and in the ordinary business of the day, and with lightning speed. Such facilities of communication have thrown open the nations to the rapid dissemination of knowledge. Accordingly the Bible has been translated into almost every known tongue, and circulated more or less extensively among nearly every people. Tracts have been printed, and millions on millions of pages given to the four winds. Missionaries have gone to different heathen nations to publish the name of Christ, and announce his coming and kingdom. This running to and fro and increase of knowledge corresponds with the sign given by the Lord Jesus, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. And the Gospel must first be published among all nations for a testimony against them." The same sign is given in the symbolical representations of John, as immediately to precede the opening wonders of that day. "And I saw another angel fly in the midst of heaven having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, the sea, and the fountains of waters." That angel is on the wing, and hence the time draweth nigh.

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But the wicked shall do wickedly: this sign demands special notice. It is indicated by Christ, fully expressed by Peter, and confirmed by Jude. It is a prominent sign of the near approach of that day. "And Jesus spake a parable unto them that men ought always to pray and not to faint." The widow obtained her cause by her continued coming. "And shall not God avenge His own elect, who cry day and night unto Him, though He bear long with them?" He has borne with them for many ages. "I tell you that He will avenge them speedily;" when He shall arise to judgment, a short work will the Lord make upon the earth. "Nevertheless when the Son of man cometh" to do this work, "shall He find faith on the earth?" Taken in its connection, no stronger affirmation can be given that the vast world will be sunk in a state of total unbelief of His coming and kingdom. That faith in His appearing in the glory of the Father, with the holy angels, and in the clouds of heaven, will be confined to the remnant of faithful witnesses, who have prophesied in sackcloth for nearly twelve hundred and sixty years. From the time of His ascension, till past the middle of the third century, not a dissenting voice is to be heard within the pale of the primitive churches. It was the universal belief that the Lord Jesus was to come and reign with His saints on earth. Origen was the first to reject the plain meaning of Scripture, and adopt the allegorical mode of interpretation. From that period the spiritual rule obtained. Large portions of the Bible were soon turned into fable, and its noblest teachings discarded from its pages. What now is the aspect of the great question? Vast multitudes reject that blessed hope, while few there be that cherish it. Peter in regard to this sign is more full and explicit. He describes clearly the prospect when the marvellous things of that day shall be near at hand. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. But there were false prophets also among the people, even as there shall be false teachers among you, damnable heresies, covetousness, uncleanness, presumptuous and self-willed, having eyes full of adultery, following the way of Balaam, speaking great swelling words of vanity, servants of corruption. Beloved, I write to stir up your pure minds by way of remembrance. Knowing this first, that there shall come in the last days scoffers, impious persons, walking after their own lusts, and saying, where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." How true to the life? Such is the position of the entire Papal world; of the Greek Church; of the English establishment; and of vast many in Protestant churches. So true it is, that the few who embrace the hope of Israel, even that blessed hope, are as the shaking of an olive tree, or as the gleaning of grapes, when the vintage is done. But this is not all. The coming and reign of Christ is made a matter of scoffing. Learned men disdain the idea; and the great men of earth, and your statesmen, laugh at it over their cups; and in discussing matters of state will tell you, that such and such measures cannot be carried here, but may be "in kingdom come." In view of it, witticisms and sneering pleasantries have often been indulged. Jude fully confirms this representation. "Beloved, remember ye the words which were spoken by the Apostles of our Lord Jesus Christ. How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts." In the midst of scenes like these, "Behold the Lord cometh with ten thousand of His saints, to execute judgment." This sign, as well as the others, must be obvious to such as have eyes to see, and ears to hear.

One other sign of portentous import is in the preparations making for the recovery of the Holy Land, and its repossession and reoccupation by its rightful owners. The glorious holy mountain is still trodden down of the gentiles; but the times of the gentiles appear nearly to be fulfilled. Wonderful preparations seem to be making, and means of untold abundance accumulating in the hands of the people of Israel for the days of restitution. The grand event cannot be far in the distance. That it will soon come, no living man can doubt, who

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reads the Bible, and believes its teachings. The Crimean war had its origin in a quarrel about the holy places; and no surprise need be entertained, should the next not end, till the door is opened for the return of that people, who have been terrible from the beginning. Such a restoration and the coming of the Son of man are closely connected, and nearly allied in time. The nearness of one involves the nearness of the other.

Besides, there are other signs, clearly indicating the nearness of the grand consummation. How significant the wasting of the Mohammedan empire, the twofold Woe of the Christian population of the East; the steady enlargement of Gog's dominion, and the augmentation of his power, despite the alliance of Protestant England, Papal France and other catholic states, to preserve and perpetuate the rule of that oppressive slaughtering race! But the Moslem must fall, and his dominion cease; for Gog's career will not end till he reaches the mountains of Israel.

When ye shall see these things come to pass, know that it is nigh, even at the doors. There soon will be heard a great voice of much people, "saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God. For true and righteous are His judgments. And a voice out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great; and the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; Let us be glad, and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her it will be granted that she should be arrayed in fine linen, clean and white." And it is written, "Blessed are they who are called unto the marriage supper of the Lamb." Then will be seen the great multitude which no man can number, of all nations, and kindreds, and peoples, and tongues, standing before the throne, and before the Lamb, clothed with white robes and palms in their hands; and the harpers standing on Mount Zion harping the new song of triumph, and proclaiming the kingdoms of this world to be the kingdom of our Lord and His Christ, and His universal and everlasting reign. Then will be heard the thrilling announcement, "Behold the tabernacle of God is with men," . . . in "that great city, the holy Jerusalem;" . . . in the light of which the nations of them that are saved, shall walk.

MATTHEW 24 : 34; MARK 13 : 30; AND LUKE 21 : 32.

Translation and Exposition.

The translation generally given to our Lord's words contained in these Scriptures renders the sense, on any hypothesis, obscure and doubtful. This appears from the exegesis, of which two leading expositions demand attention. One, that γενεα here refers to the Jews as a *race*, and that the meaning is, that the Jews shall not cease from being a *distinct people* till all the events of this great prophecy be fulfilled. The other, that γενεα refers to the *generation* then living, and that the meaning is, that all the events predicted would be fulfilled within the lifetime of the persons then born. By the first exposition the predictions are recognized as extending down to the second advent of Christ yet to come. By the other the "coming of the Son of man" is supposed to be merely a figurative expression denoting the Divine judgment in the destruction of Jerusalem, which occurred before that generation had entirely passed away.

In regard to these different expositions, it is evident that the first is most in accordance with the philology of the entire prophecy as contained in the three Evangelists: for the events predicted embrace not only the destruction of Jerusalem as set forth in Matt. 24: 15–28, Mark 13 : 14–23, and Luke 21 : 20–23; but the continued desolation of the Jewish metropolis and temple, and dispersion and tribulation of the people, during the times of the Gentiles, in which the Gospel is to be preached in all the world for a witness to all nations: Luke 21 : 24, Matt. 23 : 38, 39, and Mark 13 : 10; and culminate in the second advent of Christ, immediately after this long period of Jewish tribulation and Gentile mercy terminates: Matt. 24 : 29, 31, Mark 13 : 24, 27, and

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Luke 21 : 25, 28. And if the word *γενεα* will admit of the sense and application given to it by this class of expositors, as some of the learned maintain, it is certainly more consonant with the prophecy so to understand it, and thus avoid the arbitrary and ungrammatical exegesis, forced upon the others, by which the "Son of man coming in the clouds of heaven with power and great glory," is reduced to a figurative description of the Divine judgments upon the Jewish nation in the destruction of their city and temple by the Roman army; and by which, as Mede says, they "bereave the church of the principal passages of Scripture whereon she hath always grounded her faith in the second coming of Christ." Besides which also, it may justly be alleged against the second exposition that, putting this unwarrantable construction on the words of the prophecy, it distorts the order of events in the destruction of Jerusalem itself, for if the coming of the Son of man signifies figuratively the destruction of Jerusalem by the Roman army, that coming did not succeed the tribulation of those days, but preceded it and was the occasion of it, whereas Jesus says that the coming of the Son of man shall be "after that tribulation." And thus by a confused interpretation they not only "put this prophecy in little ease, but the whole harmony of Scripture out of frame." Hence the first exposition is manifestly better than the second; for it does less violence to the construction and sense of the prophecy, to allow that *γενεα* here means the Jewish race, than to reduce to a mere figure of speech one of the most evidently direct predictions of Christ's second coming; thus bringing the prediction and its supposed fulfilment into irreconcilable conflict, and allowing an arbitrary and ungrammatical method of interpretation, by which all truth may be in like manner perverted.

But the first exposition is not free from objection; for in the first place the application of *γενεα* to the Jewish *race* as a kind continuing for ages, is of doubtful propriety. The term *η γενεα αυτη* here employed is usually, if not always, to be understood as limited to a *generation* of persons living at the same time. And that this is the true meaning in this place, is proved by the implication that the *γενεα* spoken of shall pass away, which can only apply to the generation then living, for the Scriptures show that the Jewish race shall not pass away. See Jer. 30 : 11; 31 : 35, 40 : Is. 33 : 20; Ezek. 37 : 25, 26; Joel 3 : 20; Amos 9 : 14, 15; and their national perpetuity is guaranteed in the perpetuity of Messiah's kingdom. See Is. 9 : 6, 7; 2 Sam. 7 : 12–16; Luke 1 : 31–33. The first exposition then, though plausible, is not admissible, inasmuch as it conveys no idea whatever as to the time of the fulfilment of the events predicted; and involves the idea that the Jewish race shall pass away, which is contrary to the testimony of the Scriptures.

Now, since neither of the above noticed expositions satisfy the terms of the prophecy, and both are liable to objections, may not the difficulty to a proper understanding of the passage lie in the translation of the verb *γινομαι*, which is rendered *to be fulfilled?* This, like most words in any language, has several shades of meaning. Robinson gives as its primary meaning, *to begin to be.* Schrevelius gives NASCOR, *to be born, to begin,* as a principal meaning. And Parkhurst derives it from *γεινα* or *γενα, to form,* whence it appears radically to have respect *to the beginning of things.* Independently, then, of every other consideration, I am warranted by these authorities in translating this word in this passage *to begin to be;* thus:

VERILY I SAY UNTO YOU THAT THIS GENERATION SHALL NOT PASS AWAY TILL THESE THINGS BEGIN TO BE.

This translation is not only philologically correct, but it also agrees with the scope of the prophecy, and with the fact that the course of events predicted had its beginning before that generation had passed away. In Luke 21 : 22, 24, where our Lord means to indicate the completion of times and events he uses the verb *πληροω, to fill up, to complete;* and if he had intended in verse 32 to indicate the completion of the events predicted, he would, doubtless, have used the same word, instead of one which radically and usually relates to the beginning of things.

A learned friend whose opinion was sought on this subject, says, "I have examined the

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passages referred to in your last, and can see no valid objection to your translation. This γινομαι, like most words in any language with which I am acquainted, is found with *shades* of meaning; and in any occurrence of it, its meaning there must be controlled by the context. In Luke 21 : 28, our Lord speaks of 'these things' as αρχομενων γινεσθαι, *beginning to come to pass*, which in verses 29 and 30 he compares to the signs to be seen in the fig tree of the approaching summer; and applies the figure in verse 31, using γινομενα as equivalent to αρχομενων γινεσθαι, and adds in verse 32, that that generation should not pass before the sign, the *budding*, the *shooting*, the *beginning* should occur." This, whether we consider the parabolic illustration as applicable to the whole train of events, or only to the last event of the train, furnishes additional warrant for the above translation of γινομαι, whereby we obviate all the difficulties which, in the common version, press upon any exposition of the passage. * *

PARABLE OF THE NOBLEMAN.

Luke 19 : 11.

The occasion on which this parable was spoken by our Saviour, was when he was on his way to Jerusalem for the last time before his crucifixion. The reasons given for its utterance were these,—1. Because He was nigh to Jerusalem; and, 2. Because they who were with Him, thought that the kingdom of God should immediately appear. The Jews expected that when their Messiah should come that He would establish His kingdom, deliver them from the powers that oppressed them, and reign as king in Jerusalem on the throne of David.

Now, this was not wholly a vain expectation. Jesus Christ, who *is* indeed the Messiah, will set up a kingdom on this earth, and will reign over the house of Jacob, and the seat of his throne and dominion will be at Jerusalem, on Mount Zion.

But the time for this had not then arrived. Jesus was first to suffer before He reigned. He *has* suffered—He *will* reign. This parable was therefore spoken, not to teach that He would never reign on earth, but to show that He must first go away, before he would receive the kingdom; as He afterwards said to His apostles, "If I go away, I will come again and receive you unto Myself, that where I am there ye may be also." It is supposed by some that our Saviour in this parable had reference to an event that had actually taken place about that time. "Archelaus, a son of Herod the Great, went to Rome to obtain a confirmation of the title which his father had left him, and succeeded in doing it, although his discontented subjects, fearing what would be the character of his reign, sent an embassy to remonstrate against his being appointed as their ruler."

But to the parable. By the nobleman we are to understand the Lord Jesus Christ. By his going away to receive a kingdom, the ascension of Christ to heaven, where He waits until the appointed time for His return to earth. Though absent from earth now, He will surely return. He will come the second time without sin unto the salvation of His people, and the establishment of His glorious kingdom, of which there shall be no end.

There appears to be three classes of persons represented in this parable,—1. Those servants who having received their pound, had improved it and gained by trading. One had gained ten pounds and another five. 2. That wicked servant who had not improved what had been given him, but had kept it laid up in a napkin. 3. Those citizens who hated the nobleman and said, "We will not have *this* man to reign over us." The first two classes will represent professors of religion, members of the visible church. Some are real Christians, living near to God, being active, diligent and persevering in the service of their Lord and Master and who will therefore be prepared to meet their Lord with joy at his return. Others are professors, but not possessors of the grace of God, and are therefore called wicked servants. The citizens will represent those who are not professors, but ungodly men, earthly, sensual and devilish, who hate Christ, and will not have him to reign over them.

The return of the nobleman represents the return of Christ to this earth at his second coming, when He will call all to account for the

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offers of salvation He has made to men, and when those who have accepted these offers and have devoted themselves to His service, shall be rewarded, by being made rulers in His kingdom, kings and priests unto God; and where false professors and all ungodly men shall be punished. "But those Mine enemies who would not that I should reign over them, bring hither, and slay them before Me." V. 27.

What then is the practical application of this parable which we should make for ourselves?

Ought not each one to inquire, "Am I a true disciple of the Lord Jesus? Am I striving to glorify Him, to improve all the means of grace He has granted me, and to be ready to receive Him when He cometh in His glory, and all the holy angels with Him? Or am I *merely* a professor and nothing more? Have I a name to live and yet am I dead? Or am I one who hates and despises Jesus, who ridicules His coming again?"

S. S. W.

Selections.

RESPONSIBILITY OF CHRISTIAN TEACHERS.

HAPPY the Christian teacher who can adopt the memorable words of Paul to the elders of the Church at Ephesus: "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." He had "testified the Gospel of the *grace* of God;" he had "gone among them preaching the *Kingdom* of God;" and thus by these harmonious utterances, the two sides of the great salvation, he had "kept back nothing that was profitable unto them."

Can all who profess to walk in the footsteps of the great apostle truthfully use his declaration? Is "*all* the counsel of God" concerning the Lord Jesus and His Church—so far, of course, and only so far, as that is revealed—openly and clearly proclaimed by all who profess themselves loyal to Pauline doctrine? Is there not much revealed which not a few "shun" to declare? It is no uncharitable charge, but a very mournful fact, that, so far as their exhibition in the pulpit is concerned, many portions of the Bible need never have been written. They are either systematically ignored as if they had no existence, or so misrepresented that their value as parts of Divine revelation is lost. They are either shunned or explained away, and practically it matters not which. In either case they *are not* as a living power and clear light from heaven. It is a solemn thing either to take from or add to the words of God; and the responsibility which rests upon Christian teachers, whether in the pulpit or by the press, is therefore such that they have the most urgent need to pray earnestly for light and faithfulness.

Just to declare the thing as it is, to set forth the truth as it is found in Scripture, is clearly the duty and privilege of all ministers of the Word. No one will deny this proposition. It will be at once admitted by men of all classes and all "shades of opinion." But unhappily it is just these shades of opinion that cast a dark shadow over the landscape of revelation, and hide its exquisite beauty from the sight. It was meant to be the teller of its own tale, the witness of its celestial origin, the letter commendatory which supersedes other commendation; but schools, systems, theories, churches, sects, parties, philosophies, have intervened, all professedly with the best intention—and we quite believe them, although the result is exceedingly lamentable. What would not easily adapt itself to the school or system was left out or modified; what would not comport with the logically arranged creed was so interpreted as to fall quietly into its destined place; and what would not harmonize with the philosophy was trained without scruple to do so. The result was systematic theology, taught in colleges, preached in pulpits, embodied in commentaries, believed by the people. The kingdom of

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God was the Church; the second coming of Christ was death; the resurrection of good and bad took place simultaneously; and the day of judgment was a period of twenty-four hours at the end of the world. All this was held to be the veritable teaching of the Holy Spirit in Scripture; and those who denied the proposition were denounced by the guardians of the so-called orthodoxy as dangerous heretics.

Ah! those dismal middle ages; what a legacy of error they have left us, and how remarkable it is that with all our boasted achievements in philology, criticism, and scientific theology, we never get beyond the influence of that bewildering legacy! Those middle ages rule us yet. They speak from the professor's chair, they preach in our pulpits, and they wield the pen of our religious writers. Everywhere they meet us, casting a dark shadow over the bright and beautiful book of God, plunging in mystery that which is clear as a midsummer sunbeam, and clothing in perplexing figure, which no one *can* solve, the plain declarations of outstanding prophecy. The middle ages compose our catechisms, or manuals of devotion, our hymnals, and our prayers. Thus the emancipation of the Bible from the thraldom of Popish darkness is not yet effected, notwithstanding over three centuries of so-called Protestantism. Doctrines are taught and opinions handed down from generation to generation which are palpably at variance both with the spirit and the letter of Christianity. If all this be so, and, alas, it is only too easy to prove it, how terrible the responsibility which rests upon our public teachers!

We are distinctly assured in the Word of God that the end of this age will be characterized by a fearful apostasy. There shall come a falling away first, before the day of Christ sets in, and the Man of Sin, the Son of Perdition, shall be revealed. The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons. In the last days perilous times shall come. The time will come when they will not endure sound doctrine; but after their own lusts shall they keep to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. There shall come in the last days scoffers, walking after their own lusts, and saying, "Where is the promise of His coming?" Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Many false prophets shall arise and deceive many.

This is a closely condensed view of what is said in the New Testament on the character of the close of this dispensation, just before the *promised appearing* of our Lord Jesus Christ, to set up His glorious kingdom. But is this in harmony with the representations of popular teaching regarding the Christian dispensation? On the contrary, instead of the apostasy of Christendom, characterized by daring impiety and atheism, under the leadership of the Man of Sin, the Son of Perdition, popular teaching represents the gradual triumph of the Gospel over every nation and tribe, until all mankind shall become Christian, and the Church be coextensive with the human race. This is the picture which the pulpit delights to exhibit; and a very beautiful picture it is. In skilful hands it is sometimes executed with such ingenuity, that the moral landscape of the nations seem to laugh before us under the sunlight of spiritual beauty. For imagination, poetry, graphic detail, and bursts of enthusiastic eloquence, it offers an exceedingly fruitful theme. But there is this drawback,—*it is not true!* The Holy Ghost "speaketh expressly" against it. It is not only *not* the predicted issue of Christian testimony, so far as the nominal Church and the world are concerned, but that issue is directly the reverse,—apostasy, direful wickedness, impiety, blasphemy, atheism, doom! For mercy spurned, and grace refused, the end of the age is terrible "*judgment.*" For disobedience to the Gospel of our

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Lord Jesus Christ, the close of the dispensation is "*vengeance!*" The day of long suffering is ended by "the *wrath* of the Lamb!"

Why, then, do so many of our teachers who are set apart for the vindication and exposition of divine truth, venture to proclaim theories which are so broadly contradicted by their sacred text-book? Assuredly it is no pleasure to us to ask this question. We are keenly pained to put it; but after reading it over and over again, conscience compels us to send it to the printer just as it is. Good, wise, learned men *do* teach that "the Gospel will convert the world to Christ" before His return in glory to judge the quick and the dead. But, as His own word denies this with startling emphasis, and brings forward in proof of that denial appalling representations of the enormous wickedness of the world at the time of the Lord's second coming, we have no alternative but to say that those teachers and the inspired writers contradict each other.

Responsibility! Merciful Saviour, look upon Thy ministers! What will the deceived people say of them, and to them, when the story of "Peace, peace," is interrupted by the uprising of the Man of Sin, and the imperious demand that all shall worship him, and deny the Father and the Son? "Sir, *you deceived me!* You taught me to laugh at the Millenarian doctrine. You said that Christ would not come until the end of the world; that the Gospel would convert the nations, and that the idea of a personal Antichrist was a dream, and an absurdity. You deceived me, sir! And now I must either worship this blasphemer, or *die!*" Can one imagine such a speech as this without horror? The very thought of it chills the blood! But there will be many such speeches in the awful day that is about to burst on guilty Christendom—nay, not *such* speeches, for that which we have written is gentleness itself compared with the utterances of mingled indignation and despair which will come from the pallid lips of many when the fierce demand of the Antichrist for blood shall desolate the nations. This is no trifling matter. It is intensely real, and, therefore, unspeakably appalling. When the waiting Church that loves the appearing of her Lord shall be removed, the condition of those who are left will be fearful in the extreme. This subject is too painful for prolonged thought, but surely a mere allusion to it suggests the necessity of fidelity to revelation, and the solemn responsibility which rests upon every man who occupies the position of a Christian teacher.

But is it really a matter of revelation that Christians who are looking for the coming of the Lord shall escape the predicted horrors of the atheistic domination? We have already seen that the close of this dispensation will be characterized by unprecedented wickedness culminating in unparalleled judgments, and that, therefore, the popular notion of an evangelized world, through the agency of the Church, is a great delusion, having no authority whatever in the word of God. In view of these facts, the question we have just asked assumes great importance, and the answer given to it in the Holy Scripture will again remind us of the solemn responsibility resting upon those who, though recognized ministers of Jesus, practically unite with the scoffers of these last days in saying, "Where is the promise of his coming?"

Our Lord, speaking of the day that shall come as a snare on all them that dwell on the face of the whole earth, says, "Watch ye therefore, and pray always, that ye may be accounted worthy *to escape all these things that shall come to pass*, and to stand before the Son of man." (Luke 22 : 36.) This intimation that His watchful disciples shall escape the terrors of the closing scene, when the times of the Gentiles are fulfilled (for it is to *that* period, and not to the destruction of Jerusalem, that these words point), is one of the things which the Holy Ghost brings frequently to the minds of the apostles. "Ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven, even Jesus who delivered us from the wrath to come." (1 Thess. 1 : 9, 10.) Here the present is put for the future, denoting the certainty that Jesus will deliver those who wait for Him, from the wrath to come upon the world of the ungodly. "For yourselves know perfectly that the day of

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the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief..... But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet the hope of salvation. For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (Chap. 5 : 2–4, 8–10.) The contrast here between those who shall *not* escape, and those who shall be saved from the day of wrath, is very striking. The salvation which the latter are to obtain is, of course, salvation from the tremendous terrors of that day. Spiritual salvation it is not, for that they have already. It is the *righteous* taken away from the evil to come. "Then shall two be in the field; the one shall be taken"—graciously, as in John 14 : 3, 'I will come again and *receive* you unto Myself'—"and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (Matt. 24 : 40, 41.) Those who are "left" shall be exposed to the tempest, before the bursting of which on the earth the others are "taken." Referring to the cases of Noah and Lot, Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (2 Pet. 2 : 9.) The flood came not until Noah was safe in the ark; the fire fell not upon the cities of the plain until Lot was removed from danger; the vials of wrath will not be poured upon the earth until those who "wait for the Lord" are taken to a place of glorious safety. "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." (Rev. 3 : 10.) Most remarkable is this verse, τὸν λόγον τῆς ὑπομονῆς μου—"the word of my patience;" what a revelation there is here of the dispensation of grace, and of the certainty that, in consequence of grace rejected, it will end in judgment; and what a proof that to look and wait for the patient, long-suffering Saviour is the duty and privilege of the believer—an attitude which is to be rewarded by removal from the scene of trial before the Apocalyptic judgments descend upon the earth.

Now if these two momentous truths—namely, that Christendom ends in apostasy, and that those who wait for the Lord will be gathered lovingly to Himself before the judgment due to that apostasy descends upon the world,—were presented to our congregations, it is impossible to avoid the conclusion that the indifference to the sublime realities of the Gospel, the sleep, the deadness of which the complaint is so lamentably general, would, to a great extent, disappear. The law of Heaven is—*God's blessing on his own truth.* A faithful exhibition of that truth, therefore, is the bounden duty of all the ambassadors of Christ. The great realities of the Gospel should be presented to men as things wonderfully *near*, not as things afar off, or cold abstractions concerning which curiosity may speculate. And if the day of grace, the era of divine long suffering, is rapidly coming to a close; if the Gospel dispensation, like its Edenic, patriarchal, and Aaronic predecessors, is to end in apostasy; and if the new epoch of royal rule by the manifested Messiah, with the Church of the first-born ones as his co-assessors, converted Israel as his ministers of salvation to the nations, and the entire world as his empire, is just about to begin, the necessity of fidelity to God's revelation, always pressing, is now vehemently imperative. The great crisis to which all generations and all the purposes of God have been tending is near at hand. To talk *now* about the respective merits of ecclesiastical systems is a waste of precious time, for they are all doomed to dissolution, that the sons of God may be manifested in glory with Him who is at once their Redeemer, their life, their Elder Brother, and their Head. To insist *now* upon form, and ceremony, and ritual, is perfect madness, for the Bridegroom cometh; those who are ready will go in with Him to the marriage, and the door will be shut. We have had trifling enough; let us now be in earnest, and give Christ such a place in our hearts as He never had before, so that the prospect of His coming may fill us with hope and joy.

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PATRISTIC CHILIASM.

It is remarkable that Dr. Whitby, who was among the first, if not the first, to introduce into the Protestant churches the idea of a spiritual millennium *yet unfulfilled*, should have taken occasion, in answering the Roman doctrine of Tradition, in order to show their inconsistency, to bring forward such a strong, accumulated, and decided testimony of the early Fathers to the personal reign of Christ, though against his own views of a merely spiritual millennium. It is not given here as a proof of the doctrine, for we want no traditions of men to prove Scriptural doctrines, they being ever clearer in the Scriptures themselves; but as an evidence of its not being the novelty which some think it, but the old path which they profess to follow.

Mr. Greswell has, in his Exposition of the Parables, vol. i, p. 273–485, given some farther early traditions in favor of this doctrine. The whole testimony is not an unfair specimen of the nature of the light which tradition gives. It originates no truth; its own light is feeble and uncertain, but it hands down and perpetuates to us God's own inspired truth in his written word. God Himself, by His own Spirit indeed, from age to age, gives His servants greater insight into His truth. Blessed be His name, the knowledge of His church has on the whole been a growing knowledge, and the testimony to truth in its fulness larger from age to age.

A merely spiritual millennium, supposed to have begun with Constantine, was for many ages a common opinion among Christians. It was a convenient doctrine for Popery; the Papal doctrine of the invocation of the saints being, by the Council of Trent, founded on the idea of the saints now reigning. Yet probably the theory of a merely spiritual millennium, either past or to come, was not without its use in separating men's minds from that carnal idea of the millennium, to which some of the expressions of the Fathers had led. O how blessed is the truth that the great Head of the church now has, and from the beginning had all power! And "He shall not fail nor be discouraged till He have set judgment on the earth, and the isles shall wait for His law."

Dr. Whitby's account of the testimony of the early Fathers is as follows:

The doctrine of the millennium, or the reign of saints on earth a thousand years, is now rejected by all Roman Catholics, and by the greatest part of Protestants, and yet it passed among the best of Christians, for two hundred and fifty years, for a tradition *apostolical*, and as such is delivered by many Fathers of the second and third century, who speak of it as the tradition of our Lord and His apostles, and of all the ancients that lived before them, who tell us the very words in which it was delivered, the Scriptures which were then so interpreted, and say, that it was held by all Christians that were *exactly orthodox*.

I. This is delivered by the Fathers of the second and third centuries as a tradition received from the mouth of Christ and His apostles. Eusebius confesses that Papias declared it to be the doctrine of our Saviour, handed down to him *by unwritten tradition*. Lib. iii, cap. 39. Now of this Papias (lib. v, cap. 33), Irenæus says that he was a hearer of St. John, the author of the Revelation. He himself professes that he only followed those who taught the truth, and who related "the commands given by Christ Himself, and coming from the truth itself." That he received "the words of the apostles from those who followed them," or conversed with them; and only writ the things "he had well learned and well remembered." Eusebius (H. Ecc., lib. iii, cap. 29) moreover adds, that his relation touching the tradition of the millennium prevailed "with most of the clergy that lived after him to entertain it." Justin Martyr (Dial. cum Tryph., p. 308), speaking of the same doctrine, premises, that he chose not to follow the doctrine of men, but of God, and the doctrines delivered by Him. And then he adds, that "there was a man among them named John, one of Christ's twelve apostles, who, in his Revelations, had foretold that the faithful *should* reign with Christ a thousand years in Jerusalem, and that our Lord Christ said the same thing." Irenæus (lib. v, cap. 33), adds, that "the seni-

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ors who saw St. John, the disciple of our Lord, remembered how they had heard him say that he had heard our Lord Christ teach this doctrine;" and then he repeats the very words in which Christ taught this, and tells us that he had them also from Papias, the friend of Polycarp, adding (cap. 36), that "this, according to the seniors, the disciples of the apostles, is the ordinance and the appointment concerning those that shall be saved;" and that our Lord taught this when He promised to drink new wine with His disciples in the kingdom of God; and St. Paul, when he said that the creation should be freed from the bondage of corruption into the liberty of the sons of God. As for the kingdom promised to us after the resurrection for a thousand years,—Ezekiel knew it, says Tertullian; the apostle John saw it; and the new word of prophecy, which we believe, gives testimony of it. Adv. Marcion, lib. iii, cap. 24. And if Gelasius Cyzicenus may be credited, this was the doctrine delivered by the Nicene Council in these words, "We expect new heavens and new earth, according to the Scriptures, at the appearance of the kingdom of our great God and Saviour, Jesus Christ; and then, as Daniel saith, the saints of the Most High shall receive a kingdom, and the earth shall be pure and holy; which David, by the eye of faith foreseeing, says, 'I believe to see the goodness of the Lord in the land of the living;' and the son of David, 'Blessed are the meek, for they shall inherit the earth.' These things we have established from the Ecclesiastical Constitutions, most diligently framed by the holy fathers." Hist. Conc. Nic., lib. ii, cap. 30.

II. They speak of this, not as a probable opinion, but as a thing which they were certainly assured of. "We know," says Justin Martyr, "the resurrection of the flesh, and the thousand years in Jerusalem." Dial. cum Tryph., p. 307. "The benediction doth without contradiction belong to the times of the kingdom," says Irenæus, lib. v, cap. 33. And again, "These promises do most manifestly signify the banquet of the creation, which God has promised to give them in the kingdom of the just" (cap. 34); and a third time (cap. 35), "These and other things are without controversy spoken as things which are to happen in the resurrection of the just."

III. They confidently cite, as plain asserters of this doctrine, the prophets of the Old Testament, and the sayings of our Lord and his apostles in the New. This thousand years, says Justin Martyr, the prophets, Esaias and Ezekiel, and others, do confess. Esaias manifestly declares, says Irenæus (lib. v, c. 34), that there shall be such joy in the resurrection of the just. Ezekiel saith the same thing, and so doth Daniel. The testimonies of the prophets touching this matter are so many, says Lactantius (lib. vii, cap. 26), that it would be infinite to collect them. That our Lord referred to it when He promised that the meek should inherit the earth, is the assertion of Irenæus (lib. v, cap. 32), and the forementioned testimony of the Nicene Council; and also when he said, "Thou shalt be recompensed at the resurrection of the just," says the same Irenæus (cap. 33); and when he promised to them who left lands, houses, parents, brethren, and children for his sake, that they should have an hundred fold now in this life. So Irenæus (lib. v, cap. 33), and St. Cyprian, when he said to His disciples, "I will not henceforth drink of the fruit of the vine, till I drink it new with you in My Father's kingdom." When to that question of St. Peter's, "We have left all and followed thee, what shall we have?"—he answers, in the new and second state, the resurrection of the just, "when the Son of Man sitteth on the throne of His glory, you also shall sit upon twelve thrones, judging the twelve tribes of Israel." Hieron. in Matt. 19:27. And when, having corrected their mistakes about this matter, he adds, "Ye are they that have continued with Me in My temptation, and I appoint to you a kingdom, as my Father hath appointed to me; that you may eat and drink with me in my kingdom." This, saith Justin Martyr (p. 312), is the mystery of our regeneration.

They cite to the same purpose that testimony of St. Paul (Rom. 8:21), saying, that the creature shall be delivered from the bondage of corruption into the glorious liberty of the sons of God; which liberty is in the next verse

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styled the redemption of the body, from that death to which it was subject, through the disobedience of Adam, and with which will be also a redemption of the creature from that curse which the earth suffered for his sake. Iren., lib. v, cap. 32, 34. They cite to the same purpose that passage of St. Peter, who saith, "One day is with the Lord as a thousand years, and a thousand years as one day." And this we know, says Justin Martyr (p. 308), that these words do relate to the millennium. Again, when Esaias says, we look for new heavens and new earth, he meant, says Justin, in the promise of the millennium. These things, says Irenæus, are without controversy spoken of the resurrection, in which the just shall reign on earth. Lib. v, cap. 35.

Lastly, as for the author of the Revelation, they all with one consent declare he speaks expressly of it; and indeed he seems to do it so expressly, that when in the third century some Christians began to dislike this opinion, they began also to question the authority of this book, which was never before doubted of by any Christian.

IV. These fathers expressly teach that this doctrine of the millennium was denied chiefly by heretics, and such as were deceived by them. (Lib. 5, cap. 32.) Thus Irenæus, in the preface of his discourse on this subject, saith he found it necessary to speak thereof, because some men's opinions were perverted by the speeches of the heretics, and they understood not the appointment of God, and the mystery of the resurrection of the just, and of the kingdom. (Lib. 5, cap. 31.) And again he says, "that some of those who are thought to have believed aright, do go beyond the order of the promotion of the just, and know not the methods of their training up,—or being exercised to incorruption, having in themselves heretical senses (of this matter). For the heretics, despising the formation of God (*i. e.*, the body framed by him), and not receiving the salvation of their flesh (or not believing that it shall be saved), say, that as soon as they are dead, they transcend the heavens, and the Maker of them, and go to that mother or father which they have feigned to themselves; they therefore who reject, as much as in them lies, all resurrection of the flesh, what wonder is it that they know not the order of the resurrection?" This order, with the method by which we are exercised to incorruption and the enjoyment of God, he afterwards declares to be this (cap. 32), "that our first resurrection is the beginning of incorruption, by living in which kingdom they who are worthy so to do, by little and little, do accustom themselves to enjoy God. And that the just man thus raised (cap. 35), shall truly exercise or fit himself for incorruptibility, and increase and flourish in the times of that kingdom, that he may be made capable of the glory of the Father." And a third time (cap. 36), "that man being renewed and making such progress to incorruption that he cannot now wax old—then they who are worthy shall ascend to heaven."

Justin Martyr being asked by Trypho whether he believed that Jerusalem should be rebuilt, and the Christians should be gathered together there with Christ, and the patriarchs and the prophets, answers thus: "I have before confessed unto thee that I and many others are of this judgment;" adding, that he therefore embraced this doctrine, because he chose not to follow men or their doctrines, but God; and telling Trypho, that if the Jews had met with any who did not confess this, but blaspheme the God of Abraham, Isaac, and Jacob, he was not to esteem them Christians, though they were called Christians. "For I and all Christians that are entirely orthodox, do know there will be a resurrection of the flesh, and a thousand years in Jerusalem, built, adorned, and enlarged, as the prophets Ezekiel, Esaias, and others have confessed." Now, by comparing of these words with what before was spoken by him of the Gnostics, and the following branches of that heresy, the Marcionites, the Valentinians, Basilidians, and Saturnilians, it will be evident that Justin Martyr speaks here especially of them. For,

1. There you will find him saying of those heretics, that they taught men to blaspheme the God of Abraham, Isaac, and Jacob. And here, that some of them who did not own the

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millennium, were men who dared to blaspheme the God of Abraham, Isaac, and Jacob.

2. There you will find them expressly styled the Marcionites, Valentinians, Basilidians, and Saturnilians: here you will find them generally described by this character, that they say there is no resurrection of the dead; but that as soon as they die their souls were received into heaven, as Irenæus before noted of those deniers of the millennium, and as is certainly true of all the heretics here mentioned; for the Marcionites denied the resurrection of the flesh, and held that the soul only should be saved. Basilides denied the resurrection of the flesh. (Danæus in Aug. de Heres., c. xii, f. 100, b.) The Saturnilians said that there would be no resurrection of the flesh, because the body would not be saved. The Valentinians denied the resurrection of the flesh, saying that our souls only, not our bodies, were redeemed by Christ. (Dan., ibid. c. 4, f. 60 b; ibid. cap. 11, f. 79 a.) Moreover, he promises to write a book against these deniers of the millennium, which, what it should be, except his book against heresy in general, or against Marcion in particular, I do not know.

3. There he declares, that true Christians did in nothing communicate with these men, as knowing they were Atheists (*i. e.* wicked), ungodly, and unjust; and here he forbids Trypho to account them Christians, saying they no more deserved that name than the Sadducees, and other heretics among the Israelites, deserved the name of *Jews*. Now let it be considered,

1. That this doctrine was owned in the first ages of the church by the greatest number of the Christian clergy, as is confessed by Eusebius, that by the confession of St. Jerome, many ecclesiastical men and martyrs had asserted it before his time (H. Eccles., 1, 3, c. 39, in Jer. 19), and that even in his days it was the doctrine which a great multitude of Christians followed (Proem, in lib. 13, Com. in Esa.), that it was received not only in the eastern parts of the church, by Papias, Justin, Irenæus, Nepos, Apollinarius, Methodius, but also in the west and south, by Tertullian, Cyprian, Victorinus, Lactantius, and Severus, and, if we may credit Gelasius Cyzicenus, by the first Nicene Council.

2. That these men taught this doctrine, not as doctors only, but as witnesses of the tradition which they had received from Christ and His apostles, and which was taught them by the elders, the disciples of Christ, which pass among the Romanists for authentic works of apostolical tradition.

3. That they pretend to ground it upon numerous and manifest testimonies both of the Old and New Testament, and speak of them as texts which would admit no other meaning, and which they knew to have this meaning; and then let any Romanist show anything of a like nature for any article pretended by the Church of Rome to be derived from tradition to them.

THE RECALL OF ISRAEL.

THE restoration of the Jews to their ancient city and the homes of their fathers, is a subject that begins to excite earnest attention, not only among the Israelites themselves, but in the minds of statesmen everywhere. Direct European settlement, *not* of Jewish origin, has been tried on a limited scale in Judea and Syria, two or three times without much success, and very recently, an attempt on the part of a New England colony to establish itself in the same region, nearly came to an end, owing to divers defects of temper and organization. That such would be the fate of a serious enterprise of the same kind on the part of the "chosen people," there is not the least reason to fear. In fact, the Jews are already exceedingly numerous in Syria, and, their returning outposts push farther and farther every year, toward the Holy City, where the few remnants of their once teeming numbers still crouch under the Ottoman scimitar. In Damascus alone there are 65,000 Israelites, a thrifty, energetic and intelligent race. The present aspect of the Eastern Question indicates that a tremendous crisis impends in the face of the Turkish Empire, and that willingly or unwillingly, the western nations of Europe and the advancing Russians are about to accelerate the possibility of a wholesale return of the Jews to Palestine, where the establishment of a civil polity in consonance with the spirit of the age, and

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the religious feeling of mankind, would render the restoration of a people, that has toiled in all lands and acquired all arts, to the proprietorship of the soil a comparatively easy thing.

The financial management, and consequently, the mutual intercourse, the diplomacy, the external commerce, and internal trade of many powerful modern nations are profoundly influenced by Jewish wealth and intellect, as every one knows who is at all familiar with the names and history of the great bankers and statesmen of the day. They often have it in their control to make or to unmake political combinations, and the actual numbers of their recognized brethren standing together in all lands, does not fall below 7,000,000 souls. Of the Lost Tribes, their locality, their numerical strength, and their dormant might to-day, who may correctly speak? Shall they reappear in a few years from the inner depths of Asia by scores of millions, after modern arts and arms shall have enabled them to break the bonds of Tartar despotism, and pour westward over the Euphrates to the pleasant land of their inheritance?

A voice was raised in appeal to the Jews scattered throughout the world years ago, and, first in German, and afterwards in all languages, it uttered sentences like these:

"We have a country, the inheritance of our fathers, finer, more fruitful, better situated for commerce than many of the most celebrated portions of the globe. Environed by the deep-delled Taurus, the lovely banks of the Euphrates, the lofty steppes of Arabia and of rocky Sinai, our country extends along the shores of the Mediterranean, crowned by the towering cedars of Lebanon, the source of a hundred rivulets and brooks, which spread fruitfulness over shady dales, and confer wealth on the contented inhabitants. A glorious land, situated at the furthest extremity of the sea which connects three-quarters of the globe, and over which the Phœnicians, our brethren, sent their fleets to the shores of Albion and the rich coasts of Lithuania—near to both the Red Sea and the Persian Gulf—the perpetual courses of the traffic of the world on the way from Persia and India to the Caspian and Black Seas; the central country of the commerce between the East and the West."

Farther on, alluding to the confusion that has become chronic in the councils of Mohammedan nations, the same voice exclaims:

"The power of our enemies is gone, the angel of discord has long since mown down their mighty hosts, and yet ye do not bestir yourselves, people of Jehovah! What hinders? Nothing but your own supineness!"

The reproach of the last line quoted above seems now no longer fully applicable. In many countries a strong inducement, not merely of thought, feeling, yearning, has set in toward the banks of the Jordan, but there is a positive stir of enterprise and capital in that direction.

The excavations now going on under the auspices of the English Government at Jerusalem, and the remarkable confirmation their disclosures yield at every step of all the Biblical descriptions of Solomon's Temple, the walls, tombs, fortifications, &c., of the ancient city, are quickening the interest everywhere felt in the topic of our remarks. Political events, too, are conspiring to render the significance of the subject in our day more profound. A Congress of Nations is suggested. The Italian imbroglio is but one of the questions that would necessarily arise for discussion in so august a conclave. In fact, it was the hinging of the whole affair upon that delicate issue which has thus far delayed the assembling of the desired Congress. But the definitive settlement of Judean occupancy, the diplomatic rescue of the Holy Land from the grasp of the Moslem, and its absolute freedom to ownership and cultivation by men from all quarters, best adapted by descent, usages and traditions to its useful possession, would be points upon which all Christendom could agree. The apparent anomaly of Mount Calvary and the Holy Sepulchre in the wardenship of the enlightened descendants of the Seed of David, would hardly be so striking as their custody by the half barbarous followers of Mahmoud. In our city (New York) Jewish Synagogues arise in sight of Christian cathedrals; in most Catholic Austria a full-blooded Israelite, Herr Winterstein, has just taken his seat in the Imperial Cabinet. During

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his time, too, most orthodox and most thoroughly Irish, Daniel O'Connell, the Samson of Repeal, from first to last was an eloquent advocate of justice to the Israelite race,—remembering perhaps, the Phœnician fraternity of ancient days above alluded to, as well as yielding to the impulses of a great heart and a clear intellect. Need we, in this connection, recall the name of England's greatest statesman and Prime Minister at the present hour, Benjamin D'Israeli?

But it is to the highest in worldly position that the secret thoughts, no doubt, of millions interested in this matter naturally concentre, and among them who could so fully command the question as Napoleon III, Emperor of the French? Whether he has or has not the Judean elements ascribed to him, he is so peculiarly placed, that in his hands the problem, hitherto half mystic, would soon glow with the light of a grand practical modern fact. With the Mediterranean occupied by friendly fleets; the Isthmus of Suez thrown open to commerce; Turkey and Egypt both overawed yet conciliated, why should either Great Britain or Russia object to a Judean Government in Judea, where they harmonize with a Turkish control there to this day?

The results to commerce and to the rapid civilization of Western Asia could not fail to be speedily magnificent, since the Jews even now possess all that we know in art, science, literature, manufacture, construction, and are very masters in organization and finance. We shall not be told, assuredly, that the Muscovite Colossus, France with 1, 200,000 soldiers under a Napoleon, and England with her shoals of ironclads on one side, and conquered India on the other, would be afraid of the 7,000,000 of Israelites that in a decade might be gathered into the fold of yore, or that the invasion of telegraphs, railroads and widespread cultivation in the East, would alarm their populations at home, who now look about distractedly for some sufficient granary at their doors, to supply them with cheap and abundant food. We know not whether to the restored Jews themselves such splendor would soon come, that while they could not in our time, at least, endow their city with the 21,600,000 pounds of gold that David left in the temple along with 3,150,000 pounds of silver, or make, as Solomon did, 3,250,000 pounds of gold, by a single voyage to Ophir, where he found silver so plentiful "that it was not any thing accounted of," but we do believe that a magnificent Oriental trade would be flourishing early enough to realize countless benefits to them and to the commonwealth of nations.

Here, then, seems to be a chance for Napoleon III to retrieve all his imperilled glory, if the United States be too far from the scene to take the initiative, and without rhapsody, we can readily imagine some head man in Israel, repeating the words of the enthusiastic writer from whom we have taken a paragraph nearer to the head of the article:

"People of Jehovah, raise yourselves from your thousand years' slumber. Rally around leaders, have the will, a Moses will not be wanting. The rights of nations never grow old; take possession of the lands of your fathers; build a third time the Temple on Zion, greater and more magnificent than ever. Trust in the Lord who has led you safely through the depths of misery thousands of years. He, also, will not forsake you in your last conflict!"

The first Napoleon, whose mental grasp of the relations of mankind seemed almost supernaturally intuitive, once said, that "he who should control with the hand of enlightened empire the city of Constantinople, would be the virtual master of the Eastern world." Who doubts that in his very thought of thoughts, he saw behind the ramparts of the temporal power, the ineffable spiritual influence of the Ark of the Covenant side by side with the Holy Sepulchre, radiating from within from the summit of Mount Zion over all the races of men?—*N. Y. Mercantile Journal.*

Rev. Dr. Seiss, Philadelphia.

Dear Sir: I have just read for the second time your "Parable of the Virgins," and wish to say if you were blessed in the delivery of those discourses, as I have been in reading them, you have doubtless been well paid for your effort. Yours truly, W. W. B.

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Editorial.

A PSALM OF THE MESSIAH.

INQUIRY OF A CORRESPONDENT.

"I HAVE been a careful and attentive reader of your serial for very nearly three years. Many of the articles therein are valuable. But, although I have read the serial, and several other Pre-millenarian works beside, there is one point on which I have not been able to obtain a satisfactory solution, one bearing against the doctrine of Christ's coming prior to the Millennium. It is a subject which I, and no doubt many of your readers, would be glad to see explained consistently with your theory and Scripture truth.

"In Psalm 110 : 1, the Psalmist uses this language: 'The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.' They were not His footstool at His ascension; and if not, will His enemies be His footstool at the commencement of the Millennium? or, will He leave the right hand of the Lord before the last enemy, death, be destroyed? Will death be destroyed before the overthrow of Gog or Magog? If not, how can we understand Christ to come prior to the Millennium? for Paul affirms, 1 Cor. 15 : 25, 26, 'He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death?' An explanation of these difficulties will much oblige."

ANSWER.

It has been a number of months since the reception of the above note. It was laid aside for comment as soon as we could command the leisure for that purpose; but, being laid aside, it was forgotten. However, it has lost nothing of its freshness by the unintentional neglect. We need hardly assure our friends that we take pleasure in answering intelligent and pertinent inquiries touching the subjects we have in hand, especially when there is hope of being the means of relieving honest perplexities, and of ministering to the edification of our readers in general.

For ourselves, we have no trouble whatever with the embarrassment which our correspondent seems to have encountered. The remarks of Dr. Alexander, in his commentary upon this distinguished Psalm, though he was not a Pre-millenarian, quite relieve the point suggested.

"The original form of expression in the phrase, '*Sit at my right hand,*'" says he, "is the same as in Ps. 119:31. A seat at the right hand of a king is mentioned in the Scriptures as a place of honor, not arbitrarily, but as implying a participation in his power, of which the right hand is a constant symbol. The sitting posture is appropriate to kings, who are frequently described as sitting on their thrones. In this case, however, *the posture* is of less moment than *the position.* Hence Stephen sees Christ *standing* at the right hand of God (Acts 7 : 55, 56), and Paul simply says He *is* there (Romans 8 : 34). The participation in the Divine power, thus ascribed to the Messiah, is a special and extraordinary one, having reference to the total subjugation of His enemies. This idea is expressed by the figure of their being made His footstool, perhaps with allusion to the ancient practice spoken of in Joshua 10 : 24. *This figure, itself,* however, *presupposes the act of sitting on a throne. It does* NOT *imply inactivity,* as some suppose, *or mean that Jehovah would conquer His foes for Him,* WITHOUT ANY INTERVENTION OF HIS OWN. The idea running through the whole Psalm is, that it is *in and through Him* that Jehovah acts for the destruction of His enemies, and *for this very end* He is invested with almighty power, as denoted by his session at the right hand of God. This session [or investiture with supreme dominion] *is to last until the total subjugation of His enemies;* that is to say, this special and extraordinary power of the Messiah [as the Son of Man] is *then* [when the last enemy is subdued] to terminate, a representation which agrees exactly with that of Paul in 1 Cor. 15 : 24–28, where the verse before us is distinctly referred to, although not expressly quoted."—*Alexander on the Psalms,* vol. iii, pp. 102–3.

It is, therefore, erroneous to suppose that the personal manifestation of Christ for the purposes of judgment, or His own personal

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agency in enforcing His kingdom by the destruction of His foes, involves the relinquishment of His place at the right hand of God. Luther has rightly said, "The right hand of God is everywhere;" and the Son of Man can be as much at the right hand of God in coming to judge the world, and in all those personal acts by which Gog or Magog, Antichrist or any of the combined forces of earth or hell, is to be vanquished in the coming days of vengeance. Nay, as Dr. Alexander correctly represents, it is precisely *in virtue of* His holding that high place of authority, that He is thus to go forth in judgment unto victory. He is never more really and demonstrably at the right hand of God than in those very acts of Almightiness in which He is to come again. It is because He has the position of one seated at the right hand of God that He is able to "come in the glory of the Father and of His holy angels;" and it is by Him, thus exalted and endowed, that God is to make His enemies His footstool, by their total and everlasting subjugation. His enemies were not made His footstool at His ascension; but neither will they be made His footstool till His "*coming* with power and great glory." And even after He comes, all the stupendous administrations which are to be enacted, in order to enforce and establish His dominion upon the earth, and His rule with His saints during the thousand years, and His fiery destruction of Gog and Magog at the end of those years, and His manifestation upon the "great white throne," when all the remaining "dead, both small and great," shall have their final destiny decided, and death and hades be extinguished in the lake of fire.—*all* are the results and fruits of this very exaltation, described as His session at the right hand of God, and nothing more nor less than the processes by which His enemies are made His footstool.

It thus appears that a sublimer and more far-reaching description of the Messiah and His judicial work is given in this one verse, than is to be found perhaps anywhere else. The whole afterpart of the Psalm, and indeed of all unfulfilled prophecy, is only the particular delineation of what is thus summarily expressed under a few all-comprehending images. And for this reason it has been more frequently quoted or referred to in the New Testament than any other verse contained in the entire Hebrew Bible. Besides the passages in Acts, Romans, and 1 Corinthians, above cited, Dr. Alexander remarks that "it lies at the foundation of all those which represent Christ as sitting at the right hand of the Father (Matt. 26:64; 1 Cor. 15:25; Eph. 1:20–22; Phil. 2:9–11; Heb. 1:3, 14; 8:1; 10:12, 13; 1 Pet. 3:22; Rev. 3:21)," and of all that is to be hoped or feared in all the works of wonder and judgment yet to be wrought. There is nothing in it whatever to militate against the doctrine of Christ's personal pre-millennial coming to raise His sleeping saints, translate His expecting ones then living, pour out the vials of His wrath upon His confederated foes, reduce the world to His rule by judgment and fiery indignation against its corrupters and oppressors, and to reign a thousand years before the final acts, after which God is to be all and in all. It is one of those root-conceptions out of which all this springs, and on which it depends. What Psalm 110:1 describes is exactly that on which the whole system of futurity, as we apprehend it, proceeds, and just the thing which makes it positive and certain that all the rest that the Scriptures have said upon the subject is to be literally fulfilled. And when read in this view, all the subsequent particulars fall naturally in place, and furnish us with a grand outline of what pertains to the issues of Christ's session at the right hand of God.

The preceding Psalm shows us the Messiah in His humiliation and suffering. He there appears as a poor, afflicted, and wronged Man, with the Lord standing at His right hand to help Him, and to save Him amid His great adversities. Here we behold that Poor One exalted for His fidelity. Our eyes are lifted from Calvary to the highest heavens. From the disgrace of the cross we are called to behold Him transferred to the right hand of Eternal Sovereignty, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come," with all things

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put under His feet. The vision embodies the sweep of ages. It embraces things yet to come, as well as things that are. "We see not yet all things put under Him." Heb. 2:9. All things are *virtually* put under Him by reason of the place to which He is exalted and the sovereignty in which He shares; but *in fact* the subjugation is not yet wrought out; that is still future. And as death is specifically named as the last power to be brought under, it is manifest that it is not in this present dispensation, or by the mere preaching and influence of the Gospel, that all the implied results of His session at the right hand of God are to be realized. It involves goings forth of power, after these times of long-suffering and forbearance have come to an end, even the sending of Jesus Christ, who, until then, pleads by His Word; but then will come "in flaming fire, taking vengeance on them that know not God, and obey not the Gospel," "to be glorified in His saints, and to be admired by all them that believe." And what appertains to that sending, and coming, and consequent product, is given in the verses that follow.

He is armed with a "*rod*," not a sceptre so much as an instrument of chastisement, like that which was in the hand of Moses when he brought judgment upon Egypt. So also it is written in Psalm 2:9, "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

That rod is for the castigation and overthrow of his enemies, not by the persuasions of a peaceful Gospel, but by the violence of judicial visitations.

It is to be applied, not by secondary agencies merely, but by a personal presence, and an encountering of men face to face. He is to be "*in the midst of his enemies*" when these acts of judicial sovereignty are to be put forth. The word to him is, "Rule thou in the midst of thine enemies." Tholuck observes, that "this is an emphatic description of his victorious power," and that the meaning is, "the Son of God shall display His dominion while encircled by His enemies." Local and personal presence is implied, which necessitates the reference to the time of the Second Advent. It is the same scene to which Zechariah alludes, where he says: "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle; and His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." (See Zech. 14. Also Rev. 19.)

The centre from which these terrific inflictions are to go forth is *Jerusalem*, perhaps in the double sense of the earthly and the heavenly. It is said to the Messiah for this occasion: "The Lord shall send the rod of thy strength *out of Zion*," "considered," says Dr. Alexander, "as His earthly residence, the seat of the Theocracy. See above on Ps. 20:3."

The period of this coercive dominion and compulsory subjugation of His foes, is further described as "*the day of his power*." But the day of Christ's power is the day when the tribes of the earth "shall see the Son of man coming in the clouds of heaven with power and great glory"—Matt. 24:30—the day of the anger of the nations, the coming of wrath, the time of the judgment of the dead to give reward unto the prophets and the saints, the time to destroy them that destroy the earth, the time of the seventh trumpet, specifically described as the time of his taking of His great power and dominion, Rev. 11:17, 18; so that it can be referred only to the period of the Second Advent.

It is also to be a time of unprecedented *moral* victory. "When God's judgments are in the earth, the inhabitants of the world will learn righteousness." Is. 26:9. When Christ shall remove the veil which now covers Him from the view of men, and relaxes the grasp of death from the bodies of his saints, the rebuke of His people shall be taken away; "and it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Is. 25:7–9. And whether or not we are to understand the Jews to be referred to, there is predicted a wonderful yielding to Messiah's claims and sway, in connection with the scenes described in this Psalm. In that day of His power, "*His*

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people shall be willing"—presenting themselves as free-will offerings unto him. The picture answers admirably to what is detailed in Zech. 12: 9–14; 13: 1, which can only be fulfilled after Christ shall have again become visibly manifested unto men. It is the parallel of the career of the white horse of the first seal in Revelation.

In the womb of that opening dawn there shall be saintly splendors, and the freshness of vigorous youth upon Him who thus bringeth the morning of glorious day. For, with all the difficulties of the text, and the mass of varied criticism and conjecture that has been expended upon it, this is as likely the true conception as any other. Justin Martyr, in his dialogue with Trypho, renders it: "With thee shall be, in that day, the chief of thy power, in the beauties of thy saints, begotten from the womb before the morning star." Christ is called "the bright and morning star;" and the specific realization of this designation appears to belong to the earlier periods of His second coming, before the kingdom is fully set up. It is promised to the saints of Thyatira, who hold fast till he comes, and keep His works unto the end, that he will give them the morning star: Rev. 2: 24–28; in seeming allusion to some peculiar honors to come to them in this opening period of Messianic demonstrations. And as the text refers to scenes related to the vigorous inbringing of the day of glory, we cannot be far wrong in the version we have given, whatever differences of expression the words may require.

It is also a time when the regal features of the Saviour's Christhood are to be specially brought into play. He is a Priest, and the sublimest part of His Messianic work, as thus far performed, is the sacerdotal part, by which He once for all offered himself as the sacrifice for the sins of the world, and now appears as our Great High Priest and Intercessor in heaven. But, in all this, there appears nothing different from the services of an Aaronic high priest. There is another order of priesthood, however, according to which His is modelled, and the form of which His is pre-eminently to take. The immutable oath of God has gone forth to this effect. "The Lord hath sworn, and will not repent, Thou art a Priest for ever *after the order of Melchisedec*." Melchisedec was *a King*, the imperator of Salem, as well as its priest. To be a priest after his order, then, there must be literal kingship and imperial sovereignty and rulership. Christ is a King-Priest now, but the kingly part of His office is yet concealed. It is asserted, but it is not enforced. It is still left to men to accept His rule or to reject it. But it is not always to be so. When He comes again it will not be to submit Himself to the choice of man, but to enforce His royal rights, and to dash in pieces all such as dare to stand up against His authority. And when His rule and kingship thus become as literal and manifest as was His priestly offering on Calvary, and His entrance into the holiest of all from Olivet, then, but then only, will he have fully taken on Him the Melchisedecean features of His priesthood. It is only when the patient Lamb and gracious Intercessor, takes the further office of a royal conqueror, blessing Abraham in the slaughter of the kings, that this immutable ordination of God will be fulfilled. The whole description is thoroughly identified with the judgment period.

And the great power of God shall be with him to make His judgments irresistible. He is at the right hand of God for the subjugation of his enemies, and for the same end God is at *his* right hand. The description is particularly intense and terrific. "The Lord at Thy right hand shall strike through kings." Not even the mightiest of the earth can stand before Him. And the time is specifically designated as "the day of His wrath." The day of His wrath is the judgment day, and can be no other. The work of that day is judgment work. "*He shall judge among the heathen*, He shall fill the places with the dead bodies; he shall wound the heads over many countries." Dr. Alexander may well say, "the general idea is clear enough, to wit, that of universal conquest on the part of the Messiah, and extending to all earthly principalities and powers." Nor is it a mere moral conquest. It is one of force and violence. Death triumphs in its progress. The path of it is strewed with heaps of the slain

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The picture is that of an invincible conqueror, dashing to destruction all the powers that dare to withstand him.

This is also still further signified by the concluding words: "He shall drink of the brook by the way." Not the brook of suffering, as some moderns confusedly suggest, but such a drinking, and supply of himself in his course, as to require no stoppage in his career, and as hastens the completeness of his triumph. As was long ago represented by Junius and Tremellius, the idea is, that he shall steadily press on to victory, as generals of energy act, who, in pursuing routed foes, stay not to indulge themselves in meat or drink. Hengstenberg accepts this as substantially the meaning. The case of Gideon is a proper parallel, who suffered not his faintness to hinder his pursuit of the foe, but pressed on over Jordan, desisting not till all was won. Oh, the dreadfulness of the day of His wrath upon His enemies! How shall they escape who neglect so great salvation! As Amyrald says, upon this passage, "He shall not give His foes even a moment to recover breath. He Himself shall just, as it were, lift His helmet and hastily drink of water from the running brook;" or, as Tholuck interprets, "He shall combat without stoppage."

> Yea, He, through haste for to pursue His foe,
> Shall drink the brook that runneth by the way.

Such then are the things implied in and resultant from the session of the Messiah at the right hand of God; and this is the way in which His enemies are to be made His footstool. So far from rendering the theory of His pre-millennial coming inadmissible, it renders it absolutely certain and indispensable to the consistency of the picture. May we be saved from the terrors of that day of vengeance!

THE QUICK AND THE DEAD.

AN IMPORTANT DISTINCTION TOUCHING THE JUDGMENT.

THERE is an important distinction noted in the Scriptures, and in all the creeds, between the judgment of "*the quick*" and the judgment of "*the dead.*" The common idea is, that all men, those that have died, and those who are found living at the time, shall be judged alike, and in one and the same congregation. It is conceived that the dead will all be simultaneously resurrected, and all the living simultaneously changed, and that only then the judgment will sit for the adjudication of the eternal destiny of each. Painters and poets have outdone themselves in their efforts to portray the overwhelming majesty and terror of so grand and universal an assize. But it is not according to the plain letter of the Scriptures, or of the creed of the Church. If the day of judgment is ever to come, it must find people living upon the earth, who are described as "the quick." They must, therefore, either be judged in the flesh, while still living in their natural life, or they must meet with some miraculous transformation equivalent to the resurrection, by which they lose the distinctive character of "quick." Such a change before the judgment has also been accepted and affirmed concerning all who shall be living when the day of judgment comes. Thus Bellarmin teaches that the breaking in of that day will instantaneously end the natural life of all the living; that they will all be suddenly struck dead, and by the same stroke transformed into precisely the same state in which the resurrected shall be; and that then all distinction between "*quick* and *dead*" will have entirely and forever disappeared. And if we take the doctrine of the simultaneous judgment of all men, we are necessitated to accept some such explanation. But, then, what becomes of the judgment of "*the quick*" as distinguished from the judgment of "*the dead?*" There is, in that case, no such judgment. All natural life in the flesh being ended and overpast before any judicial awards are made, the judgment becomes only a judgment of the dead, or rather of immortals; for there are then no subjects of it except those who have ceased from the natural life and passed into the post-resurrection state.

The distinction made by the Scriptures and the creeds between the judgment of "the quick" and the judgment of "the dead" is thus turned into a distinction without a difference,—a mere matter of words, signifying nothing in partic-

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ular. But the phraseology of Jesus and His inspired Apostles, so uniformly employed wherever the subject is touched, is not thus to be slurred over, and stripped of its proper and natural signification. If words have any meaning, "quick" does not mean "dead," and "dead" does not mean "*quick*;" and the judgment of the one cannot, therefore, be the judgment of the other. Two distinct classes are unmistakably intended, not only as to that state in which the day of judgment finds them, but also as to that state in which the day of judgment deals with them. If the natural life of "the quick" ends before they are judged, then theirs is not a judgment of the quick any more than of the dead, and one part of the sacred description utterly falls away. We must, therefore, allow a judgment which respects men still living their natural life in the flesh, the awards of which they receive and have visited upon them in their distinctive character as "quick."

And even as respects the judgment of "the dead," there lurks in the popular idea a mischievous and confusing error. People take the resurrection as a mere preliminary of the judgment, and view the judgment itself as something distinct from the resurrection, and coming after it. The language of the last trump they conceive to be, "Awake ye dead, and come to judgment." They consider that the dead are to be awakened for the purpose of being judged. It is also true that *all* the awards of the judgment do not go into full effect till after the resurrection; but the resurrection is itself a part of the judgment. The resurrection of the wicked is certainly something different from the resurrection of the saints. It is different both in character and in time. The one is a resurrection "in glory," and the other is a resurrection of "shame and everlasting contempt." The one is "adoption, the redemption of the body," and the other is "the resurrection of condemnation." The one is a "change of our vile body, that it may be fashioned like unto Christ's glorious body," and the other is a mere reversal of the state of death, with all the corrupt fruits of the sowing to the flesh still clinging to him who is the subject of it (Gal. 6 : 7, 8). The one is the peculiar privilege of the elect, of those who are Christ's, who rise at Christ's coming, and live and reign with Him the thousand years; the other is subsequent—*eita—afterwards*,—and embraces "the rest of the dead" who live not again until the thousand years are finished. (I Cor. 15 : 23, 24; Rev. 20 : 4, 5.) These distinctions are very plainly drawn, and embrace the very highest things of our faith. Nothing that comes after the realization of them can add anything not already substantially included. The estate and destiny on both sides is thus effectually and irreversibly settled in advance. We accordingly would have the anomaly of the chief work and result of the judgment accomplished and concluded before the judgment itself sits! The truth is, that the resurrection, and the changes which pass "in the twinkling of an eye" upon the living, are themselves the fruits and embodiments of antecedent judgment. They are the consequences of adjudications already made. Strictly speaking, men are neither raised nor translated in order to come to judgment. Resurrections and translations are products of judgment already passed upon the dead as dead, and upon the quick as quick. "The dead in Christ shall rise first," because they are already adjudged to be in Christ; and the living saints are caught up together with them to the clouds, because they are already adjudged to be saints, and worthy to attain that world. And the rest of the dead live not again until the thousand years are finished, and the rest of "the quick" are "left," by virtue of judicial decisions already had, and of which these things are the results. Whatever, in the line of increased blessedness or enhanced damnation, may come after, is only the further carrying into effect of what has already been predecided before there could be either resurrection or translation. And what so irreversibly fixes the estates of the persons concerned must necessarily, in the very nature of things, be their judgment. The judgment is not a sham formality, or a solemn farce; it is something real; and the substance of it is the award to every man according to his works. And when we see these awards in potent effect in the very life which the dead live again, it is absurd to

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be thinking of the judgment as only a grand assize, to which resurrection and cessation of natural life are only preliminary.

And if the true judgment thus precedes, or is already embodied in, the resurrection and translation, it must necessarily take hold of the dead as dead, and the living as living. The language which the Scriptures and the creeds so carefully preserve, is thus found to possess a literal accuracy and depth too generally overlooked. We profess to believe that Christ "shall come to judge the quick and the dead." He does not come first to raise "the dead" and then to judge them, but he judges them as dead, that they may rise in their appointed lot, and share the resurrection of the just. He does not come first to change "the quick" in order to judge them; but to judge and discriminate between them while yet living, in order that those accounted worthy may be "changed" and caught up together with the resurrected ones, and that those adjudged unworthy of so high a portion may be cut off from it and made to suffer still other inflictions in this world. And it is only by observing this distinction between the living and the dead, and separating what relates to the judgment of the one, and what to the other, that we can form a correct idea of the judgment itself, or rightly understand the statements of the Scriptural predictions concerning things to come. There are great wonders in the Scriptures latent under the most common expressions in them, which, if rightly searched out, would relieve our religious conceptions of a vast amount of vagueness, uncertainty, and save a world of trouble in our attempts to interpret the Word of God.

A SOLEMN MONITION.

Our readers are aware of the remarkable Pan Anglican Conference of high functionaries and representatives of the Episcopal churches, held at Lambeth, England, the latter part of last year. It numbered among its members such biblical scholars as Archbishop Trench and Bishop Ellicott, such defenders of the faith against the infidelity of the day as Bishops Wilberforce and Harold Browne, such zealous missionaries as Bishops Selwyn and Talbot, Lay and Quintard. The results of its deliverances have not been regarded as of much account, and many of the communion in whose interest it was assembled, have expressed themselves not very respectful with reference to it.

Our attention, however, has been called to an item in the Synodical Letter given out by this conference, which is of interest to all those who are battling for the doctrine of the speedy coming of the Lord. In a passage, near the close of the letter, we have the following allusion to the character of our times, and the subject of the Saviour's return.

"*Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober.*"

This is altogether more significant than a mere adaptation of words from Holy Writ, as appears from its position in the letter, and from the phrase with which it is introduced. It clearly expresses the doctrine of the nearness of the Lord's coming, and so near as to be a proper subject for particular admonition by the assembled conference. Indeed, it is the only topic in the Letter introduced with such particular solemnity, and in reference to which it is asserted that all were so united as to be able to say: "With one voice *we warn you, the time is short.*" The sign manual of each of the bishops was given to this document. It is the only place in the letter where the phrase "with one voice" occurs. It appears as the only really decided thing in the deliverances of the grand convention. And thus, from one of the rarest assemblies of modern times, there has been sent forth in Greek, Latin, and English, throughout the world, the official and solemn note of warning to a vast portion of Christendom, which may serve at least to vindicate those members and ministers of the Church of England and its affiliated communions, who have felt themselves called on to preach and testify to the nearness of the Lord's coming. If the highest assembly of the heads of those churches that has ever been held, "with one voice" so declare and admonish, surely no scorn or censure should attach to their members

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and rectors any more for taking up the strain, and bestirring themselves on the momentous subject. On this point, at least, we can heartily indorse the great convention and say: "Brethren beloved, with one voice we warn you: the time is short; the Lord cometh; watch and be sober."

MUSICAL TELEGRAPHY.

THE New York papers of the 31st ultimo, announced Dr. G. P. Hachenberg's lecture on Musical Telegraphy. I heard this remarkable lecture, where the Doctor demonstrated the practicability of one pianist playing a thousand or more pianos at the same time, by having them electrically connected. Not only this, but by an arrangement with a number of Musicometers of his invention, whose action are automatic, concert music is to be performed where many thousand notes are often given in a single expression; thus affording music grand beyond description. The lecture was not only very sprightly, but highly scientific, and attracted not only considerable attention, but no little excitement.

In one part of his address he touched upon the subject of the second advent of the Messiah, pretty much in these words, which I give you, as the subject of his words are not foreign to your paper:

"The most striking feature of the present age is that we are fast becoming a musical world; more musical than learned, and fully as practical as musical. With joy we hail this universal indulgence in a pleasure, that carries with it no vice. . . . This country was wonderfully revolutionized in music by the Swedish Nightingale. She taught us how pure and sweet a thing music is. Her voice sweetened the voices of millions. . . .

"But do not believe that these extraordinary changes take place in the tide of human affairs, without some great purpose. What it is we do not know? Many of the clergy of different denominations, now teach us that we are living in a prophesied epoch, and the sounding of those notes that announce the second advent of the Messiah, may fall upon us *even before our separation here in this house;* or to use their language, when least expected. These, in a measure, appear to be the teachings of Cummings, Gregory, Newton, Baxter, Ryle, and other divines of the day.

"They closely study every event of the day. They watch the movements of the rulers of every nation; count the dead of every epidemic; scan closely the issue of every war; examine every occurring convulsion in nature; and in every great invention they see the index finger that points to what harbor mankind is drifting. But it is strange that they with David taste but see no prophetic signs in the progress of Jubal's art. There is a certainty, that music is to be the prelude of that great joyous event. Born in Heaven, it will sweep itself over the face of the earth, and vibrate in each ear ACCORDS sweet or terrific, as the man may be prepared for it. Each clarion vibration will bring sentence to each mortal man, in language better understood than our children now understand the simple Saxon utterances of their mothers. Every man and woman will be inspired with the genius of music, to be well capacitated to read the voice of God in the trumpet sound, blown by the holy breath of Gabriel.

"Let us again ask why we are becoming a host of Davids, with skill to touch the harp as never heard by Saul?"

A good story is told of one of the Doctor's lectures he delivered in a church in one of the Hudson River towns. When he came to the expression we gave in italics, a wag that was clever on the bugle outside of the church, no doubt aided by an accomplice inside, commenced blowing vigorously on the bugle. The audience being so intently occupied with the remarks of the speaker, before they could understand the situation, many of them were thrown into the wildest excitement; men rushed from their seats, and some women even fainted. There was a general hearty laugh, after the Doctor here interrupted his lecture by these remarks: "My friends, as long as we cannot tell the difference of the music between a fool's horn and Gabriel's trumpet, the pious will have to rejoice, and the wicked to fear prematurely, many a time as you now." W. P.

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The Prophetic Times.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 4.

CHRIST said to his sorrowing disciples, "Ye who have followed me, in the regeneration shall sit on twelve thrones, judging the twelve tribes of Israel." When that oft-promised day comes we shall witness the consummation of that blessed hope in the renovation and redemption of the world. What the glory, and what the blessedness of that day? Let us see.

Here we are met by the declaration of Isaiah: "For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, oh God, besides Thee, what He hath prepared for him, that waiteth for Him." It might hence seem utterly hopeless to attempt a discussion of the great subject. Wait a moment. Paul quotes these words thus, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." And then adds, "*But God hath revealed them to us* by His Spirit, that we might know the things that are freely given us of God." The glory to be revealed in the saints, dimly seen by patriarchs and prophets, God hath declared to us by His Son from heaven. That glory was seen by chosen witnesses on the holy mounts, subsequently by Paul, and afterwards by John; and they have declared it to us. And what is revealed may be known. The great apostle was exceedingly desirous that Christians should have a knowledge of these things; "that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe." The glories of the future are no longer shrouded in darkness. God has given to His people "an earnest of the inheritance until the redemption of the purchased possession." Even "the mystery of Christ" hid from ages, "that the gentiles should be fellow-heirs with the seed of Abraham in the same glorious kingdom, is now made manifest to His saints. Yet God is able to do, and doubtless will do, exceeding abundantly above all we are able to ask or think." Hence while some things have been revealed, it is equally true that no description can fully reach and develop the magnitude and riches of the inheritance, and the glories of the latter day.

That there are to be renovation and redemption at the times of restitution of all things, the Scriptures clearly teach. What then the nature and extent of each?

"And I saw a new heaven and a new earth. .... And He that sat upon the throne said, Behold, I make all things new." This accords with the cheering promise made to the prophet of old, "For behold I create new heavens and a new earth." Upon this new earth and in these new heavens, "Jerusalem is to be created a rejoicing, and her people a joy." Then "they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them."

But what is meant by this new creation, the new heavens and the new earth? It is important here to ascertain the meaning of the term heaven; in what sense is it used in this connection? In the beginning God made the firma-

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ment; this signifies expansion, and is called heaven. Heaven is put for the atmosphere, which surrounds the globe; for the air we breathe. Fowls were made to "fly above the earth in the open firmament of heaven." "The windows of heaven were opened." "The windows of heaven were stopped." "The rain of heaven." "The dew of heaven." "The winds of heaven." "The four winds of heaven strove upon the great sea." "Swifter than the eagles of heaven." "His body was wet with the dew of heaven." "Who covereth the heavens with clouds." "Who stayeth the bottles of heaven." "Who stayeth the dew of heaven." And in a multitude of other cases the word has the same meaning. As the stars are placed in the firmament on high, they are called "the army of heaven," "the host of heaven." Heaven in all such cases denotes that mighty, illimitable expanse in which they are to be found. It is also used to represent the residence of the supreme and everliving Jehovah: "Heaven is my throne;" "who walketh in the circuit of heaven." This is said to be the dwelling-place of angels. Enoch and Elijah ascended thither, as did the Lord Jesus Christ, whom the heaven must retain till the time appointed. There are hence three primary senses in which the word is used. It is also put for the ever-reigning Deity himself: "That thou mayest know that the Heavens do rule." It is put for great height, and royal dignity and elevation: "Their cities are walled up to heaven." "How art thou fallen from heaven, O Lucifer, son of the morning!" referring to the king of Babylon. Heavenly denotes anything pure, holy, supremely excellent.

It must be perfectly obvious that the heaven of heavens, the holy habitation of the uncreated Godhead, needs no reforming. Nor is there any probability that the ever-beautiful vaulted canopy, in which the starry hosts are placed, needs reconstructing. Not a particle of evidence is to be found, showing that the curse consequent on the fall reached any other world, or in the least affected any other system of worlds. Hence the new creation must respect solely the habitation of men. The atmosphere purified, and the earth renewed; the whole perfectly renovated and freed from the curse of sin; and nothing left to hurt, or destroy, or make afraid. "Sing, O heavens, and be joyful, O earth; and break forth into singing, O mountains; for the Lord hath comforted his people. .... They shall not hunger, nor thirst; neither shall the heat nor sun smite them." "And he that sitteth on the throne shall dwell among them, ... and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." This new creation, the new heavens and the new earth, will become as the garden of God, and teem with the nations of them that are saved.

But is not the world which we inhabit to be burned up and blotted out of existence? Shakspeare says, as Plato before him,

> "The great globe itself .... shall dissolve,
> And, like the baseless fabric of a vision,
> Leave not a rack behind."

Is this then to be its destiny? No, verily; Solomon says, "The earth abideth forever." The sweet singer of Israel declares in respect to it, and the same of the sun and moon and all stars of light, "He, the Lord Jehovah, hath established them forever and ever; He hath made a decree which shall not pass." It is said of the kingdom of the Messiah that it shall continue "as long as the sun and the moon endure." But this kingdom is elsewhere declared to be "an everlasting kingdom;" and His rule on earth to be "forever, even forever and forever." The earth must hence abide as long as that kingdom and rule continue.

What then shall be done with this passage in the 102d Psalm? "Of old hast thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure; yea all of them shall wax old as a garment; as a restorer shalt Thou change them, and they shall be changed." One single remark will set the meaning of this passage in a clear light. In the structure of Hebrew poetry, the latter verse limits, controls and defines the first. "They shall perish." How? The latter verse tells us. "They shall be changed;" not annihilated. "The *fashion* of this world passeth away;" while the earth abideth. But the passage in Peter—how are

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we to dispose of that? Precisely as the Apostle himself has disposed of it. He has explained and limited its meaning so that no one need misapprehend its import. The passage begins by referring to what had already been revealed. The Psalmist foretells a waxing old and a change. Isaiah tells us that the heavens and the earth shall dissolve, and new ones formed. Malachi forewarns us of the coming of the great and dreadful day of the Lord that shall burn as an oven. Zechariah foreshadows a great geological transformation. Yet scoffers will appear and plant themselves on the stability of nature, and deny His coming. "For they are willingly ignorant of this: that by the word of God the heavens were of old, and the earth standing out of water and in water, through which the world of that time was destroyed. But the present heavens and earth by the same word are treasured up for fire; reserved to the day of judgment and destruction of the men that are impious." . . . . . "The Lord is not dilatory; . . . but the day of the Lord will come as a thief, in which the heavens will pass with a rushing noise; and the elements being kindled will melt; and the earth and the works on it will be burned. As then all these are to be let loose, what manner of persons ought ye to be, . . . looking for and earnestly awaiting the day of God, in which the heavens being inflamed shall be let loose, and the elements being fired shall melt." "Nevertheless there comes the reconstruction, the new heavens and the new earth, in which righteousness is perpetually to dwell." This imposing scene is to be witnessed on the coming of Christ. Then doubtless it is that He will pour upon Gog and his legionary bands "an overflowing rain, and great hailstones, fire and brimstone." "And his feet shall stand in that day upon the Mount of Olives, . . . and the Mount of Olives shall cleave in the midst thereof, . . . and the earth shall shake at His presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." By such terrible enginery of His wrath will He sweep the congregated impious nations from the stage. The scene is laid on the mountains of Israel—after which "*all the land shall be turned as a plain, . . . and men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.*" The earth will no more be destroyed by the mighty shaking of it, and the dreadful volcanic eruptions, and the burning, than it was at the time of the flood, but "remaineth" and "abideth forever." Instead, that "great and dreadful day of the Lord" is for the express purpose of visiting "the multitude of the terrible ones . . . . with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." The whole is for the perdition of ungodly men.

This was the view of the Reformers. In one of their confessions they say, that "our Lord Jesus Christ will come from heaven . . . visibly, . . . burning this old world with fire and flame to cleanse it." Professor Hodge admits, "that the curse consequent on the fall has affected the state of the external world. The consummation of the work of redemption may be attended with its regeneration." Calvin says, "Of the elements of the world I shall remark only this, that they will be burned merely in order to their putting on new qualities, and that their substance will remain." Fuller declares, "The Scriptures give us reason to expect, that the earth, as well as its redeemed inhabitants, shall at a future period be purified, and reunited to the holy empire of God. . . ." James has the following, "Creation will not be destroyed, . . . but only purified. The vast and splendid machine will not be thrown aside, broken up, and consigned to oblivion." Jay adds: "Heaven will probably be our present system renovated." So the eloquent Chalmers: "We do hail the information, that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship; and that instead of being transported to some abode of dimness and mystery, so remote from human experience as to be beyond all comprehension, we shall walk forever in a land replenished with these sensible delights and those sensible glories, which we doubt not, will lie profusely

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scattered over the new heavens and the new earth." So sang Milton, and who will not prefer his singing to that of Shakspeare?

"Meanwhile
The earth shall burn, and from her ashes spring
New heavens and earth; wherein the just shall dwell,
And after all their tribulations long,
See golden days, fruitful of golden deeds,
With joy and love triumphing and fair truth."

This great work of regenerating the world, "under her own weight groaning till the day appear," he ascribes to the woman's promised seed:

"Last in the clouds from heaven to be revealed
In glory of the Father, to dissolve
Satan with his perverted world, then raise
From the conflagrant mass, purged and refined,
New heavens, new earth, ages of endless date
Founded in righteousness and peace and love,
To bring forth fruits, joy and eternal bliss."

It is safe to affirm that both the Jewish and Christian Church, in the brightest periods of their history, unhesitatingly and universally believed in this glorious renovation, and consequent perpetuity of the earth. Dr. Hodge concedes, "that this doctrine of the renewal of the external world, derived from the language of the prophets, was a common doctrine among the Jews, and also that in the early Christian Church, this opinion was prevalent. Why then abandon this part of that blessed hope for the vain imaginings of men, whether of the idealistic, pantheistic, or atheistic school?"

But there is also to be redemption. When the Lion of the tribe of Judah prevailed to open the book, a new song was heard: "Thou art worthy to take the book, and to open the seals; for Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, kings and priests; *and we shall reign on the earth.*" The redemption purchased by Christ, by the one offering of himself, includes in it, entire sanctification, and exemption from the penalty of law. But more is involved: the deliverance of the body from the power of the grave, and victory over death. If man had eaten of the tree of life, it is said he would have lived forever. The second Adam restores the tree of life. One most expressive passage sets forth the nature and extent of that redemption. "There is now no condemnation to them who are in Christ Jesus." They are in Him new creatures, and walk in newness of life. "If children, then heirs; heirs of God, and joint heirs with Christ, if so be we suffer with Him, that we may also be glorified together. . . . For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." No passage has been so mystified as this. The word translated creature three times, and creation once, has been applied to four-footed beasts, birds and creeping things; to the Jews, to Gentiles, to the saints; to the wicked, to holy angels, and to the devils. Yet none can be found more concise, more clear and determinate in its meaning. Paul is not speaking of all manner of creatures; but of the saints, the new creation in Christ Jesus, the heirs of God and joint heirs with Christ, who have lived and are still living, who have suffered and are still suffering for His sake, and the glory to be revealed. Such, and such only, have waited, earnestly desiring the manifestation of the sons of God. Here they have been made subject to vanity, to corruption, disease, decay and death; still in hope; in hope of what? of deliverance into the glorious liberty of the children of God. No others are to be delivered. The whole race of true believers have travailed in pain till now; not only so, even we, who have an earnest of the inheritance, groan within ourselves, waiting for the adoption, to wit, the redemption of our body; for we would not be unclothed, but clothed upon, that mortality might be changed into life.

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Rapt into future time, the prophet had a glimpse of that day, when "he will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall He take away from off all the earth, for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for Him. We will be glad and rejoice in His salvation." John witnessed the grand consummation: "And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. . . . Blessed and holy is he that hath part in the first resurrection." In the ancient melodies of Israel is to be found the coronation song, *on the opening of the East gate.*

"The earth is the Lord's and the fulness
thereof;
The world and they that dwell therein.
For He hath founded it upon the seas;
And established it upon the floods.
Who shall ascend unto the hill of the Lord?
And who shall stand in His holy place?
He that hath clean hands and a pure heart;
Who hath not lifted up his soul to vanity, nor
sworn deceitfully:
He shall receive the blessing from the
Lord;
And righteousness from the God of his
salvation.
This is the generation of them that seek
Him;
That seek thy face, O Jacob.
Lift up your heads, O ye gates, and be ye lifted up,
Ye everlasting doors, and the king of glory shall
come in.
Who is this king of glory?
The Lord strong and mighty,
The Lord mighty in battle.
Lift up your heads, O ye gates, even lift them up,
Ye everlasting doors, and the king of glory shall
come in.
Who is this king of glory?
The Lord of hosts, He is the king of glory."

THE TIMES OF THE GENTILES.

"My kingdom is not of this world."

When, because of continued rebellion and apostasy, God suspended the exercise of regal authority in the line of David, in the person of Coniah, as king on David's throne, it was by a most solemn appeal, as though the entire creation was concerned in the event: "O earth, earth, earth, hear the word of the Lord! Write ye this man childless,—a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." Jer. 22: 30.

But the interruption is only for a *time appointed;* the kingdom shall be overturned and abased. "Perverted, perverted, perverted shall it be, until He come whose right it is; and I will give it Him." Ezek. 21: 27. Until then, power and glory should not inhere in prince or people. "For the children of Israel shall abide many days without a king and without a prince; without a sacrifice and without an image, and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hos. 3: 4, 5. The power, authority and dominion that had been vested in Abraham and his seed, and was by an everlasting covenant to be perpetuated in the line of David, was now for a time revoked and annulled. And, as by this most solemn revocation, all specific delegated power had thus been withdrawn from earth, the right of dominion, if it existed at all, must be transferred outside the circumcision, or the entire earth would be left to lawlessness and anarchy. This is self-evident,—for within the circumcision, by the oath and covenant of God, power and dominion was vested in David alone, and was not transferable. See Jer. 33: 15 to end.

"To the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men," Dan. 4: 17, we find the king of Babylon solemnly invested with as plenary power as God ever conferred on

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any of the human race. "The God of heaven has given thee a kingdom, power, strength and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. 2 : 37, 38.

The kingdom thus established by an irreversible decree, and for a time appointed, is placed in Gentile hands, and through the successive order of empire, as prescribed and determined, shall be perpetuated "until the God of heaven shall set up a kingdom which shall never be destroyed. And the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2 : 44. This decree is thus in the most perfect accord with Ezekiel, as above quoted: "Until He comes, whose right it is." The assumption that the power thus vested in Gentile hands, whether in Church or State, is to be perpetuated, irrespective of the Davidical covenant and restoration of the throne and kingdom,—thus subordinating the Israel of God to Gentile supremacy,—claiming for themselves the distinguished honor to convert the world and bless the race during the absence of her Lord, is too monstrous and God-dishonoring to be seriously entertained!

This decree, as a part of the revealed will of the Father, our Lord ever respected and acknowledged during His service-time on earth. "Jerusalem shall be trodden down of the Gentiles until *the times* of the Gentiles be fulfilled." Luke 21 : 24. "When Jesus therefore perceived that they would come and take Him by force, to make Him King, He departed again into a mountain Himself alone." John 6 : 15. "Ye shall not see me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord." Luke 13 : 35. "*In the regeneration*, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. The judicial blindness of Israel continues "until the fulness of the Gentiles be come in." Rom. 11 : 25.

In our Lord's more private intercourse, this decree was ever observed. When "a certain" adventurer volunteered as a partisan, he answered, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Luke 9 : 58. Reference here is doubtless had to that which pertained to Him officially, as Son of man, and not, as is generally supposed, to mere personal or individual destitution. Like Abraham, to whom the inheritance pertained, he was only a sojourner. It is not in "this world" (cosmos), but in "the world to come," in which the inheritance shall be realized. So, also, in the matter touching the division of "the inheritance," our Lord utterly refused to entertain the proposition, and repudiated the exercise of any judicial authority: "Man, who made me a judge or divider over you?" Luke 12 : 14.

As this decree constitutes the basis upon which God *now* governs the inhabitants of earth, the devils have respect to the same; and much as the study and authority of chronological prophecy is ignored by a world-loving Church, the devils well understand its importance in reference to themselves. Hence their appeals to Christ, to whom they were subject, even in His condition of humiliation. "I adjure thee, by God, that thou torment me not." Mark 5 : 7. "Art thou come hither to torment us before *the time?*" Matt. 8 : 29. And by virtue of knowledge, thus imparted, as to the revealed purposes of God, Satan is even now marshalling his hosts against the day, the hour, the month, and the year, and will, in due time, be developed in the person of "the Man of Sin," for the last and final conflict. Because of the certainty of his knowledge, thus obtained (for he knows naught of the secret councils and unrevealed purposes of the Most High), he will not be taken at fault,—his development will be timely—not too early—not a day too late.

With this decree established, as a rule or principle ever recognized by our Lord, as the Father's will, which He came to honor, we are prepared to inquire into His defence and confession before Pilate,—only premising that it was not as a turbulent man—a political aspirant, or an ambitious adventurer—but upon

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the one, sole, specific charge embraced in Pilate's interrogation. It is of no consequence whatever, whether Pilate understood its full import, so long as the person arraigned had not endamaged Cæsar's government. The Jews, doubtless, fully comprehended its import, both in the relation He sustained toward their own nation, and the consequences that must ensue to their Gentile oppressors. They well knew the only power destined of God, so to antagonize the Gentile supremacy, of which Cæsar was the constituted head, and to accomplish its overthrow, was comprehended in that short inquiry.

And when fully acquitted on each separate count, the Jews plead in behalf of Cæsar: "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar." John 19: 12. Pilate said unto Him, "Art thou the King of the Jews?" John 18: 33. Our Lord fairly meets both issues involved in the question. "Sayest thou this thing of thyself,"—on the behalf of Cæsar,—"or did others tell it thee of me?" The reply of Pilate implies an acquittal on the part of the Roman government. He had no charges to make. "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?" Our Lord, maintaining His official character, answers, "My kingdom is not of this world." By the decree of the Father, it was given into the hand of Cæsar—his authority he had ever respected, even to the payment of tribute. As to the Jews, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Had He *then* affected the crown of Judah, His servants would have resisted; but without tumult or commotion He had been apprehended and presented before Pilate's bar. He had, therefore, neither resisted Cæsar nor attempted the throne of Judah, and assigns the reason, "But *now* is my kingdom not from hence."

Here the assize virtually ended; but Pilate's curiosity was profoundly aroused, and the question was more directly put, "Art thou a King, then?" Jesus answered, "Thou sayest, I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Astonished, perplexed, and confounded, Pilate exclaims: "What is truth!" And for this cause alone was He taken, crucified, and slain. It was the only issue involved in the trial, and Pilate could do no less than to write His superscription, "This is the King of the Jews." It was the procuring cause of His death.

There never was a vindication more complete; a defence more logical and unambiguous, or better sustained: there never was a judge more thoroughly convinced of the innocency of the party arraigned: "I find in Him no fault."

To make "the kingdom" here spoken of, aught else than that which is held in abeyance by the decree of the Father—to make it the elect, or Gentile Church—or a "kingdom in mystery" (a mysterious kingdom?), or a spiritual one, or anything but that which He confessed before Pilate, and for which He died, is simply to place Christ's kingdom *in this world*, in opposition to His own divine testimony, and thus to rob Him of His glory, and His kingdom, and His crown. B.

THE SEVENTY-SECOND PSALM.

THERE is a difference of opinion as to the authorship of this Psalm; some ascribe it to David, and others to Solomon. In our English Bible it is entitled, "A Psalm *for* Solomon;" and, if this is the true reading, it would show that David was the writer, which would seem to be the fact by the last verse, where it is said, "The prayers of David, the son of Jesse, are ended." Dr. Alexander translates the title, "*by* Solomon," instead of *for* Solomon, and considers him the author of it. It is a prophetical psalm, and as the above writer remarks, it is "a glowing description of the reign of the Messiah," as righteous, v. 1–7, universal, v. 8–11, beneficent, v. 12–14, perpetual, v. 15–17, to which are added a doxology, v. 18, 19, and a postscript, v. 20.

Verse 1. Give the King thy judgments, O God, and Thy righteousness unto the King's son.

"By the King and the King's son we are not

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to understand the descendants and successors of David indefinitely, but the last and greatest of them in particular," *i. e.* Jesus the Messiah, or Christ. He is called the Son of David, because He was a descendant of his, as to his human nature, and He is to reign on David's throne hereafter, as Gabriel expressly declared to Mary: "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever, and of His kingdom there shall be no end." Luke 1:32, 33. The reign of Christ will be a righteous reign, all His laws and doings will be according to eternal justice. He will act as a ruler and a judge. His saints shall be participants of His glory and kingdom, while the wicked will be forever banished from His presence.

Verse 2. He shall judge the people with righteousness, and thy poor with judgment.

Who can be meant by the *poor?* It may mean that those who have been poor in this world, and yet have placed their confidence in Christ, shall be made heirs of His future kingdom, and be judged worthy to stand before Him and inherit eternal life. If there are those who may be called poor in the kingdom to come, it cannot be those who have been raised from the dead, or who have been changed, but must in such a case apply to others living in the flesh. Whether there will be any such poor or afflicted ones in that state is not so clear.

Verse 3. The mountains shall bring peace to the people, and the little hills, by righteousness.

This appears to predict that the reign of Christ shall be a reign of peace. "Swords shall be beaten into ploughshares and spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more." All the mountains and hills shall be blest with peace; as the 7th verse expresses it, "abundance of peace so long as the moon endureth."

Some commentators understand by the mountains and hills, magistrates, or rulers of different ranks and degrees. They shall dispense by their righteous rule the blessings of peace, so that all shall dwell in safety and security. There will then be none to hurt or destroy.

Verse 4. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

"To judge them is to do them justice, to redress their wrongs and vindicate their rights." On the opening of the fifth seal, Rev. 6:9–11, the souls of martyrs are represented as under the altar and crying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? White robes were given them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." There were others to suffer, and when the whole number is completed, then God will avenge His own elect who cry unto Him. The Lord Jesus Christ shall then come in His glory, and save and reward His people and break in pieces those who have persecuted and oppressed them. "He shall break them with a rod of iron, and dash them in pieces like a potter's vessel."

Verse 5. They shall fear Thee as long as the sun and moon endure, throughout all generations.

This is one of the scriptural expressions for perpetual duration, an idea which is also expressed by the idiomatic phrase, *generation of generations*, i. e., through all generations, or from one generation to another.

This verse must therefore apply to the future kingdom of Christ and after His second coming, for there will not be a perpetual duration of the present dispensation. The participants in that kingdom will all fear, love and honor the Saviour, the King of all the earth. As the Scripture declares that the earth abideth forever (not in in its present condition, but in a renewed state), so will the sun and moon endure forever. The perpetuity of the Jewish people is assured by an appeal to these luminaries as an evidence of their duration as a nation. "Thus saith the Lord who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is His name. *If those ordinances depart from*

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before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever." Jer. 31 : 35, 36. This is equivalent to declaring that the sun and moon shall ever continue, and that the Israelites shall be again established as a nation under Christ their king forevermore. Then the saved Jews and Gentiles shall fear the Lord, world without end.

Verse 6. He shall come down like rain upon the mown grass; as showers that water the earth.

"This beautiful comparison suggests the idea of a gentle, yet refreshing and fertilizing influence to be excited by the King, whose reign is here foretold." That king is Christ the Lord, and His reign will be accompanied with the gracious influences of the Holy Spirit, by which every soul shall be refreshed and forever made happy.

Verse 7. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

"The idea of perpetuity is again conveyed by repeating one of the comparisons in verse 5th."

The allusion to the flourishing of the righteous, seems to be to that of a tree planted in a good soil, watered by the rain from heaven, and bringing forth its precious fruit. Like allusions or comparisons are found in other psalms. Thus of a righteous man it is said, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1 : 3. Again, "The righteous shall flourish like a palm tree: he shall grow like a cedar in Lebanon." Ps. 92 : 12. The righteous shall flourish here, in this dispensation, "they shall bring forth fruit in old age, they shall be fat and flourishing." Ps. 92 : 14. But in the future kingdom of Christ, they shall flourish more abundantly, increasing in their knowledge of God, clothed with immortality, and shining forth as the sun in the kingdom of their Father.

As before observed, that Kingdom shall be a peaceful one. There will be peace, yea an *abundance* of peace. In all ages past, this earth has been the scene of wars and fightings, of blood and carnage, but in the new earth, under the reign of Jesus Christ, the "Prince of Peace," all these shall be forever banished. Then will the Lord "extend to Israel peace like a river, and the glory of the Gentiles like a flowing stream." Isa. 66 : 12.

Verse 8. He shall have dominion from sea to sea, and from the river unto the ends of the earth.

The kingdom of Christ shall be universal. He is the Lord of this earth, and its rightful possessor, and He shall yet reign gloriously in Mount Zion, and be king over all the earth. But it will be at His second coming that He shall assume the government of this earth. He will renew and restore it. The curse now upon it shall be taken away, and it shall blossom as the rose. "The God of heaven shall set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people (it shall be for Christ and his saints), but it shall break in pieces and consume all these (worldly) kingdoms, and it shall stand forever." Daniel 2 : 44. Daniel says, "I saw. in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7 : 13, 14. Thus is described the kingdom and dominion of our Lord Jesus Christ. It will be glorious and eternal. His redeemed people shall share it with Him. "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even *forever and ever*." Dan. 7 : 18. "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7 : 27. The Lord Jesus Christ shall be the Supreme Ruler in this kingdom, for he is King of kings and Lord of lords. The saints of the Most High being made kings and priests unto God, shall be participants in that kingdom. Thus Christ declares, "To him that overcometh will I grant to sit with me in my throne, even as I also over-

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come, and am set down with my Father in his throne." Rev. 3 : 21. Our prayer should therefore be, "Thy kingdom come; thy will be done in earth as it is in heaven."

The expression, from sea to sea and from the river to the ends of the earth, would imply that in the new earth there will be seas and rivers. Whether the proportion of water will be as great then as it is now, we are not informed. This would also show that the words in Rev. 21 : 1, "And there was no more sea," may refer to some particular sea, or be taken as a symbol of commotions and revolutions, of which there will be none in the new earth.

Verse 9. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust.

The term BOW is used in two different ways. A person may bow in loyal submission, or he may be made to *bow* in abject submission to one who has overcome or conquered him. This verse would not seem to apply to a state of things after Christ's second coming and during the millennium; but it will be applicable to the period of Christ's coming, when "He shall be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." Then His enemies shall lick the dust; they shall be utterly overthrown.

Verses 10, 11. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him.

"The use of these expressions" (bring presents and offer gifts), "implies that what is here described is not the mere payment of tribute or the presentation of friendly gifts, but a religious offering." Tarshish, the isles, Sheba and Seba, may not imply that those particular nations or people will be existing in the future reign of Christ, but may be "mere specimens or samples of the nations generally." That there will be distinct nations existing during the millennium and succeeding ages, appears from the eleventh verse, where it is said, "All nations shall serve Him." So in the prophecy of Zechariah we read, "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. 14 : 16. This appears to imply that there will be people living in the flesh after the coming of Christ and during his reign in Jerusalem, who shall go to worship him in that holy city, having been converted to the knowledge of the truth and the reception of Christ as king over all the earth. Thus in Revelation, in the description of the New Jerusalem, it is said, "They shall bring the glory and honor of the nations into it." Rev. 21 : 26.

The words "*fall down before Him*," evidently refer to an act of religious worship or homage. The kings of the earth will cheerfully submit to Christ as their Supreme Ruler, as King of kings and Lord of lords. The earth shall then be filled with the knowledge of the Lord, as the waters cover the sea. May the Lord hasten it in His time.

Verses 12–14. For He shall deliver the needy when he crieth; the poor also and him that hath no helper. He shall spare the poor and needy; and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in His sight.

Many are the afflictions of the righteous in this dispensation; thousands have been persecuted even unto death, but in the future kingdom of Christ there will be a complete deliverance from every evil and from every foe. None shall then hurt or destroy in the holy mountain of the Lord. Jesus will save all those who put their trust in Him, and the blood of those who have been slain for the word of God shall be precious in His sight, and He will advance such to great honor and glory, and they shall reign with Him on the earth. All Christ's afflicted ones may therefore take courage and trust alone in Him.

Verse 15. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised.

There are different opinions as to who is meant by "*he* shall live." Some think it refers to those who in the former verse are said to be redeemed from violence and that they shall make their gifts or offerings to Christ.

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Others think Christ himself is intended—He shall live. He is made an high priest forever, "not after the law of a carnal commandment, but after the power of an endless life." To Him therefore shall gifts and offerings be brought by his willing and grateful subjects. Prayer also shall be made for Him, that is, for the eternal glory of His kingdom, or prayer be made to Him for the bestowment of the blessings He alone can impart.

Verse 16. There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.

This verse would appear to denote the great blessedness of the earth and the people of God under the reign of the Messiah. Dr. Alexander thus renders this verse: "Let there be a handful of corn in the land, in the top of the mountains; its fruit shall wave (or shake) like Lebanon, and they shall flourish from the city like grass of the earth." The kingdom of Christ in his future reign shall be indeed extensive and glorious. Now his disciples are few compared with the great number of the earth's inhabitants, but then they shall be in number as the sand of the sea. The earth also shall be in every respect fertile—it shall also be filled with the glory of the Lord as the waters cover the sea. Then the saints shall possess the kingdom and reign with Christ. "They shall flourish *from* the city." This, says Dr. Alexander, seems to mean from Jerusalem or Zion, as the centre of Messiah's kingdom, and His royal residence, out of which this productive influence was to go forth.

Verse 17. His name shall endure forever: His name shall be continued as long as the sun; and men shall be blessed in Him: all nations shall call Him blessed.

The name of Jesus shall everywhere be precious. All shall rejoice in Him as their Saviour. The name is sometimes put for the person himself, and so this is true that Jesus shall endure forever and reign forever; and as we have no evidence that the sun shall be destroyed, but rather that it shall continue forever, so Jesus will forever live and reign King of kings and Lord of lords. All the nations of the earth shall then be converted to Him, own Him as their Saviour and their King, and go up to Jerusalem to worship Him as King and Lord of hosts. "If the Head is blessed, so must be the members, the whole body. If all nations are to call Messiah blessed, it must be because He is the author and the giver of their own prosperity, nay more, of their salvation."

Verses 18, 19. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and Amen.

Thus the Psalm ends with a sublime and glorious doxology. It is the song of praise which the saved nations may be said to offer to Jehovah. He is "glorious in holiness, fearful in praises, doing wonders." He will deliver the creation from the bondage under which it now groans, and will make all things new. This doxology may also be taken as prophetic: "The world shall be filled with thy glory, O Lord God Almighty." May we with the Psalmist say with all joy and hope, Amen, and Amen. Let it be so, O Lord, through eternal ages.

Verse 20. The prayers of David the son of Jesse are ended.

Whether this applies to this psalm alone or to a collection of them, we are not able to see how they could be better ended, than by such a glorious doxology. May all our prayers and our praises thus end with a hearty desire and joyful expectation of that period, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ; when "the kingdom and dominion and greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

S. S. W.

SUCCESSIVE TRANSLATIONS.

Your remarks on the two translations are very good,—and I am glad that you have given your testimony on this point. I believe that you were led by the Lord to do so. But can you not add some more evidence on this subject, of such vital import, in view of its nearness?

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There is one argument which I have found almost instantaneously conclusive, whenever I have presented it to those who contend that all go through the tribulation. They refer to Matt. 24 : 29–31, and say, "There the Saviour positively says that it is after the tribulation of those days that the elect shall be gathered; that is irrefutable evidence."

And it is irrefutable, except upon the hypothesis of successive translations. But refer them to the eagles, who are removed *before* the tribulation of those days,—in connection with the parallel texts, and they either at once give up, or say, "I must examine that point." And invariably when they do examine it, they come to see the two translations. To all that you have said, they will reply, "All that cannot stand against the positive statement of the Saviour; for the other is only inferential and figurative, but this is definite and positive."

The testimony in Ps. 27 : 5, 6, is very important. For "He hides them in *His* pavilion, in the *secret of His tabernacle*, in time of *the trouble*," for the very purpose of preserving them from it; and to make it more plain, it is said "they are LIFTED UP *above* their enemies." Another parallel text says: "He will *hide them*." Where? "In the *secret* of His (personal) Presence, and keep them secretly in *His pavilion*." (Ps. 31 : 20.) When shall He thus hide them? "In *the time of trouble*." "For *Thou art my* HIDING-PLACE; Thou *shalt preserve me from* THE TROUBLE." And for this hiding-place shall every one that is godly pray unto Thee in a time when Thou mayest be found: *for surely in the floods of great waters they shall not come nigh unto him*." (Ps. 32 : 6, 7.) This refusal to allow them (who did not "watch and pray always" for this "hiding-place") to come near him in time of the trouble, is identical with his refusal to open the door to the unready virgins after the door was shut. *Examine these texts together,—Ps.* 32 : 6, 7, and *Matt.* 25 : 10–12; *Luke* 21 : 36. In Luke they are told to watch and pray always, *that they may be* ACCOUNTED WORTHY to escape all these things (this flood of great waters); and in Ps. 32 : 6, they are informed of the consequence;—if they do not thus prepare themselves, they shall not come nigh Him in the great flood of trouble. For if they are not thus prepared they will not be among them that were ready and went "in to the marriage." I want you particularly to examine those texts together; for it is for this very thing that they are to pray, that they might be preserved from the trouble, and kept in His pavilion during its prevalence.

Excuse me for digressing—for I feel as if I would be working against the Spirit of the Lord if I did not write as it is given me.

The testimony contained in the 4th and 5th chapters of Revelation, some think more important than all. There is positive evidence in those chapters that there is a band of redeemed men in heaven, previous to the opening of the preliminary judgment seals. They are not only men, but they are redeemed men. Some opponents to the translation before the tribulation, say they are the saints that went up with Christ at His ascension. But those were of one nation only. But these are redeemed out of every nation, and tongue, and people, and kindred. (Rev. 5 : 9.) And besides, they are kings and priests, there and at that time. There could be no such investiture, until the number was completed. They also have their crowns, which Peter said could not be until the appearing of Christ. "For when the chief Shepherd shall appear, ye shall receive a crown of glory." (1 Pet. 5 : 4; Coloss. 3 : 4.) Paul said they could not be made (complete or) perfect without us. (Heb. 11 : 40.) This precludes the idea that these people that were seen in heaven are altogether of the old dispensation,—for Paul declares they *had not* "*received* '*the promises*' *yet*, and could not receive them, or be made perfect without us." (Heb. 11 : 13; Rev. 4 : 9, 10.) There is another proof almost conclusive. These Angel-men help our Lord to administer the judgment;—and this office of judges was promised to the Apostles by the Saviour, and to the Gentile saints by Paul. It is never promised to Angel-spirits or to any other people but the Martyr Church. There we see that promise actually fulfilled, and the seven Angels having charge of the last plagues are no other than the first translation and resurrection. And if they are in heaven

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helping to administer the tribulation, they cannot be on earth going through it. This is as much more important than other texts, as the fulfilling of a promise is than the giving of it. Other texts state that they will be there,—these show that *they are there.* A. P. J.

Selections.

WILL ELIJAH COME AGAIN?

BY REV. S. GARRATT.

For twelve hundred years a continuous line of prophets, from Moses to Malachi, had written the oracles of God, and then the voice ceased. Three hundred years must pass away before men should receive from God any fresh and direct communication of His will, and, as the harp of Old Testament prophecy grew silent, its last chord touched upon Elijah. That mysterious prophet, who alone, except Enoch, had lived without dying, is once more mentioned. And the sound, as it died away, left this as its last impression on the ear of each faithful and thoughtful Israelite, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

It has been supposed by some that this prophecy has been already fulfilled in the person of John the Baptist. We must, therefore, in the first place, examine the ground on which this supposition rests.

The prophecy, as might have been expected, was one deeply engraven on the Jewish mind; and when John the Baptist appeared, and wore the same dress which had distinguished Elijah, and showed much of Elijah's spirit, there was an impression among them that it was Elijah himself who had appeared.

That impression would rather gain force by an inaccurate rumor of what the angel, who announced his birth, had said to Zacharias. The angel had really said, "And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord;" which, while it referred to our text, only stated that in John the Baptist there would be a resemblance to what was there predicted, not the actual fulfilment of it; but it is not difficult to see how easily, especially as many of the Jews of that day believed in a transmigration of souls, the words might be misunderstood, and lead to a vague idea that John the Baptist might be Elijah himself returned to earth again.

Under this impression, when messengers had been sent to John, and asked him, "Art thou the Christ?" and received from him the positive assurance that he was not, they proceeded to ask him further, "Art thou Elias?" And again he answered, No. An answer which he most certainly would not have given if he had been really the subject of Malachi's prediction, to which they so evidently referred. It seems to me impossible to doubt that John not only meant to deny his being personally identical with Elijah, but meant also to deny his being that Elijah of whom Malachi had spoken, and whom the Jews were expecting.

But then there is a passage in which, at first sight, our Lord appears to attribute to John what John denies of himself, for in Matt. 11 : 14, our Lord said: "All the prophets and the law prophesied until John, and, if ye will receive it, this is Elias which was for to come." If that text stood alone, it would, doubtless, seem most natural to interpret it as meaning that it was of John the Baptist Malachi prophesied. It would not even then be very easy to understand why his being so should depend on their receiving it, which seems as much as saying that, if they would receive it—or, perhaps, rather receive Him, for it might be either one or the other—he would have been to them what it was predicted Elias should be. But the passage is not alone. On a subsequent occasion our Lord explained the matter much more fully to the disciples.

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On the Mount of Transfiguration Elijah appeared again. He was then with Moses. In this event the disciples were shown an earnest of the coming glory. Peter refers to it as having been such: "We have not followed cunningly devised fables, when we declare unto you the coming and glory of our Lord Jesus Christ, but were eyewitnesses of his majesty; for He received from God the Father, honor and glory; when there came such a voice to Him from the excellent glory: This is my beloved Son, in whom I am well pleased; and this voice, which came from heaven, we heard when we were with Him in the holy mount." Elijah was there, on that occasion, as an earnest of those who, at His coming in glory, will be caught up to meet Him without dying, as Moses was, of those who then will be raised from their graves. And the disciples were in some way taught to recognize them both; they saw Moses, and they also saw Elijah, and felt, for a moment, the blessedness of that presence.

And then it was that they began to remember the expectations they had been taught to cherish of Elijah's coming. It is not unlikely they called to mind these words of Jesus about John the Baptist, which seemed half to contradict those expectations. And when they saw Elijah himself so distinguished as to appear in glory, accompanied by none but Moses, their minds were not unnaturally perplexed, and they put the question, "Why, then, say the scribes, that Elias must first come?"

And our Lord did, in fact, answer all those inquiries, which they hardly knew how to make. They wanted to know whether the scribes were right in predicting a personal appearing of Elijah before the great and terrible day of the Lord? Whether his appearance on the mount, which they had just witnessed, were what was meant? How it was that, if so, Jesus had told them that, if they would receive it, John was Elias which was for to come? And what was the reason why John was like Elias? And why Elias had not yet come to perform all that was written of him? To all these only half-expressed inquiries, our Lord replied: "Elias truly shall first come and restore all things"—the scribes are right in so interpreting what Malachi prophesied—"But I say unto you that Elias is come already." That is, John the Baptist has come in the spirit and power of Elias, though, instead of his restoring all things, "they knew him not, but have done unto him whatsoever they listed."

John the Baptist was like Elijah, because he had been, as Elijah was to be, the precursor of Christ. But he had come, and not Elijah, because the Son of man was about to suffer, not to reign. Elijah himself was to come before the great and terrible day of the Lord, but John the Baptist had come before His suffering, and had himself suffered. In short, John the Baptist came in the spirit and power of Elias, performing the same part before Christ's day of suffering that Elijah will do before His day of reigning.

On the whole, it appears that John the Baptist did represent Elijah, but was not Elijah. That what he did before the first advent, Elijah will do before the second advent. "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."

Here, then, we have a part of Elijah's history yet future. A careful reading of prophetic Scripture, teaches us that events which, seen in the distance, look like one, open out into many when they arrive. Throughout the Old Testament it is Christ's advent which is predicted, but in the New Testament that advent has spread out into two—a first and a second. And, when we study what still remains unfulfilled, it is not difficult to see that that second advent will, when it arrives, be found to consist of more than one event, and especially that the first act of it—the appearance of Christ in the clouds, to take His people to Himself—will precede, by a considerable interval, His coming with all His saints and standing on the Mount of Olives.

Between these two events, however strange it may seem to some, the prophetic page has led most who study it to place the gathering all Israel, including the ten tribes, to their own

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land, and their restoration to God's favor; and if you look at the prophecy in Malachi, you will see that it is just at that time the coming of Elijah is foretold.

A day had been predicted, when what is now very much taking place, should happen: "They that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name." And to them was given the delightful promise, "And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

What day is that? The day of Christ's appearing in the cloud, the first resurrection, and the rapture of the saints. "Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth Him not."

But there will still be another day to come. "Behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Then the Church will be safe with Christ in glory. He will have made up His jewels, and sat down upon His throne.

And yet, notwithstanding, even on earth, in the midst of conflict, will be some who fear the name of the Lord. "Unto you that fear my name, shall the Sun of Righteousness arise with healing in His wings, and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts."

Who are these ministers of God's wrath? The next verse makes it clear. They are all Israel. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." And it is to teach them this, that the earth, or the land, as perhaps it should be rather translated, may be saved from the curse, that Elijah will come to them once more before the coming of the great and terrible day of the Lord.

Thus ends Elijah's history. We leave him in some future day, when we who are believers, are with Christ in glory, recalling to Israel, restored to God's favor, the lessons of their childhood, and laying the groundwork of that new dispensation of earth's government, in which God will fully perform to Israel his promises to Abraham, and Isaac, and Jacob, and His purposes when He first placed man upon the earth.

Nothing ought to be indifferent to the Christian which affects the glory and occupies the mind of God. Those have not half learned the alphabet of Christianity, who have not discovered that it is not merely a plan for saving you and me, but that it is a vast scheme of grace and glory in which God delights. There are things in the Bible which have no personal reference whatever to us. But they are not for that reason to be passed by. They concern our Father's kingdom; they concern the Saviour's name. And he is not worthy to be a subject of the King of kings, or a son of the Lord God Almighty, who takes an interest in anything merely as it affects his own interest. It is not so we act with respect to our earthly sovereign. Shame upon us if we care nothing for the triumph of the King of kings on earth because, at the time, we shall be up in heaven.

And if we do not study what God has written, there is no delusion which may not be palmed on us as truth. Men have over and over again become Roman Catholics, Mormonites, infidels, because they did not know what prophecy taught. Look at these two verses—"Ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of Hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Unless we have learned to distinguish between the Church and Israel, between the present dispensation, when God is gathering out a people from all nations, and the future dispensation, when He will make Israel the instrument of accomplishing His purposes upon earth—how impossible to explain them! And it is not well, it cannot be right, contentedly to leave words of God unthought of. There is one who knows

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how to wield them against you if you do not learn to handle them yourself. And while you may be priding yourself on your sobriety of judgment, which will not meddle with such subjects, and, in fact, are counting yourself wiser than God, in not thinking it worth while to examine what He has thought it worth while to reveal, you may find yourself, before you are aware of it, perplexed by the subtlety of the devil, and overthrown for want of understanding a text which seemed to you not worth the pains of studying.

"The things that God has revealed," past, present, and future, "are for us and for our children." I am certain of the importance of this. I cannot say how great the danger is which appears to me to overhang the churches in consequence of the neglect of revealed truth, on the ground of its not seeming to our little mind what is called "practical." It is the privilege of God's children to know what God is going to do and why He is going to do it; their noblest exercise of mind to think of it; their blessedness to sympathize in it with God; and the degree in which they do so, is the index of their growth from the mere babe, who is unconscious of his father's plans, to the perfect stature of the fulness of Christ.

Editorial.

THE SIGN OF THE PROPHET JONAS.

Our Lord, on one occasion, reproached the Pharisees with hypocrisy and blindness, in that they could discern the changes of the weather on the face of the sky, and not the character of the era in which they were living, and the changes then betokened. To such a generation, wicked and adulterous, seeking after a sign, He had no other sign to give, but the sign of the prophet Jonas. This generation would seem to be no less blind and captious. And for it, alike oblivious of the true character of this present world, and deaf to the Gospel that proclaims the coming of a better, there is now no sign more significant. And no other will be furnished.

But before inquiring into the meaning of this "sign," let us take a survey of the present condition of the world. We shall then be able to see that "the sign of the prophet Jonas" is still the expressive token to this generation of "things which must shortly come to pass."

We shall be echoing a universal sentiment when we remark that the world is on the eve of great changes. Society is moving on with headlong pace toward something. New and powerful influences are at work, unknown before. Who would have thought ten years ago that the debates in the British Parliament would be read the next morning in our daily papers? Or who then expected that in 1868 one could travel in four days from Boston to the base of the Rocky Mountains, or that Japan and China would be brought within four weeks of San Francisco by a steam ferry on the Pacific. Such changes are going on all over the earth. The world, in the language of the leading journal of the age, is fast becoming one vast city. When men can flash their thoughts across all continents and oceans and around the earth in a twinkling; when increasing facilities for travel shall quicken the circulation of the one blood of which God hath made all nations, until it reach the extremities of the one body of mankind, and arouse the dormant energies of the whole to utmost activity and achievement; then, perhaps, these wonders may cease: but so far as they depend on human energy and ambition, not before. The world's proud endeavor is to come out into this full manhood. To this end it is pushing out discovery and lending all its forces. And hence also, the revolutionary element in every nation. We are not free from it. There is nothing so settled here as to preclude all clamor for reform. The rights and relations of classes and of sexes, of labor and of capital, of the government and individuals, are scarcely determined in a single aspect even among us, who call ourselves the most advanced people on the earth. And social agitations worse than these convulse England and other countries. In some they are re-

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pressed by the strong arm of despotism. But the smouldering fires will some day break out the fiercer. We say the world is moving on with giant strides somewhere. We are waiting every little while to hear that Italy is in arms to drive the Pope from Rome; and that the eagles of France and Russia are gathering together to destroy and divide the Mahomedan carcass, the empire of the Sultan. The venerable superstitions of Rome belong to a past age. The fanaticism kindled centuries ago by the false prophet has burnt itself out. It is hoary with age and sin. Both of these must go down. The far older religious systems of the East, the strongholds of the kingdom of darkness, in which Satan has held captive the teeming populations of Asia,—systems that were old when Greece and Rome were in their palmy days, even these, strong and massive and ancient as they are, are beginning to yield before the advance of new world ideas from both the East and the West.

But to what after all is the world tending? What are the signs of the times? Is all this progress in civilization progress toward God? Does it recognize the right of His Christ to the inheritance of the earth? Are the masses, even in Christian nations, as they become more enlightened and raised in social rank, becoming more loyal to Christ? If so, why the alarming progress of infidelity in both Catholic and Protestant Christendom? Why are not its chief centres of population, its great cities, fountains of light and public virtue? They are the points at which the civilizing process has done its best. If civilization be Christianity, Paris ought to be a Bethel, New York a gate of heaven. Why the neglect of churches, and the slow additions to their membership; the annual increase being little more than the annual loss by death or apostasy? Is the full development, toward which the world is tending, a coming out into the stature of perfect manhood in Christ? We hear on every hand that it is. This is the popular theme of both platform and pulpit.

These pages, as our readers well know, proclaim this a dangerous delusion. Our Lord and His Apostles did not teach that the regeneration of the nations was to proceed in this way. As we read the word of God, or observe this world-drama, we find that the whole drift and effort of this age is to exalt man rather than God. *The idol of the nineteenth century is not Christ, but humanity.* It worships Jesus, only as it discovers Him to be the highest type of that humanity, which is something more sacred than himself. The golden age, of which it dreams, is not an age in which the renovating power of Jesus is felt through all the framework of human society, and over the face of nature; in which He is confessed and crowned Lord, to the glory of God the Father: but one in which the human race, schooled by experience, and improved by progress, shall emancipate itself from the evils that environ and afflict it, and come to the full possession of the earth, as its inheritance. Then it can proudly exult in its own success. Man will crown himself lord in this dominion.

The naturalistic and atheistic philosophy of the age, which goes hand in hand with its progress, since the days when Voltaire and Paine sowed the seeds of the French revolution, will not rest until *man* is crowned as God in the temple of nature. The highest representative man will attract and receive the homage of the nations as God. So that, when the world shall have formed itself into one vast confederation, as we have said, this city of the nations will be but the Babylon of the Apocalypse, with whom the kings of the earth commit fornication, and, through the abundance of whose delicacies the merchants of the earth wax rich. It will be the city of man's building, and not of God's? The temple in it will be the throne of Antichrist and not of the Lamb. He, the coming man of destiny, the first man of the race, the highest embodiment of its wisdom and power and culture, shall claim divine honor, sitting in the seat of God, showing Himself that He is God. Such the Scriptures uniformly assert, is to be the world's final treatment of the Lord's Christ. "Not this man, but Barabbas." The last generation, to whom His Gospel is preached, no less wicked and adulterous than the first, will give this crowning proof of their rejection. The Phar-

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isees of our time are wise to discern the face of the sky, the phenomena of nature. They worry her on every side to disclose her long hidden secrets, which they speedily turn to account. Their eyes are wide open to the signs and wonders in this domain. But there are signs of greater import they do not discern. They do not perceive in the horizon the red and lurid glare of coming wrath. They say peace, peace, when there is no peace. Still less do they see in the other horizon the gleam of that glory, soon to be revealed, the blushing dawn of a brighter day than the poets and philosophers of this age have ever dreamed of in their boldest flights. And to this generation, as to that, there has not been given, nor will there be given, any other sign but the sign of the prophet Jonas. The world now, as then, scoffingly demands of the Church (we speak now of that which truly represents Jesus on earth), a sign from heaven. She affirms that she has the promise and the keys of the kingdom. She does not divorce herself from these common hopes and aspirations of mankind, about which we have spoken, but points them, for their realization to the coming "city of God." The world hears, but asks for a sign from heaven. But the unbelieving demand is only met now, as then, with the sign of the prophet Jonas. And what is this one pregnant, expressive sign? Jesus had explained it to these captious Pharisees before, when, on a similar errand they came to Him, seeking a sign. On both occasions, He told them they should receive no other sign than this. And then He explains, "As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." Jonah went down into the depths of the sea, into the jaws of the leviathan. Three days was he there buried. But out from the grave his cry arose unto God. He was vomited forth upon the dry land. So Jesus went down into the grave, into the jaws of "leviathan, the piercing serpent, the dragon that is in the sea." But His death was, that He might destroy him that hath the power of death, that is the devil. On the third day, He rose again. Him, whom rulers and priests, Jew and Gentile joined in slaying and burying out of sight, in the heart of the earth, God hath now exalted to the highest heavens. This was the sign that proved the Messiahship of Jesus to that generation. What more contrary to Jewish prejudice and expectation than that their Messiah should advance through the gates of death, and that too inflicted by their own hands, to the kingdom. But such was God's way to bring His First Begotten into the world, and on to the throne of His inheritance. The evil to be uprooted by His reign was too deep for any less radical method. This is the order of the new creation. This men then failed to discern. They wanted a kingdom of God on the platform of this evil age. And this is what the world now wants. Even the "religious world" will hear of no other—a kingdom in which the natural man shall reach the full limit of his growth, and the unrestrained exercise of all his faculties, not to say, the full satisfaction of his desires. But the Gospel of the kingdom speaks of the depravity and death of the natural man, and of new creation in Christ Jesus. His resurrection is still the sign to this generation, this boasted nineteenth century, of approaching judgment, and the bringing in of a better era alone through Him. As before observed, this Gospel does not overlook or quench out the common aspirations of men for a new and better order. It is the Gospel of a *kingdom*, as well as of the grace of God to sinners. Faith in Jesus is not only for individual pardon and acceptance. It is the belief that He hath prepared for us a city. Take from the Word the gorgeous vision of the coming city of God, with which it closes, and the plan of redemption is unfinished. It is a noble column without its crowning statue; a splendid bridge across the frowning chasm sin has made between man and God without the central span. No, it is for the nations, the fallen race of man, as such, that redemption is provided. There is a city of God, the one grand, splendid reality of the future, although now unseen, in the light of which the nations shall walk, and into which the kings of the earth shall bring their glory and honor. It is set in the inspired vision in striking contrast with the Babylon of man's building, this city of

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God's building. As the one goes down, the other comes to sight. It is not the vision of a state of things, when men shall go to dwell with God in heaven, but when He shall come down to dwell with men. But this new order of things does not come in the way of human development. Mankind cannot work it out for themselves. It is a gift from heaven. It comes in the way of death and resurrection. The Gospel that proclaims it has no other sign to give than that of the prophet Jonas. The head and front of this new order, men put into the heart of the earth. God set Him at His own right hand. He will come again to restore all things, as God hath spoken by the mouth of all His holy prophets since the world began. And the men who are to share with Him, and be His instruments in the inauguration of the new kingdom, most of them have, like Him, been laid out of sight, in the grave. Some will remain unto His coming. But whether they wake or sleep, them shall God bring with Him. The resurrection of Christ, the first fruits, was the great "sign" of this new order to that generation.

The resurrection of them that are His, at His coming, will be the next sign that shall startle the world in its buying and selling, and planting and eating, and drinking and marrying. Jesus gave to the men of His day the sign of the prophet Jonas. We give to the men of this age the correlative but more expressive sign of a once dead but now risen Christ. To the polished men of Athens, when Paul preached to them Jesus and the resurrection, he seemed a babbler and a setter forth of strange gods. So when we now speak of the breaking up of this old order, by the sudden irruption of the power and coming of our Lord Jesus Christ, and the introduction upon this stage of a new order of risen men, fashioned like unto Him, under whose administration the earth shall come up out of this night of moral darkness, and this grinding tyranny of physical evil and death, we seem to the wise men of this day to babble and to be carried away by strange notions, and yet they lie upon the very face of God's Word, and grow out of that prime, essential verity of the Christian faith,—the Son of Man three days and three nights in the heart of the earth, and raised again in the power of an endless life. This was the beginning and the germ of the passing away of the old order and the bringing in of the new. It was God's testimony that the old was so depraved that its development could only be the ripening of evil; and hence, that His kingdom could never come on the earth without a new class of men, worthy to inherit and able to administer it. And this could only be by a new birth of the Spirit and a resurrection from the dead. Accordingly Paul begins his argument to the Corinthians for the resurrection (for the converts there had to maintain it against the wisdom and the wit of that renowned centre of Grecian culture), by reiterating and holding up anew the grand ensign of the Gospel, he had first lifted up among them. "Moreover, brethren, I declare unto you the Gospel, which I preached unto you, by which ye are saved, . . . how that Christ died for our sins, according to the Scriptures, and that He was buried and rose again the third day, according to the Scriptures." And then he unfolds the successive steps of that divine working which thus began, until this saying that is written is brought to pass. "Death is swallowed up in victory." This saying "is written" in the twenty-fifth chapter of Isaiah, where we have a picture of the Lord, reigning in Mount Zion, and, in this mountain, preparing a feast of fat things for all people, and destroying the face of the covering cast over them. And then follows this saying, "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces, and the rebuke of His people shall be taken away from off all the earth. . . And it shall be said in that day, Lo! this is our God; we have waited for Him, and He will save us. We will be glad and rejoice in His salvation."

This passage evidently connects the resurrection of the dead with the coming era of gladness and deliverance on the earth, for which it still sighs, and which the nations blindly struggle for. It does not come within our scope at this time, to examine what the Word reveals as to the details of this coming crisis and change, and the steps by which the

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human race shall ascend out of the old order into the new. On these themes our pages have not been silent. We merely now call attention to this fundamental feature in this plan of ages. There can be no permanent and radical restoration of man to God, except through the gateway of death and resurrection; and there is now being made ready a people, who, in spirit, are already one with Christ, dead and risen with Him, who shall appear with Him, in glory, on the theatre of this world conflict between the kingdoms of light and darkness, to decide the contest, to bruise Satan, the author of all evil, physical and moral, under their feet, and to conduct the nations out into the order and bliss of the new creation. And when the scoffing philosophers of our day, who believe far more in the settled order of nature than in the wonder-working power of Him, who raised Jesus from the dead, ask us for a sign, we have no other to give than the sign of the prophet Jonas, the shadow of the more illustrious token, the coming up out of the heart of the earth of Him, who, once dead, is now alive forevermore. Cordial belief in the resurrection of Jesus carries with it the belief in all that supernatural power which reaps the harvest, of which this was the pledge.

So that, standing on our watch-tower, at this time, when men of every opinion are on tiptoe to discern the things coming on the earth, we say that there can be no intelligent, Christian apprehension of the signs of the times, that does not interpret them in the light of that glorious sign which the Father set in the heavens many centuries ago, when He raised up His Son Jesus, and which is now the morning star of our redemption day.

And looking at these signs in the light which that heavenly beacon throws athwart the darkness, we are fools and hypocrites, we profess a faith we neither comprehend nor believe, if we do not discern a redness in both the evening and the morning sky. There are tokens in the one of foul weather, of wrathful tempest soon to beat upon the world. "God hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead." A judgment in righteousness! Can it be anything else than a day of wrath? Are all the evil thoughts and ways of men to be searched out and exposed? Are all kings and rulers of the earth to be weighed in the balance? Are all nations to be brought to that tribunal? Must all the accumulated crime of the world, its pride and blasphemy and long rejection of the reign of Jesus be visited upon it? Then surely there has been long gathering, it must be nearly gathered now, a black and lowering storm of indignation. Deceitful handling of the Word of God has postponed this judgment far into the hazy distance, where its terrors are lost to view. Men are warned to fear death indeed, but mankind in the aggregate, these corporate masses of men, the nations, are not told "The Judge standeth at the door."

The times are memorable. The end draweth nigh. Do we "know the time?" If we are not blind, as were these Jews, the moral heavens will be seen to betoken coming changes more distinct than those we read on the face of the sky. We shall perceive, along the one horizon, the reddening glow of that day of wrath, whose scenes St. John has sketched in vivid lines of light and fire, and which must soon break upon this careless, gay, money-loving, self-seeking, Christ-dishonoring world? Along the other, we shall discern also the ruddy dawn of that day of glory that shall rise after the thunder of God's power shall have cleared the atmosphere of the earth from these steaming vapors and reeking pollutions with which it is being charged, during this long reign of sin. That storm must beat before that day shall rise, but if we watch and pray always, we shall be counted worthy to escape its fury, and be hid under the shadow of His wings, until it be overpast.

L. C. B.

THE SITUATION OF EUROPE.

There has been for the last ten months a comparative quiet in European political affairs. Garibaldi's repulse in Italy served to delay the hostile complications which then threatened. But the lull of battle has not been unimproved

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in preparations for new and more terrific outbreaks.

From an article in the April number of *Lippincott's Magazine*, written by Louis Blanc, one of the most observant, thoughtful and impressive writers in Europe, we have a statement of the present status of public affairs on the Eastern side of the Atlantic, which shows an oppressive condition of the political atmosphere there, presaging an unprecedented and sweeping hurricane from one quarter or another.

France is saddled with an army bill confessedly intended to make the French army an irresistible engine of destruction. The term of service has been increased from seven to nine years—five years to be spent under the colors, and four in the reserve. 800,000 men will be called upon to enable France to "hold her head up in Europe." In addition to this, a movable National Guard is created, with a view to garrison all the country in war-time, and strengthen, by 400,000 men, the fighting resources of the empire. Thus the army bill places 1,200,000 drilled soldiers at the disposal, not of the people, mark you, but of one man. And this is not meant only to provide for remote contingencies: no; it is well understood that the provisions of the bill are to come into operation at once. The young men hitherto exempted from military service, and now doomed to form part of the movable National Guard, which Marshal Neil significantly declared to be "destined to have a great future," are all available. They can be drilled within a few months—can be summoned to their respective battalions immediately. Fortresses have been repaired. The artillery is in a perfect state. Twenty thousand cavalry horses, purchased in Hungary, have been forwarded to Trieste, and thence to Marseilles. Gun-makers are busy manufacturing those Chassepôt rifles which did, at Mentana, such fearful execution, and are expected to meet with advantage the Prussian needle-guns.

But a few days ago a placard was posted on the walls of the Ministry of Finance, in Paris, announcing that, in a few weeks' time, the Government will be prepared to receive tenders for the supply of 2,588,800 powder-boxes. Nor are warlike preparations confined to the land forces. The greatest activity prevails in the French maritime arsenals. Thirty-nine ships of different sizes are at present in course of construction. When they are built, the fleet ready for sea—which already comprises three hundred and forty-eight men-of-war steamers and one hundred and sixteen sailing ships—will amount to five hundred and three vessels. It is asserted by the *Kronstadt Wiestnik*—the official organ of the Russian admiralty—that every arrangement has been made at Toulon to embark forty thousand men. So much for the naval forces. As to the land forces, France before long will be armed to the teeth, and Napoleon III will have at his command a more formidable army than that which, under his great uncle, invaded Russia.

Now, what are they doing on the other side of the Rhine? Baron von Beust is said to have sent to foreign governments a circular informing them that "Prussia was effecting considerable and threatening increase in her armament." It is also given out that she is sending needle-guns and officers of instruction to St. Petersburg. At all events, one may safely infer, from the eagerness with which Count Bismarck strives to tighten the bonds of German unity—as shown by his sharp remonstrance to the Government of Hesse Darmstadt on its separate acceptance of a European conference—that the German Premier clearly foresees a stout contest, and that he intends to make ready for it.

Russia could not remain behind her neighbors in preparing for battle. She also found it necessary to improve her guns, and the *Invalide Russe* took care to acquaint the world with the fact that the Russian Government had decided on adopting the Karl breech-loader—a weapon the accuracy of which, we are told, is not impaired by thirty thousand shots.

The reported reduction of the Austrian military force is contradicted point blank by the *Gazette Naradowa* of Lemberg, stating that in Austria military preparations on a vast scale are being pressed on; that Austria's stores are full of provisions; that by spring there will be a concentration of troops around Cracow; that the hussars of Count Halley's corps

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have received notice to have their stores ready and to be prepared for a campaign. "Should any power presume to attack Austria," exclaimed, the other day, Count Andrassy, the President of the Hungarian ministry, "it would be found that Austria backed by us, is not to be ranked among invalid nations." Meanwhile, numbers of Austrian workmen are described manufacturing Wentzel guns and moulding bullets and casting cannons. The effective of the regiments cantoned in Gallicia is about to be completed, and they will be reinforced by Hungarian troops as soon as the Carpathian Mountains, at present snowed up, become passable.

Whether there be any foundation in the boast of the Neapolitan papers that Italy is in possession of a new rifle invented by Cav. Badiole da Prota, Captain Domenico Gamanna and Signor Domenico Antonio Scarfo, which is capable of being fired at the rate of fifty shots a minute, may require some further elucidation; but that Italy is boiling with rage is a matter of course. What can be more characteristic than the letter written on the 22d of December by Garibaldi to the survivors of Mentana: "I have received from a lady the following motto: 'Victory is achieved by perseverance.' I hope Italy will remember this motto next spring." It is obvious that the Italians have not forgotten how effectually the defeat of Custozza happened to contribute to the victory of Sadowa. They bide their time till the French difficulty becomes the Italian opportunity.

And what about England? England, if not smitten with anything like war spirit, is, at any rate, worried into hankering after the discovery of the best means by which her army, her militia, and her volunteers might be brought shoulder to shoulder in defence of the kingdom. After having, during ten years of uninterrupted peace, considerably increased her naval and military establishments, she feels rather inclined to measure her necessities by the bloated armaments of the military nations of the continent. Seeing that Prussia, with a population of nineteen millions only, had been able at a cost of less than £7,000,000 to put into the field half a million soldiers, well equipped and trained, the *Times*, one fine morning, complained bitterly that the United Kingdom could do nothing of the kind with a population of thirty millions, a revenue of £70,000,000, and the power of spending upon the army £14,000,000, instead of £7,000,000. Ever since, the complaint has been echoed by almost every organ of public opinion. Are, then, the shores of England defenceless? Is her military organization effete? Never was in this country the fact so generally and so sharply asserted. I have before me a letter of Lord Ranelagh, in which he does not hesitate to term the English volunteers "a mere crowd of coated playthings." So keenly alive is England to the impending danger, that the prince of her peace-loving philosophers has begun to sound the note of alarm. In the last session Mr. John Stuart Mill went so far as to call upon England boldly to disown the Declaration of Paris of 1866, respecting the right of seizing enemies' goods in neutral vessels. The strengthening to the utmost of naval powers Mr. John Stuart Mill was heard to advocate, on the ground that nowadays military powers must by all means be checked; warring against the commerce of the enemy, he, a great economist, recommends as *the* weapon which England ought to resume without delay, because it is for the general interest of the world, if there is to be fighting, that every power should fight with its natural weapons and with its best strength. In the meantime, the English fleet in the Mediterranean has, according to the last accounts, received orders to take in provisions and to be ready on a short notice; many officers on furlough have been recalled, and all ships on foreign stations ordered home that could possibly be spared.

Such are the prospects of Europe. True, soothing assurances are not wanting; so much so that, if language had not been invented, in M. de Talleyrand's phrase, for the express purpose of concealing thought, we might rest and be thankful. Nothing, for example, can be more pacific than the present declarations of Prussia, and it is quite edifying to see how cordially the Berlin press grasps the cordial hand held out to it by the Vienna press.

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General Menabrea, the head of the Italian Government protests more loudly than ever that all rashness must be avoided in the settlement of the Roman question—all thought of violence definitely dismissed.

M. Rouher, the mouthpiece of Napoleon III, made it a point when addressing the "Corps Législatif," to style the army bill a pacific measure; M. Vuitry, the Minister-President of the Council of State, said in as many words: "The Government has a firm conviction that the law will be tested during a time of peace;" and the Emperor of the French, in his turn, expressed, on New Year's Day, before the Diplomatic Body, his "constant desire to remain at peace with all the powers."

Unfortunately, words are not always the wings of actions. "We are told," writes the *Invalide Russe*, with much show of reason, "that peace will not be disturbed, should Italy give up Rome, should Prussia refrain from crossing the Main, should the Eastern Christians leave off stirring, and trust to the vain promises of Turkey. But are such suppositions at all admissible? Will history cease to march in its appointed track to facilitate the success of artificial combinations?"

No doubt Prussia will speak peace so long as she wants time to absorb the remaining little German States; but the question is, whether Napoleon can afford to wink at the violation of the treaty of Prague?

The exchange of unwonted civilities between the Prussian journalists and their Austrian brethren is sufficiently explained; on the part of the former, by a desire to ward off the danger of the offensive alliance which France and Austria are supposed to have in view; and on the part of the latter, by the fear that Prussia may be led to countenance the Pan-Slavonic agitation which not only spreads along the Lower Danube, but threatens to convulse Bohemia.

The finances of Italy, being at the lowest ebb, she has at present nothing better to do than to gnaw the bit; but it does not forebode peace that she should be thirsting for vengeance, silently panting for the completion of her unity, and looking by turns to Berlin and towards Rome.

If there is any sincerity in the would-be reassuring utterances of MM. Rouher and Vuitry, how is it that so many French provincial and ministerial newspapers—the *Moniteur de la Meurthe*, the *Moniteur du Cantel* the *Memorial des Pyrennes*—were made to publish the following bellicose article, which was manufactured in Paris and despatched by the same post to the north, centre, and south of France? "Sons of '89, let us be up and doing. Our fathers fought to establish the liberty and independence of the country. Let us arm to defend her greatness. . . Let us arm to show Europe that the powerful fibre which vibrated in the hearts of our forefathers has not died out in ours," &c. How reconcile those flaming appeals to warlike passions with the friendly reception which Baron von Goltz, in his new character as representative of the North German Confederation, met at the hands of Napoleon.

The French Army bill, if not intended as a war measure absolutely unavoidable, would be a stupendous piece of folly; for never was a scheme contrived so likely to weigh down the minds and interests of men. Nothing short of pressing, undisputed necessity could have justified the Imperial Government in bringing every adult and sound Frenchman under military discipline; in reducing all the able-bodied youths to the forced celibacy of seven years' military service; in draining the reserves of population; in paralyzing agriculture by want of hands, and hampering national education by want of money; in paving the way to bankruptcy through the substitution of a sterile but all-devouring employment for a productive labor. A peace so maintained and nursed would evidently be more ruinous and hateful than any imaginable war.

Maintenance of power and preparation for military action must therefore be convertible terms in the eyes of the present ruler of France. This, so far as he is concerned, accounts for the urgency of the Army bill, and also for the persistent, unabated uneasiness of the public mind.

When and how the storm will burst it is somewhat difficult to say. This much is sure, how.

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ever, that the materials for a European conflagration are not wanting. It is very well to speak of the pacific programmes of Baron von Beust, and of the Austrian army being in progress of reduction. The removal of Austria from the active field of Western politics, far from simplifying the Eastern question, as the *Economist* will have it, is a fresh cause of entanglement. It is precisely because Austria now depends in a great measure upon maintaining the Danube as a river free from the control of Russia, it is precisely because the integrity of the Turkish empire is more than ever an Austrian question, that Vienna must be prepared to face St. Petersburg—unless, indeed, the Russians think no longer of going to Constantinople. Is it so? Just the reverse. There may be some exaggeration in what is reported of their underhand dealing in Bulgaria, Servia, and the Principalities; undue importance may be attached to the fact that Russian staff officers are making maps of the Bosphorus. But other circumstances, less open to controversy, or of a more serious import, like the presence of the Russian flag in Cretan waters and the undeniable support given by Captain Boutakoff to the insurgents, show that the clouds are gathering in the East, whilst the recent declaration of the *Invalide Russe*, that any understanding between Austria and France for the sake of protecting Turkey might convert an armed peace into a terrific struggle, points to the explosion as not unlikely to arise out of the efforts of Napoleon to secure the alliance of the Cabinet of Vienna in order to set bounds to the expansion of the Prussian power.

The truth is, that the love of aggrandizement—a passion certainly not unknown to our forefathers, but at no period so deep-seated, so widely-spread as it appears now—has become the common malady of all the nations of Europe. And for this the establishment of the Second Empire must be held responsible. The attempt of Napoleon to lord it over the continent, the better to keep under the French people, awakened that feeling of indignant anxiety and wounded pride which made all Germany sing once more, "No wave shall turn a Frenchman's mill, no drop of our own river," and supplied Bismarck with the lever he wanted. The prodigious aggrandizement of Prussia, besides disquieting the French people and provoking their anger, could not fail to spur on the ambition of Russia: a new impulse given to the Pan-Slavonic agitation. But then it would have been the height of imprudence for any minor state to act upon the principle of a quiet, hopeful, unsuspecting policy. Every government had to prepare for the worst—to strain its resources. And so, through a concatenation of causes traceable to the establishment of a Second Empire in France, Europe happens to have been transformed into a vast barrack, and bristles with bayonets.

Surely it is bad enough that the inevitable consequences of such a state of things should be waste of human energy, depression of trade, contraction of credit, scarcity of employment, smouldering hatred, looming bankruptcy, and general impoverishment; but that is not all. Cæsarism, no longer content with feeding on the flesh of France, is now hovering, like a bird of prey, over the whole continent of Europe. Germans need to beware. Nothing is better calculated to favor the soaring of Cæsarism than the newfangled doctrine of the fusion of races, when put forth to cloak a spirit of encroachment.

Struggles for independence and struggles for empire are, of course, two very different things. It is quite right that oppressed nationalities should shake off the yoke, as Greece did and Poland attempted to do. But the theory of the fusion of races, if understood in the sense of the formation of the gigantic States, rendered as formidable as possible by the concentration of their forces in the hands of a military despot, is a snare which crafty statesmen lay for the people they are determined to enslave. And this system politicians and thinkers will do well to study in connection with the present distracted situation of Europe, not forgetting that it is the system of modern Cæsarism, inaugurated by the Napoleons, and with which there may still be a different destiny for Napoleon III, than that which some predict for him in the present overclouded condition of his prestige.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 5.

If the views presented in the discussion of this theme are scriptural and true, then whatever objection may be urged must be groundless. Most certainly these views seem to lie in the direct line of the teachings of Moses and the prophets, of the Lord Jesus Christ and His Apostles; hence they require no strained construction, or forced interpretation of the sacred Scriptures. Millenarians are not so perpetually in trouble about questions of interpretation, as their opponents appear to be. They believe, that when God speaks to men, in the language of men, He means as He says, and speaks the truth. When He says that He will send Jesus Christ at the times of restitution, they see no reason for wresting the passage from its plain meaning, by saying that the state of things will be, *as if* the Lord Jesus should so come in like manner as He ascended.

Let us go back to an ancient theological school, where one Dr. Gamaliel was professor. The fifty-third chapter of Isaiah comes up for discussion. To solve this problem satisfactorily in that seminary was a difficult matter. How is it possible that this can be true of our Messiah, for He is to come in glory and reign? Could the brilliant light of this nineteenth century have been thrown in upon the mind of this professor, he would readily have answered, The state of things will be such, *as if* our Messiah should so suffer! How beautiful, indeed! As it was, not having this light, one class believes that there were to be two, one to suffer, the other to reign; while another believed that the one described was a symbol of their race who have suffered so much. How convenient and pliable this rule of interpretation! Without it what could the anti-millenarian do? Let us now glance at some objections, and test their value.

If it is said, "The kingdom of God is within you," this is true, and has been in all past ages, and will be in all the ages to come, so far as His people are concerned. They are loyal at heart, yet there has ever been an outward development, as under the Patriarchal and Mosaic dispensations, and as is now the case in the visible church. Why then may there not be an outward visible manifestation in the age to come? The two things are perfectly consistent. But there is another answer to this oft-repeated objection. When Christ said to the Pharisees, as in our version, "The kingdom of God is *within* you," did He mean to say, that it was in the hearts of those bitter enemies? Rather did He not mean to say, as the word is rendered in the margin, "The kingdom of God is *among* you;" in your midst? As also John said to them, "There standeth One *among* you." The King himself was there. This accords with His own words, "Be ye sure of this, that the kingdom of God is come *nigh* unto you." Besides there is still another answer to this objection. It is declared in the plainest and most positive terms, that this kingdom will not be set up, until the powers symbolized by the toes of the image, and the ten horns of the great Roman beast, are about to be destroyed. At that time, the Son of man is to be seen coming in the clouds of heaven, when an endless dominion is to be given Him by the "An-

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cient of Days;" then, and not till then, do the saints with Him take the kingdom and possess it forever. The objection has not even sand for a basis.

If it is urged that the kingdom of Christ is not of this world, it is doubtless true. World means age. "My kingdom is not of this age;" of the present order and race of men; which plainly implies that He will have a kingdom hereafter. In the dispensation of the ages to come, all are to be put under his sway. He has gone "to receive the kingdom, and to return." "Thy kingdom come," has been the prayer of centuries, and equally, "Thy will be done on earth as in heaven." This part of the petition will be verified, when the other is accomplished. Not before then will the throne of David be reoccupied, and the government of the whole world be administered "with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." The objection therefore rests on an entire misconception of the passage quoted, and is of no weight.

If it is objected that this view of the coming and reign of Christ is based on a literal construction of the Scriptures, it is answered, this is the only rule which the Lord God of the Bible has sanctioned, and this He has signed and sealed with His own ring and signet. In a multitude of cases, He has declared the end from the beginning, and thus far, fulfilled every one of them to the letter. Not one jot or tittle, in the long track of centuries, has failed. The inference is hence infallibly certain that every remaining word will be as literally verified. Why should not the second coming of Christ to reign be as real, as His first coming to suffer? The providence of God has hence stamped this rule of interpretation with the seal of truth. Every passage means as it says, taken in its plain grammatical construction. This is what is meant by the literal fulfilment of Scripture. We have in the Bible plain language, figures of speech, and symbols. When it is said that the ram and he goat came in collision, no one can doubt the meaning. The ram was the standard of the Medo-Persian, and the he goat of the Grecian. Symbols are representative. Figures of speech are used to give force and beauty to language. "Judah is a lion's whelp." No doubt here. Judah had some of the qualities of a young lion—courage and strength. Plain language needs no interpretation, unless some theory requires its perversion from its obvious meaning. Certain it is, that no passage can be regarded as figurative, which has in it no figure of speech; and consequently the objection has no foundation.

If it is urged, that the views presented are tinged with carnality and sensuousness, it is answered, they are what the Gospel represents the kingdom of Christ to be. If to be like the Lord Jesus on the renewed earth, made beautiful, and adorned with all loveliness, and in glorified bodies, fashioned like to His own glorious body, as He appeared to Isaiah, Ezekiel, Daniel, the three on the Holy Mount, and to John in Patmos, be indeed carnal and sensuous; so be it, even so, amen. Come, Lord Jesus, come quickly; and hasten on that day, with all its blessedness and beauty. If any choose not such a residence because of its carnality, doubtless they can have leave to retire. Some there were, when He was on earth, who had such an exalted opinion of their dignity and importance, that they did not regard Him as sufficiently refined and strict for elevated society. But truly this idea of carnality so often and so flippantly urged against the coming and reign of Christ on earth, is so perfectly unreasonable and frivolous, as to be unworthy a serious thought. It has no weight.

If it is said that this view is Jewish, it is answered again: such Judaism is that of the whole Bible. Patriarchs and prophets were Jews. The three Marys, and their associates of blessed memory, were Jews. The apostles were Jews. Christ Himself was a Jew. And when the Gentile church is all gathered in from the east and the west, from the north and the south, they are to sit down in the kingdom of God, with Abraham and Isaac and Jacob, the fathers of the whole Jewish people. How blinding is prejudice! Just as blinding now as eighteen hundred and fifty years ago! Because a thing is Jewish, it does not certainly follow that it is to be rejected. Multitudes who

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scoff at such Judaism will yet be glad to sit in that kingdom with Jews. "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." To say nothing of carnality, how exceedingly Jewish! Ah! but the Jews at the time of Christ made a sad mistake! Doubtless they did. What then? It cannot make the promise and oath of God of none effect. The Gentiles appear to be in the way of making a mistake equally fatal. The Jews rejected a visible suffering Messiah. Gentiles reject His coming in person to execute His kingly office. The Jews looked for Him in this character, but denied Him in the other. Gentiles accept Him in His humiliation, but deny Him in His glorious visible reign. The Jews explained away all that was said of a suffering Redeemer, and the Gentiles explain away all that is said of His personal coming and kingdom on earth. Both are found in the same Scriptures. His humiliation has been accomplished, and His reign will be established in its time. "What God had showed that Christ should suffer, he hath so fulfilled." Peter tells us that he will send Jesus Christ at the times of restitution, and so verify every remaining word "which God hath spoken by the mouth of all His holy prophets since the world began." It is clear, therefore, that this objection of Judaism is as worthless as that of carnality.

If it is urged that the view presented converts the earth into a paradise, and makes it the heaven of the blessed, and that this is not to be tolerated, it is answered: The prevailing notion of heaven, in some remote aerial region, is a papal dream; a mere fancy sketch of the monks. It hence had its origin in the seclusion of the cloisters, and is without a shadow of proof from the written Word. Between such a heaven as this, and that described by John, when the tabernacle of God shall be with men on the renewed earth, teeming with redeemed and holy ones in vast multitudes, each and every one must decide for himself. Wherever Christ is, the true believer will find to be heaven; consequently the objection is futile in the extreme. If any reader wishes to see this subject further illustrated, read Chalmers's sermon on the New Heavens and the New Earth.

It is worthy of remark, in this connection, that if Antimillenarians had any arguments of as much substance as pale moonshine, they would never dream of offering such paltry objections. Had they any solid ground to stand upon, they might easily produce their cause and bring forward their strong reasons. But they have no Bible and no worthies of all antiquity to which and to whom they can appeal. Enoch, and Job, and Isaiah were Millenarians. "Behold, the Lord cometh with ten thousand of His saints to execute judgment." "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth . . . in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold." "The glory of the Lord shall be revealed, and all flesh shall see it together. Lo! this is our God; we have waited for Him." The glorious company of martyrs, symbolized by the living creatures and elders, were of the like faith. "And hast made us unto our God kings and priests; *and we shall reign on the earth.*" So all the prophets, and primitive Christians, and the beloved disciple above all. "And they lived and reigned with Christ a thousand years." Backed by such a cloud of witnesses of all ages, Millenarians may stand up without fear and without a blush, and vindicate the great Bible doctrine of the coming and reign of Christ Jesus our Lord.

BY-WAYS OF THE BIBLE.

ELIJAH'S SERVANT WATCHING THE CLOUDS.

"They waited for me as for the rain."—Job 29 : 23.

It is not intended to assert that Job spoke of waiting for Christ in the verse above quoted; but the servant waiting for the rain in 1 Kings 18 : 43, does manifestly typify Christ's servants waiting for Him; waiting for the "times of refreshing from the presence of the Lord;" waiting for the great "latter rain" of which Zechariah speaks when every one grass of the field

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shall have a shower. These are not the only places in Scripture where Christ's coming is likened to the rain. It is left for Hosea, in the sixth chapter of his prophecy, to tell us that the Lord shall come twice as the former and the latter rain.

The circumstances of the case before us are remarkably interesting. It was a time of great drought. It had not rained upon the earth for three years and six months (a time, times and a half). So it is with us; the world is parched with infidelity, ungodliness, idolatry, and priest-craft. God's children cry out, "We cannot water this great burning desert." "O that Thou wouldst rend the heavens, that Thou wouldst come down." A time, times and a half have elapsed since the organized church has been mainly in the hands of the evil one, since the idol shepherd began to say,

> "Come unto me and be fed,
> To feed them with ashes for bread
> And grass from the graves of the dead."

The servant of Elijah only shared in the desire of his people; they longed for the rain, and now that they had a promise of it we would expect them to await it nervously, feverishly, with many an anxious jumping up to look at the clouds. The servant but represented them; and in representing them he typified us. As the coming rain typified the coming Saviour, so the watching servant with the promise typifies all us who have the promise of Jesus' coming, and expect its speedy fulfilment.

Now let us turn more directly to our own case. Many are sad because servants of Jesus have looked for Him and been disappointed; many drop their heads with shame when scoffers remind them of the fact. The failure of certain dates is a choice joke to season the eating and drinking of those who revel and say, "Where is the promise of His coming?" Thou fool, who ever awaited the long-delayed coming of a beloved friend without running to the window a dozen times in vain? Such disappointments are natural, the direct result of earnest desire and limited knowledge. But here we have a prefigurative prophecy plainly showing beforehand that it should be so. The prophet has declared, "There is a sound of abundance of rain," and now he says, "Go up—look." We can imagine with what alacrity the servant scrambled up the dividing ridge of Carmel, and peered out over the sea. We can see him shading his eyes with his hand to fend the rays of the sinking sun, and levelling the horizon round, carefully, repeatedly. He looks suddenly up to the zenith; he casts a glance of inquiry backward to Elijah, who pays no attention; he calls aloud to tell that he can see nothing; no answer—the man of God still sits prostrate on the ground, with his head clasped between his hands; he looks again at the western sky in vain search for a cloud, and then in a puzzled, hesitating way, comes slowly down. "Can it be that my master is a deceiver?" says he. "Was he mistaken about the rain? Why has he sent me on this fool's errand?" So musing, he comes and stands in respectful silence before Elijah. Elijah looks up at last from his reverie, and says in a quiet, serious voice, "Go again seven times."

Aye, that is it, seven times. Child of the risen Saviour, have you looked for Him and been disappointed? Look again seven times. There was, surely, in the wisdom of God, some reason why this great event in Israel was ushered in with such a ceremony. The patient servant climbed the cliff six times in vain that we might be taught something. That something is this: some shall look for the Saviour several times before He really appears. When we come to look back from the threshold of the kingdom, we shall probably be able to count six dates, perhaps exactly six, which have been set with confident expectation, yet nevertheless proved fallacious. It is interesting to note that expectation has been raised about that number of times already. This is a reason, not for deeper despondency, but for more fervent hope. It may be that the next time we look we shall see a little cloud of unmistakable promise.

In this prophetic drama God did not leave the ungodly world unrepresented. While the servant of Elijah was commanded to watch for the signs of rain, Ahab, fit type for all that is bad, was commanded to eat and drink. It was late in the day, and they had eaten nothing

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since morning, probably, perhaps, nothing since the preceding day. The promise of rain would make them less careful of their stores; so it is likely that Ahab and his courtiers obeyed the command with a gusto that made them forget, for the time, both the past judgment and the promised blessing. Even so it shall be in the latter days, they shall be eating and drinking. (Matt. 24 : 38.) The range of Mount Carmel, where these things took place, is Armageddon, *i. e.*, the mountain of Megiddo. To be within such easy reach of Jezreel, the spot must have been not far from the town of Megiddo. For aught we know, Ahab may have spread his banquet on the very spot where the son of perdition will spread his on the day the Lord shall appear.

The day and the hour knoweth no man. Elijah did not specify what hour or even what day the rain would fall until the cloud became visible. The servant had stronger intimations that the shower would come soon than Ahab had, but neither had precise information.

Another event of this day has a prophetic bearing: the hurried return to Jezreel. Millenarians are aware how very intimately the world's promised blessing is connected with the return of Israel,—perhaps it would be more correct to say that they are only slightly aware of it. Jezreel was the royal city. Jerusalem, even though now in her sackcloth and ashes, is the royal city of the world, the city of the great King (Matt. 5 : 35); and when the signs of glory begin to appear, there will be a great, a general return of Israel to Jerusalem, the royal city. Run to Jezreel, that the rain stop thee not. The day of the return of Israel and Judah is distinctly called the "day of Jezreel" in Hosea 1 : 11.

Then, Christian, watch and pray. It must needs be that the scoffers have their carnival. It must needs be that impatient ignorance look often in vain. It must needs be that many grow weary and sleep. But they that perseveringly watch and wait, shall not be ashamed.

EMERSON.

Selections.

THE GOSPEL ACCORDING TO ST. MARK.

"THE second living creature was like unto an Ox." And the second Gospel reveals the Lord in that aspect of which the Ox is the appointed figure. He stands here as the patient Servant and Sacrifice for others, spending and being spent to serve the sons of men. The first glance, indeed, at this Gospel does not give us the same broad distinction which meets us upon the very face of the other three. A second look will prove that it has marks, which are in their way quite as conclusive and characteristic as the unmistakable distinctions of the other Gospels. And though the peculiarities are, I own, minute, yet this is compensated for by the fact that they are very many, and meet us again and again in every page. The strokes may be faint, and the touches fine, but their very fineness shows a Master's hand, which, without the exaggeration of caricature, by lines too minute to arrest the careless eye, can present a perfect picture. Of course, the subject itself in the main is the same in all the Gospels; the Lord's life being the material of each narrative; but this only makes the distinctions more instructive: and though the disputer of this world may stumble, the humble imitator of God is richly taught.

I now proceed to these distinctions, which I may arrange as, first, the omissions, secondly, the additions, peculiar to this Gospel. From both we shall be able to note what is special and characteristic in the view of Christ here presented to us.

And here, before I notice the omissions, I would observe how much may be gathered, not only from what is taught, but also from what is omitted, in certain parts of Holy Scripture. Even had no Apostle shown us the significance of a slight omission, one with right thoughts of God might have anticipated that the whole form of a revelation from Him, and thus its omissions, could not be without reason. But, as

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ever, in pity to the ignorant and weak, the Lord gives us an example to show what we may expect in, and how we ought read, His Word. Thus writing to the Hebrews, the Apostle points out how much is to be learned from the simple fact, that in the history of Melchisedec, nothing is narrated either of his birth or death. He is presented to us "without father or mother, without descent or pedigree, having neither beginning of days nor end of life."* And this omission, says the Apostle, is with purpose, and full of teaching, specially intended to show how One should arise, both king and priest, who in the fullest sense should be "without beginning of days, or end of life." Equally instructive, as many know, are the omissions in other types, and to take a broader example, the omissions in the Books of Chronicles as compared with the history given in the Books of Kings. An apprehension of God's purpose in each of these books shows how significant the omission is, and how, in ways the world cannot see, God's wisdom is revealed to His own, even if they be babes and sucklings. It is the same in the case of the Gospels. Be it omission or addition, each is perfect; and for the eye that can see it (though, indeed, few are seers—"a seer is a prophet") both are equally subjects for instructive contemplation.

As to the omissions then in this Gospel, many points might be adduced. I confine myself to the more obvious ones, which I would now note in order. Here, then, is no genealogy, no miraculous birth, no reference to Bethlehem, or adoration of the wise men, as in St. Matthew's Gospel. No childhood at Nazareth, no subjection to His parents, no increase in wisdom and stature, as in St. Luke; no reference to His pre-existence and Divine glory, as in St. John's Gospel. All these points, important in their bearing on the kingdom or person of the Lord, would be out of place in the description of His service, and therefore here have no place. On the contrary, St. Mark comes at once to service, touching for a moment on that of the Baptist, quoting his testimony that One should follow who should baptize not with water only, but with the Holy Ghost; and then passing directly, without further preface, to the Lord's own ministry, in exact accordance with his opening words, "The beginning of the Gospel of Jesus Christ, the Son of God."* The service here is such service as can only be rendered by one who rejoices that He is indeed a Son of God; by one who fully understands that not by service are we made sons, but by sonship may we become servants. When, therefore, St. Mark tells us that this is "the Gospel of the Son," we are prepared for service springing from the assurance of sonship—evangelical service as opposed to legal. It is this "*Gospel*," this ministry or service which St. Mark is about to draw; and, omitting what does not bear on this, he comes straight to the details of this ministry.

Then here is no Sermon on the Mount. The laws of the kingdom would be out of place, for the Servant, not the King, is here manifested. Here is no "Our Father," which, so full of character in St. Matthew and St. Luke, as illustrating the wants and relationships both of the Jew and Gentile, is here omitted as having no special bearing on the path of service. For the same reason we have here no lengthened discourses, and but few parables; for the service here is rather doing than teaching,—there are both,—but the mind of the Spirit seems to be occupied more with the former of these than with the latter. Doing, and toiling, and serving the needy, is far humbler work than teaching. As teacher one holds more of a place of authority than consists with the idea of pure service. Here the service presented is that of which the Ox is the fittest emblem, a service of which very little, spite of abounding preaching, is to be discovered now. In a word, throughout this Gospel, as another has said, it is not Christ's claim on men, so much as man's claim on Christ, and His grace and power, which the Spirit here witnesses. Thus, while authoritative discourses and parables are few compared with the corresponding chapters of the other Gospels, the details of service are given far more minutely.

And yet, though for the most part parables

* Heb. 7 : 3.

* Chap. 1 : 1.

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are omitted, there is one peculiar to this Gospel, in which, as we might anticipate from the fact of its insertion only here, we have something characteristic and instructive as to true ministry. Indeed, I believe that all the parables given in this Gospel,—there are but four,*—bear upon this question. But as to that parable which is only here, of "the Seed which grew secretly, first the blade, then the ear, and then the full corn,"† what is it but an encouragement to servants to sow in faith, and then leave results to Him who only can give increase? It seems to me as if the Lord himself here spoke out of the abundance of His heart; that He was expressing His own assurance of a full return for all his sore travail; and that in prospect of His death He rejoiced in the thought that whether the sower "sleep or rise," the seed should yet spring up and increase greatly. I find in St. Matthew in the corresponding place, that instead of this parable, which here comes in between that of "the Sower," and "the Mustard-seed;" there, between these same parables, we have that of "the Tares," which finds no place in this Gospel. The reason is plain. The parable of "the Tares" gives our Lord the place of power. Such words as these, "In the time of harvest, I will say to the reapers, Gather first the tares, and bind them in bundles, and burn them," though exactly suited to the Lord of the kingdom, are for that very reason out of character here, and as such are not recorded.

To continue the notice of omissions. Here is no arraignment of the nation, no sentence passed upon Jerusalem, as in the other Gospels. I look in vain for the repeated judgment, "Woe unto you," so marked in St. Matthew; but instead of this, in the corresponding chapter, Jesus is here represented as sitting opposite to the treasury, and watching a poor widow.‡ If the Lord must judge, the servant has an eye for service: unsparingly spending His own life for men, He can see and appreciate the spending of the last farthing. Here as everywhere the thing noticed answers to the beholder's state. Oh that this fact, so continually meeting us in these Gospels, might awaken some by what they see to discover where and what they are!

Again, in the prophecy on the Mount of Olives,* here is no Bridegroom, as in St. Matthew, receiving the wise and rejecting the foolish virgins; here is no Lord judging between faithful and unfaithful servants; no King, enthroned in glory, separating the nations to the right and left hand. But on the contrary, here only we read, touching the coming of the Son of Man, "Of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father,"†—words which, as they are peculiar to this Gospel, so also are very characteristic: for here the Son is seen with glory laid aside, clothed in the likeness of man, in very deed a true Servant. And in this aspect, like other servants, He awaits another's will, not knowing the lord's secrets; for "the servant knoweth not what his lord doeth."‡ And so as Servant He says, naming Himself with other blessed servants, the holy angels,—"Of that day knoweth no man, no, not the angels, neither the Son, but the Father." Nor does this touch the truth of His Person; for that is not the question here. But just as in St. Luke the words, "He increased in wisdom and stature, and in favor with God and man," speak of Him as Son of Adam, without in any way contradicting that He is also "the Word made flesh;" just as His death in one aspect is spoken of as "a sweet savor," man freely giving to God what is most sweet to Him, while in another aspect it is regarded as penal and a sin-offering, the due judgment for the sins of men; so in like manner what is true of Him as Servant does not deny His lordship, which is but another view of the same wondrous and blessed Lord.

And these omissions continue to the end. Thus in the Garden, here is no reference to

* The Sower, the Seed which grew secretly, the Mustard-seed (ch. 4), and the Wicked Husbandmen (ch. 12). The connection of the truth contained in each of these four parables with ministry is obvious.

† Chap. 4 : 26, 27.

‡ Compare Matt. 21, 22, 23, with Mark 12.

* Compare Matt. 24, 25, with Mark 13.

† Chap. 13 : 32. ‡ John 15 : 15.

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His right to summon twelve legions of angels had He so willed it.* Here is no promise of the kingdom on the cross to His dying companion; here is no notice of the resurrection and appearance of saints, accompanying the Lord, as freed by Him, when He arose and led captivity captive. Such acts or claims, perfect in St. Matthew, are out of the purpose of the Spirit here, and as such find no place in this Gospel. So in the last scene, the commission to the Apostles to go and preach, the points here recorded, when compared with what St. Matthew gives us, are very striking.† There, as befits the Lord of the kingdom, we read that He came and said, "All power is given to Me in heaven and in earth: go ye therefore, and make disciples of all nations, teaching them to observe all things whatsoever I have commanded you." Surely the Lord of the kingdom comes out in every word. In St. Mark this is omitted, but we have, "Go ye into all the world, preach the Gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned." For here He is not discipling as with authority, or commanding that "all things which He has commanded should be observed in all nations;" but rather, as knowing the path of service, He hints at the rejection as well as the success, which His servants will surely meet with. "He that believeth, and he that believeth not,"—what a tale is in the words; how do they express the experience of One who knows all the results even of the best service! Now His disciples are to take His place, and He will serve in them: even yet, shall His work be accomplished in His members; and so in this Gospel only we have the special promise of power through His name, to work even as He worked.‡ Then the Gospel thus closes, "They went forth and preached, *the Lord working* with them, and confirming the word with signs following;" for He is yet the Worker, though risen; so wonderfully to the very end, does this Gospel preserve its own distinct character; from its opening words, beginning with "the Gospel of Jesus Christ," down to the promise of the spread of it through His servants to all nations.

I have thus marked some of the chief omissions which strike us in St. Mark; but, even in what is recorded, and where in substance the narrative follows St. Matthew, there is in this Gospel ever a lower and softened tone. Thus in John's testimony to Jesus, the Evangelist stops short, omitting the prediction, that "He should burn the chaff with fire unquenchable."* So in the account of the ordination of "the twelve," in St. Matthew we read that "He sent them forth, and commanded them saying, Go not thus, but go thus and thus,"† as with authority. In St. Mark we read, "He ordained twelve that they might be with Him;"‡ they are regarded rather as His companions in service, in which relation they are seen throughout this whole Gospel. For, and it is very characteristic, never do they call Him "Lord" in this Gospel. On the contrary, the word is remarkably omitted, till after His resurrection, in scenes where it occurs in the corresponding place in the other Gospels. For example, when the leper comes in St. Matthew he says, "Lord, if thou wilt, thou canst make me clean."§ In St. Mark I read, "A leper came beseeching Him, and saying, If thou wilt, thou canst make me clean."‖ So at the supper. In St. Matthew "They began to say, Lord, is it I?"¶ In St. Mark, "They began to say unto Him one by one, Is it I? and another said, Is it I?"** The word "Lord" is markedly omitted. So in the case of the dumb child, the father cries out, "Lord, I believe; help thou mine unbelief."†† In our authorized version I find "Lord" inserted here in St. Mark; but Griesbach, without the slightest reference to the character of the Gospel, marks this word as one which is "absolutely spurious," and which as such has no place in his version. So in the storm. In St. Matthew we read that the disciples cried, "Lord,

* Compare Mark 14: 47–50, and Matt. 26: 52–54.

† Matt. 28: 18–20, and Mark 16: 15–20.

‡ Chap. 16: 17, 18.

* Compare Mark 1: 8, and Matt. 3: 11, 12.

† Matt. 10: 5, 6. ‡ Chap. 3: 14.

§ Matt. 8: 2. ‖ Chap. 1: 40. ¶ Matt. 26: 22.

** Chap. 14: 19. †† Chap. 9: 24.

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save us."* We look in vain for such a word in the corresponding place in St. Mark's Gospel.† Is this chance? Surely, if not a sparrow falls to the ground without being marked, a title of the beloved Son is not dropped out of a Gospel without the Father's knowledge. The omission or change here is of a piece with the form of His ancient Word, now speaking of Elohim, now of Shaddai, now of Jehovah, suiting His titles according to the matter in hand, and His own relation to it, as Creator, Protector, or God in covenant.‡ The taught of the Father know this, and rejoice to trace His wisdom, even where others, making their blindness the judge of all things, can perceive no beauty.

But it is time I should turn from omissions to what is positively distinctive here. And though I am well assured that only one well practised in showing kindness can see the whole of these wonders, though a servant's eye may be needed to know the import of some touches here, the heart must be hard indeed, which sees nothing in the details peculiar to this Gospel. Trifling as each is by itself, the aggregate of the whole is an amount of teaching, from which the best trained servant may continually draw some fresh lesson.

The first point I notice then is the fact, here only recorded, in the temptation, that "He was with the wild beasts."* This is a true mark of him who can serve, that, like David of old, he has, in the wilderness, and alone, overcome the lion and the bear, before in public he fights against Goliath. Let such as would serve lay this to heart. If called to service, they may expect for a season to be among the wild beasts. Alone with God, let us overcome such. Then we may go forth, and fight for, and serve Israel.

The next thing I observe is the remarkable repetition of the word, "forthwith." We cannot read a single chapter carefully, or consult a Concordance,—of course a Greek Concordance should be used,for the same word, *εὐθέως*, is in our version indifferently translated, "straightway," "forthwith,"and"immediately,"—without being struck with the recurrence of this word. Thus to take but a single chapter,—the first may serve as an example: Jesus is baptized, and then "*immediately*" He is driven into the wilderness. Then when He returns and begins His service, "He saw James and John, and *straightway* He called them, and they went after Him. And they went into Capernaum, and *straightway* on the Sabbath day He entered into a synagogue, and taught, and cast out an unclean spirit..... And *forthwith*, when they came out of the synagogue, they entered into Simon's house; and Simon's wife's mother was sick, and *anon* (the same word) they tell Him of her..... And there came a leper, and as soon as He had spoken *immediately* the leprosy departed, ... and *forthwith* He sent him away. And again he entered into Capernaum, and *straightway* many were gathered, ... and *immediately*, when Jesus perceived that they reasoned in their hearts, He said,"† &c. Now this runs through the Gospel, and is peculiar to it;‡ and when it is taken in connection with other expressions, such as "in the way," "in the house," "as He sat at meat," or "as He walked in the temple," we get a glimpse of

* Matt. 8 : 25. † Chap. 4 : 37, &c.

‡ Those acquainted with the Old Testament know that the name of God varies according to the subject-matter which is discoursed of. Thus in Gen. 1, God is Elohim. In Gen. 2, He is Jehovah-Elohim. A title suffices to describe Him in the work of creation, which is not enough when His relation to His creature man comes to be described. In a deeper sense I may say, God is known by a different name in the days of labor, and in that Paradise where man is set in relationship to God as lord of all. In Psalm 91 : 1, we have four titles of the Lord brought into the compass of a single sentence. "He that dwelleth in the secret place of the *Most High* (the name by which He was known to Melchisedec, 'priest of the Most High God'), shall abide under the shadow of the *Almighty* (the name by which He was known to Abraham); I will say of *Jehovah* (the covenant name for Israel), He is my refuge and my fortress; my *God* (my Elohim), in Him will I trust." To the believer the names of God are full of meaning, as revelations of His nature, and property, and covenant-relationships.

* Chap. 1 : 13.

† Chap. 1 : 12, 20, 21, 29, 30, 42, &c.

‡ I see, by a reference to Schmid's Concordance, that the word *εὐθέως* only occurs eighty times in the New Testament, and of these instances forty are found in the short Gospel of St. Mark.

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what is meant by "instant in season, out of season," and what befits one who is called to be the Lord's servant.

Then as to the way in which He served. We have here many details, as to His demeanor, and bearing, and looks, not to be found in any other Gospel. Thus in the case of the little children who were brought that He should touch them, here only do we read, that "He *took them up in his arms*, and blessed them."* So again, of the child whom He set in the midst, here only, "He *took him in His arms*."† Here only is it seen of Peter's wife's mother, that He "*took her by the hand and lifted her up*."‡ So again, here only do we read, "He *took the blind man by the hand*."§ Here only is it noticed by the child which had the dumb spirit, that, "Jesus *took him by the hand and lifted him up*."‖ I need not stay to speak of the tenderness these acts display; but I believe many have yet to learn what ought to be, and has been, the effect of the touch and hand of God's servants. I know that "laying on of hands" is now by many regarded as a mere form. I will only say, time was when virtue accompanied the hand of God's servants; nay, when even the shadow of an Apostle could heal. It will not hurt us to remember, even if the glory is now departed from us, that such things have once been. And this I will add, that should the day return when devils are rebuked, and lame ones healed, those who look closely will see that a tender hand will not be wanting in such service. "But where," as one has asked, "are the layers on of hands, who give man to himself and God, by casting out his devils? Where is the clergy to whom sickness makes its last appeal for health? We find them among the fishermen of the first century, but not among our priests now. Many say that the age of miracle is past and gone. But Christianity as we find it in Scripture, was the institution of miracle. And if the age of miracle is well-nigh gone, is it not because the age of Christianity is well-nigh gone? The age of mathematics would be past, if no man cultivated them." But here I forbear. Let us be content to take beggars by the hand: we may then see things wholly out of the range of our present field of vision.

Again in this Gospel the look is noticed, and this in scenes where the other Evangelists in the corresponding places give us no information. Thus, when they watched Him upon the Sabbath, whether He would heal or not, we read here, "*When he had looked round about on them in anger*,"*—was there nothing in such a look? So again, when they said, "Thy mother and thy brethren without seek for Thee;" here only is it noticed, that "*He looked round about* on them who sat about Him, and said, Behold my mother and my brethren."† So again, when He spoke of His cross, and Peter began to rebuke Him, here only we read, "And when He had turned about *and looked on* His disciples, He rebuked Peter."‡ There must have been something in that look never to be forgotten; a flash of light, a beam of the glory, which made its dwelling in that lowly Servant. So again, in the case of him who came kneeling down and asking, "What shall I do to inherit eternal life?" here only do we read, that "Jesus *looking upon him*, loved him; and then again, "when he went away grieved," here only is it noticed, that "Jesus *looking round* said to His disciples, How hardly shall they that have riches enter into the kingdom of God!"§ Surely not in vain is the look recorded. Let servants mark this: there is no small ministry in a single look, be it of love, or grief, or anger. It may speak what words cannot express. It has ere now, in storm and calm, mid the rush of battle, and in scenes of deep anguish, imparted confidence and peace beyond the power of language. For it speaks truly: hence its deep power. And

* Chap. 10 : 16. Compare Matt. 19 : 13–15.
† Chap. 9 : 36. Compare Matt. 18 : 2.
‡ Chap. 1 : 31. Compare Luke 4 : 38.
§ Chap. 8 : 23.
‖ Chap. 9 : 27. Compare Matt. 17 : 18, Luke 6 : 42.

* Chap. 3 : 5. Compare Matt. 12 : 13.
† Chap. 3 : 34. Compare Matt. 11 : 46, and Luke 8 : 21.
‡ Chap. 8 : 33. Compare Matt. 16 : 23.
§ Chap. 10 : 21–23. Compare Matt. 19 : 21–23, and Luke 18 : 19.

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indeed heaven may be in an eye, its sunshine and rain; and if it be there, though there be no speech nor language, its voice shall still be heard. Oh for a look like that of the Master! Oh for that light of life within, breaking forth through eyes beaming with love and holiness!

To do justice to my subject is beyond me, but as I have spoken of the acts and looks, I may add a reference or two to some of those words of ministry which are peculiar to this Gospel. One example we find in the raising of the daughter of Jairus. The scene is common to three Evangelists, but here only do we get some particulars full of marked tenderness. Thus St. Mark alone relates, that when some said, Thy daughter is dead, "Jesus *as soon as He heard the word that was spoken* (as if to save the father a moment's anguish and unbelief), *said, Be not afraid;*" brief words, but full of grace, revealing the Servant's heart, who, even while He healed, watched to aid the spiritual progress of those He came to comfort. In the same spirit of mindful affection is Peter specially named here, when after the resurrection a message is sent by the women to the disciples. In St. Matthew the angels say, "Go and tell His disciples:" here only, "Tell His disciples, *and Peter*, that He goeth before you into Galilee."* For Peter more than the rest needed a special word, and so above the rest he is remembered. The good Shepherd who loves all, has peculiar pity towards the wounded sheep. Thus did this Servant of servants speak a word in season: "He spake," as St. Mark tells us (and the words are peculiar to this Gospel), "as they were able to bear it;"† with milk for babes, and meat for the strong, distributing His words, even as His acts, in special pity to the feeble, showing more abundant grace to that which lacked.

Another point peculiar to this Gospel is the repeated notice we get here of the way in which our Lord permitted Himself to be intruded upon in His retirement, and indeed upon all occasions. So thoroughly was He at the disposal of others (here only is it noticed), that "He could not so much as eat:"* for the multitude came together, and it was not in the heart of that blessed Servant to refuse Himself to their importunities. This occurs again and again. Thus after a day of toil, the Lord, rising up early, "went and departed into a solitary place, and there prayed: but Simon and they that were with him, followed after Him; and when they found Him, they said unto Him, All men seek for Thee." Without a murmur He at once receives them, allowing the interruption, and says, "Let us go into the next towns, and preach there also, for therefore am I sent."† So again, when His Apostles returned from their mission, and gathered themselves together to Him, Jesus says (and the words are only here), "Come ye yourselves apart into a desert place, and rest awhile;" thus showing not only His own tender sympathy for them, but teaching how needful retirement is for those who serve others. "So they departed into a desert place by ship privately." But scarce had they got there before "the people ran afoot thither, and came together to Him." And Jesus at once allows the intrusion. He had sought to be alone, nevertheless He rises, and teaches them; and then, because it was a desert place, and they were faint, He feeds them, making His own ease give place to their need. And then, O perfect service! remembering His weary Apostles, he constrains them to get into a ship and go away to the other side, "while He sent away the people."‡ So again, at the close of a day, "when even was come," wearied with toil, He enters a ship with His disciples to pass over to the other side. We read, "They took Him even as He was,"§—a remarkable expression, peculiar to this Gospel, and descriptive of His extreme weariness. No sooner is He in the ship than He is asleep. But a storm alarms the disciples; they break in upon His rest; and (in this Gospel only are His words on this occasion given) without a mur-

* Chap. 16 : 7. Compare Matt. 28 : 7.

† Chap. 4 : 33.

* Chap. 3 : 20, and 6 : 31.

† Chap. 1 : 35–38. We find nothing answering to this in the other Gospels.

‡ Chap. 6 : 31, &c. Compare Matt. 14 : 15.

§ Chap. 4 : 36.

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mur He arises to calm their troubled spirits. Oh, how different from us! Our times of rest must be our own. Sleeping or waking, He lives for others. If others need Him, He is their Servant, "always girded," ever ready to do them good.

And here I may notice that this Evangelist records two miracles, which, as they are peculiar to this Gospel, are also very characteristic of what befits true ministry. The one is the the case of "him who was deaf;"* the other, of the blind man at Bethsaida.† In both I find not only in word, but in act, the Lord manifesting a desire to throw a veil of secresy over these gracious actions. And surely this is one unfailing mark of service according to God, "alms in secret," the "right hand ignorant of what the left hand doeth." This comes out brightly here. We read, "He *took him aside*, and charged them that they should tell no man:"‡ again, "He took the blind man by the hand *and led him out of the town*, and said, Neither go into the town, or tell it to any in the town."§ Words like these requiring secresy, though not so frequently repeated, may be found elsewhere; but the acts in which the Servant so remarkably strives to hide Himself, are peculiar to this Gospel. So in the case of the woman of Canaan, here only is it added, "He entered into a house, and *would have no man know it.*"‖ For this is perfection in service,—to serve unseen, unthanked. Such service is heavenly, like that of the holy angels. "Are they not all ministering spirits?" and yet who sees them, who thanks them? Nor do they ask, nor would they receive, our praise. Enough for them that they are doing the will of God; for they know, that "in keeping, as well as for keeping, His commandments is great reward." Surely not in vain are ministers addressed as "angels of churches."¶ May such as count themselves to hold this place, see that tried by this test of unseen service they walk worthy of it.

The peculiarities hitherto noticed refer to what was open in the Lord's service. But several deep and precious secrets of ministry are told out in the peculiarities of this Gospel, as God alone can tell them. Take, for instance, the secret of power. Do any ask, how is it gained? We read here that after having spent a day, healing the hearts and sicknesses of all about him,—in this one day alone we read that He taught in the synagogue, cast out a devil, healed Peter's wife's mother, and at even relieved the many who were gathered about the door,—after such a day it is added, "*And in the morning rising up a great while before day*, He went out to a solitary place, and there prayed;"* words which as they are peculiar to this Gospel, speak with no uncertain voice the one prime secret of all real power in true ministry. Another secret comes out in those references to the exercises of our Lord's soul, which are quite peculiar to this Gospel. Thus, here only do we read, when the leper came, that "Jesus *was moved with compassion.*"† The act of healing is mentioned in St. Matthew and St. Luke; but St. Mark alone gives a glimpse of the exercise of heart in our Lord which accompanied the outward service. So in the feeding of the multitude, here again the heart is laid bare: we read that "When He came out, and saw much people, *He was moved with compassion toward them*, and began to teach them many things."‡ So again, when the young ruler comes—a scene common to the other Gospels§—here only is it recorded that "Jesus beholding him, *loved him.*" This exercise of soul, the secret of all service, comes out in this Gospel, and only here. As a key to service, here it is quite perfect, teaching a lesson many need to learn, that without love the most costly service will be unlike the Lord's, and all barren. Another secret of service is noticed in the cure of the child possessed with an unclean spirit. The scene generally is common to two of the other Gospels; but here only do we

* Chap. 7 : 32–37.
† Chap. 8 : 22–26.
‡ Chap. 7 : 33–36.
§ Chap. 8 : 23–26.
‖ Chap. 7 : 24.
¶ Rev. 2 : 1, &c.

* Chap. 1 : 35.
† Chap. 1 : 41. Compare Matt. 8 : 3, and Luke 5 : 13.
‡ Chap. 6 : 34 Compare Luke 9 : 12, &c.
§ Chap. 10 : 21. Compare Matt. 19 : 21, and Luke 18 : 22.

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read that the father of the child cried out, "*If thou canst do anything*, have compassion on us," to which the Lord instantly replies, in words only found in this Gospel, "*If thou canst believe, all things are possible.*"* A deep secret of ministry is here. Not only must love be in the servant, but there must be faith on the part of the patient who comes to seek blessing. I can only serve those who trust me. And agreeably to this we read again—words only to be found in this Gospel—that in a certain place "*He could do no mighty works because of their unbelief;*"† showing how the most loving service is of no avail if met by unbelief, while faith draws yet more the riches of God's hidden treasures out of his servants' hands.

One other point, and I have done. In no Evangelist but St. Mark do I find the same detail as to the special trials, inward and outward, which our Lord suffered. I say nothing of His weary days, that He had no leisure "so much as to eat"—a circumstance twice recorded in this Gospel, and only here: but His "*grief for their hardness of heart*,"‡ an expression peculiar to this Gospel, lifts the veil, and shows something of the wear of spirit which His service cost this blessed Servant. So again, here only do we find the reproach,—"They said, He is beside Himself,"§—because His service lacked that selfish prudence which a selfish world praises; a reproach which an Apostle felt so keenly that he answers it, saying, "If we be beside ourselves, or sober, it is for your sake;"‖ a reproach felt by our Lord, but unanswered, save by the answer of a yet ceaseless, unmurmuring, patient, loving service. Then in this Gospel only do we read, that "He *marvelled* because of their unbelief," when they refer to His calling, in answer to His works, saying, "Is not this the carpenter?"¶ Here only do we read that "He *sighed*," and again that "He *sighed deeply*;"** for in His service He did not offer to God that which cost Him nothing; teaching us too that if we would serve as He did, there must be many "sighs," the fruit first of sympathy with the pain around us, and then of rejected kindnesses. Then again, here only are we told, when he was led out to suffer, that "*They bear Him.*" First we read, "*They led Him* out that they might crucify Him:" but He seems to have failed under the burden, for soon "They compel another to bear His cross;" and then St. Mark tells us "*They bear Him*,"* as if actually supporting Him, "to the place called Golgotha." A fit end to such unsparing labor. He was worn out, and needed to be borne, and long before the thieves crucified with Him were dead, He had resigned His spirit. For indeed service is sacrifice throughout, and "the ox strong to labor" is also the chosen victim for the Lord's altar.

Such are some of the details peculiar to this Gospel, and very plainly do they show that true ministry is no slight "warfare;"† that service "according to the pattern seen on the mount," is something very different from the correct drawing-room Christianity of the present day. And this deep sense of the cross, as the price of service, comes out all through this Gospel. A single word added to what is recorded by the other Evangelists, again and again sets this in the very clearest light. Thus, when the young man comes and asks, "What lack I yet?" in St. Matthew the Lord's answer is "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." St. Mark, in recording the same scene, repeats these words, only adding, "*And take up thy cross;*"‡ for the Servant, though He has made Himself poor, does not the less feel that herein there is a cross to carry. So again, in the answer of our Lord, when "Peter began to say, Lo, we have left all, and have followed Thee," in St. Mark alone do we read that with the reward shall come the cross,—"He shall receive a

* Chap. 9 : 22. Compare Matt. 17 : 15, and Luke 9 : 38.
† Chap. 6 : 5–6. ‡ Chap. 3 : 5. § Chap. 3 : 21.
‖ 2 Cor. 5 : 13. ¶ Chap. 6 : 3–6.
** Chap. 7 : 34, and 8 : 12.

* Gr. φέρουσιν αὐτόν. Chap. 15 : 20–22.
† See Numbers 4 : 23–30, margin, and compare 1 Tim. 1 : 18.
‡ Chap. 10 : 21. Compare Matt. 19 : 21.

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hundred fold in this time, ... *with persecutions.*"*

But enough. Blessed be God that such service has been seen on earth; that there has been such a hand, such an eye and such a heart here, among the sons of men. And blessed be God, that by the same Spirit He waits to mould us to His pattern, yea, that He has predestinated us to be conformed to the image of His beloved Son. And if the Head was content to serve thus; if while He tarried here, He lived to meet the need of all who sought succor; if, now risen, He is yet the same, still the loving Worker, interceding within the veil, and working here too for us; if He shall yet serve us, "for the less is blessed of the greater," when in the coming kingdom He shall still lead His flock to living fountains, and wipe away their tears; shall not we whom He has purchased, in whom He seeks to dwell, who are His witnesses in a world which knows Him not, wait upon Him until His mantle fall on us, and His Spirit, "the oil which was upon the Head," run down even to us also; till we catch the mind of heaven, and are made like unto the angels, children of God and children of resurrection, called to stand in the presence of God, and yet to serve as ministering spirits to them who shall be heirs of salvation? God is serving,—"the Father worketh,"—Oh! what works of love from the rain and fruitful seasons up to the mighty work of raising man from earth to highest heaven; and Christ has served, and is serving; and the Holy Ghost is taking of the things of Christ, to reveal them to us, and then to work them in us; and angels are serving and saints are serving, and the Church proclaims her call that she too because redeemed must be a servant here, and that her rulers are but servants, yea, servants of servants; and heaven is serving earth, and earth the creatures on it. So let us, after our Pattern, being redeemed, go forth to serve also. "Blessed are those servants whom the Lord when He cometh shall find so doing. Verily, He shall gird Himself, and make them sit down to meat, and He will come forth and serve them." O Lord, Thou canst perform it; perform it to Thy praise; Oh! show us the glory of Thy service, full of grace and truth, that in its presence we may be changed; and as we have borne the image of the earthly, may we even here bear to Thy glory the image of the heavenly. Amen.

* Chap. 10 : 30. Compare Matt. 19 : 29.

THE POWER OF INCREASING WORLDLINESS.

Truth to say, the intense power of the worldliness of this world is increasing at such a rate as to render the work of human salvation every day more and more difficult. If Christ could say as to the obstacles in the way of the Word of Life taking root in men's hearts in His day, that the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word so that it becometh unfruitful, how much more now. The thorns that grew then simply as thorns are become now a forest of ship timber, and men make commerce out of them; while the Word itself is cut and cleared away as thorns and underbrush. The old-fashioned thorns are become a South American jungle, that you can with difficulty cleave a path through with an axe. The cares of this world accompany you even in the wilderness, and crowd themselves into every omer of your spiritual manna, even as the frogs of Egypt nestled in the people's kneading-troughs. Where there is any living thing, they are alive also.

For one veil that the God of this world had in Paul's days woven and drawn before the heart to shut out the light of eternity and the powers of the world to come, there are now a thousand, woven of cloth of gold, and fretted with beautiful imagery. For one inducement to worldliness then, there are a thousand now. And for one capacity of self-indulgence and enjoyment then, a thousand now. The deceitfulness of riches has grown with their diffusion and accumulation. Everything is every man's. There are lotteries for the million, with prizes for every ticket. Satan's baits drop everywhere; the hook and line invisible. Everything is made certain, even medicine. There are life insurance companies, accident insur-

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ance companies, gold mines, and petroleum wells, to be had by witch-hazels; instant advisement of every rise in gold, and every event affecting it, from India to the Amazon; the din of the whole earth's machinery crying out, Be rich! be rich! make haste to be rich! There is no seclusion, no isolation, no defence from the Devil's magnetism. He has his conductors pointing at you from every part of the world, to carry off whatever of positive or resisting electricity there may be in you; and tractors to inspire you simultaneously with whatever excitements may be disturbing any other being in the world. There are newspapers, with letters from every part of the world, every morning. There are telegraphs, so that the tremors of the most distant of the Devil's earthquakes may be felt across the ocean. Apollyon, as well as Napoleon, can put a girdle round the earth in forty minutes. Even George Francis Train can stir two kingdoms, three thousand miles apart, in one day.

Meantime, Ephraim is a dough-face, a cake not turned. Ephraim hath mixed himself among the people, taking away the old landmarks, so that their manner and worship are all an amalgamation, like that of the Samaritans after the injection of the poison of idolatry into their veins from Assyria, when they at one and the same time feared God and served graven images. Ephraim daily increaseth lies, and compasseth God about with them, and is become a rich merchant of such amazing substance, with such potent balance of deceit, that iniquity itself ceases to be sin; and the new fashions in religion are imported indifferently from the altar-cloths of Ahab and the litanies of Rome.

There are moral operas, attended by church members for the learning of grace and melody. All the amusements of this world are baptized into the service of Christianity; all the shows of this world are brought into subjection for the grandeur of Christianity; all the pleasures of this world are so deprived of their carnal poison that the sucking child may play on the hole of the asp, and tap the rattlesnake with his spoon, drinking milk from the same porringer. All the world is subdued, like the lion lying down with the lamb; and all to prove the goodness and liberal benevolence of the universal Father; all to demonstrate that what earth has heretofore suffered from was merely the moroseness of a savage, self-crucifying bigotry and Puritanism, and that love inherits all things, and godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come.

Amidst all this, our religion is a great Gulliver caught napping by the Lilliputians, and bound hand and foot, so that it cannot stir without pain. The world has laid hold of every particular hair, and pinned it down as a cable. The pigmies run up and down with their ladders, run across the forehead, down the bridge of the nose, exercise themselves in fearful jumps from the chin to the breast bone, and commit all sorts of indignities with impunity. Opera dancers cut their capers on the eyelids. Black Crooks gather half the sheep of the churches into their folds; and, meantime, good taste and a liberal spirit forbid the Ephesian elders from setting up Christ's rules for Christian society. Christians must meet the world half way. Christians must meet the world on its own terms, if they ever expect to do good in it. Christian preachers must Christianize and inspire the novels and the dramas. Now that slavery is done away, Young Men's Christian Associations may abrogate the rule that nothing can be discussed concerning which there is any difference of opinion. All things are good if the digestion is good. The age of Puritanism has lapsed, and cakes and ale shall once more be prevalent among us. We have been trying the virtue there is in stones long enough; now will we try music and dancing. The world is indeed a tough morsel, but still it can be gelatinized, assimilated, converted into a nutritive soup by love, or the potency of an easy good nature; there being nothing in it injurious in itself, but only by reason of the action of bigotry upon it. The power of love can change the internal relative constitution of the primal forces of morality, the whole substance of the character remaining the same; just as inward heat can affect the law of crystallization so wonderfully as to change the internal

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structure of prismatic crystals, without any exterior alteration whatever.

"When Nature's blush by custom is wiped off,"

says the poet Young, in a very powerful passage in the "Night Thoughts,"

"And conscience, deadened by repeated strokes,
Has into manners naturalized our crimes,
The curse of curses is, our curse to love."

First the blush wiped away by custom, then conscience hardened by habit, then the sin naturalized and sanctioned, when among the Romans to do as the Romans do. This is the grand trinmph of the god of this world, with a conscience blinded and seared by custom and example.

Then, by reason of the treason of the church disregarding her opportunities, there is what ought to have been the servant and product of religion continually assuming to take the place of religion as the regenerator and saviour of mankind. There is universal suffrage, which, instead of being the fruit of the universal knowledge of truth and duty, and a correspondent obligation upon each for the good of all, is demanded as the idiomatic portion of each, the manna of life, the security of all privilege, the preparation and ushering in of that Millenium when the Pope in every man's belly shall be bound by the setting of every man free from every obligation but the seeking of each his own will, regardless of every other man's rights and wishes. So in all these ways is Satan's kingdom evidently growing; and it is becoming more and more difficult for any man to get out of it, or to persuade others to set their faces to flee from the wrath to come, if indeed there be any wrath to come, which, like everything else, is much doubted in an age the watchword of which is becoming that of an arrogant and earth-born criticism, Behold our Man! behold the sovereignty of human Genius! instead of that Divine Revelation, Behold your God!—Rev. G. B. Cheever, *in Independent.*

Will ministers give heed to the timely, solemn and affectionate charge of *Dr. Hugh McNiel?* "My Reverend Brethren, watch—*preach the coming of Jesus*—I charge you, in the name of our common Master, *preach the coming of Jesus*—solemnly and affectionately, in the name of God, I charge you, *preach the coming of Jesus.* What I say unto you, I say unto all—Watch. And all my being responds, Lord, help me to watch and *preach the coming of Jesus.*

THE KINGDOM AND REIGN OF CHRIST.

TESTIMONY OF BAPTIST DIVINES.

In their Confession of Faith, presented to Charles II., A.D. 1660, and signed by forty-one elders and deacons, they say:

"We believe that there will be an order in the resurrection? Christ is the first fruits, and then next, or after, they that are Christ's at His coming; then, or afterward, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that he is now in heaven at His Father's right hand, so we do believe that, at the time appointed of the Father, He shall come again in power and great glory; and that at or after His coming the second time, He will not only raise the dead, and judge and restore the world, but will also take to Himself His kingdom, and will, according to the Scriptures, reign on the throne of His Father David, on Mount Zion, in Jerusalem, forever.

"We believe that the kingdom of our Lord will be a universal kingdom, and that in this kingdom the Lord Jesus Christ Himself will be alone, visible, supreme Lord and King of the whole earth.

"We believe that as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

"We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with men, and He will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and His saints forever, and will be so situated as that the kingly palace will be on Mount Zion, the holy hill of David, where His throne was."
—*Crosby's History of the Baptists.*

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THE PEACE OF EUROPE.

BY JOHN G. WHITTIER.

"GREAT Peace in Europe! Order reigns
From Tiber's hills to Danube plains!"
So say her kings and priests: so say
The lying prophets of our day.

Go lay to earth a listening ear,
The tramp of measured marches hear,
The rolling of the cannon's wheel,
The shotted musket's murderous peal,
The night alarm, the sentry's call,
The quick-eared spy in hut and hall,
From polar sea to tropic fen
The dying groans of exiled men,
The bolted cell, the galley's chains,
The scaffold sinking with its stains.
Order—the hush of brooding slaves!
Peace—in the dungeon-vaults and graves!

Oh! Fisher, with thy world-wide net,
And snares in every water set,
Whose fabled keys of heaven and hell
Bolt hard the patriot's prison cell,
And open wide the banquet hall
Where kings and priests hold carnival!
Weak vassal, tricked in royal guise,
Boy Kaiser, with thy lip of lies;
Base gambler for Napoleon's crown,
Barnacle on his dead renown!
Thee, Bourbon Neapolitan,
Crowned scandal, loathed of God and man!
And thou, fell spider of the North!
Stretching thy giant feelers forth,
Within whose web the freedom dies
Of nations eaten up like flies:
Speak, Prince and Kaiser, Priest and Czar,—
If this be Peace, pray what is War?

White Angel of the Lord! unmeet
That soil accursed for thy pure feet;
Never on Slavery's desert flows
The fountain of thy charmed repose;
No tyrant's hand thy chaplet weaves
Of lilies and of olive leaves;
Not with the wicked thou shalt dwell,
Thus saith the Eternal Oracle;
Thy home is with the pure and free.
Stern herald of thy better day,
Before thee to prepare the way,
The Baptist Shade of Liberty,
Gray, scarred, and hairy-robed, must press
With bleeding feet the wilderness!
Oh! that its voice might pierce the ear
Of princes, trembling while they hear
A cry as of the Hebrew Seer:
Repent! God's kingdom draweth near!

Editorial.

DISCOURSES ON "THE COMING OF THE LORD."

WE have obtained the following notes, taken from discourses delivered during the month of February last, in the pulpit of the First Presbyterian Church in Detroit, of which the Rev. George Duffield, D.D., has, for nearly thirty years, been pastor. They were delivered by previous concert and arrangement by the pastor, together with the Rev. William Hogarth, D.D., pastor of the Jefferson Avenue Presbyterian Church, and the Rev. Mr Taylor, of the Sixth Baptist Church. Two evenings of each week, viz., Wednesdays and Thursdays, were appropriated for them. The audiences that gathered, notwithstanding the weather was sometimes unfavorable, were very large, and evinced throughout the deep, unabated interest they felt in the presentation and discussion of topics connected with "the second coming of the Lord." Such was the general public curiosity and interest on the subject, that the discourses were, without any arrangement or request of the pastors, regularly noticed in the principal daily paper, *The Post*, and brief summaries of them given by the reporter employed by that press. Professors of religion and others from all the different congregations in the city, composed the audience, the house being open and the pews free for the use of all attending.

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The following is from notes of the first or introductory discourse, delivered by Dr. Duffield, on THE PRINCIPLES OF INTERPRETATION, recognized and established in the sacred Scriptures, in regard to the great theme of prophecy, "The coming of the Lord." He took his text from Heb. 10 : 37, "For yet a little while, and He that shall come will come, and will not tarry."

In introducing his subject, and the series of discourses to follow, he remarked, that the general theme of the proposed course is very comprehensive. The coming of the Lord is the great event contemplated in prophecy, and spoken of from Genesis to Revelation. It may be said to form almost the warp and woof of prophecy. What is called the first promise, and all the promises, are in reality predictions. They are so interchangeably related that the line of separation cannot be drawn between them, nor the full value of the promise understood, without being viewed in its connection with or bearing on the great things it has pleased God by His Spirit to set forth in prophecy.

The coming of the Lord, which is the great leading event predicted, is ever kept in view in the sacred Scriptures as the great object of desire, the incitement to holy activity, the means of consolation and encouragement in suffering, and of support under trials, and furnishing motives to patience, hope, joy, courage, and, in fact, to the exercise of every Christian grace. The Apostle, in the text, in accordance with the uniform teaching of the prophets, affirms the absolute certainty of the Lord's coming as of an event so obviously near and impending, as to admit of no doubt. It is to form the grand and final crisis of this world's destiny. But, with this prominent, conspicuous event of the approaching future, many others of wonderful bearing and miraculous character are spoken of in prophecy, some precedent and some accompanying it, which shall exceed anything and everything that has as yet ever occurred in human history. Such are the return of the Jews from the lands of their dispersion to that given to Abraham and his seed for an inheritance and "everlasting possession," the restoration of the lost tribes, the union of Ephraim and Judah, the conversion and salvation of a remnant of them according to the election of grace, their resuscitation as a nation and restoration of their former rule or "first dominion," the divine judgments on the Antichristian nations, the first resurrection, the rapture of the living expecting saints, the development of the personal Antichrist, the overthrow and destruction of the last grand conspiracy, the establishment of the kingdom of heaven, and the celebration of the marriage supper of the Lamb, &c. These, and other matters in close connection with them, it is designed, shall be made, in the lectures we initiate, matters for Scriptural investigation. The special topic of this lecture is presented in the following inquiry, viz.: "The coming of the Lord; what is it?" It directs our attention to *the nature of this advent.* The inquiry, obviously, resolves itself into a variety of others, constituent or involved, as, Will the coming of the Lord be a personal coming? Will it be visible? For what purpose? When may it be expected? How are we to judge of its occurrence? &c. Such and similar inquiries will be raised, and must be met in the progress of these lectures. At present we are occupied with the inquiry that relates, mainly and essentially, to the nature of the predicted coming of the Lord; whether it is to be a literal, veritable, personal and visible return from heaven to earth of our Lord and Saviour Jesus Christ, who was crucified at Jerusalem, and ascended from the vicinity of Bethany to God the Father Almighty.

This is a question, not for the investigations of science and philosophy; not for the mere processes of human reasoning; nor for political speculation; nor for the decision or arbitrament of theological schools and doctors of divinity; nor for the adjudication of ecclesiastical authority; but for the revelation of prophecy. For our knowledge of prophecy, we are wholly indebted to the teaching of the sacred Scriptures. It is God alone, who has indited them, that can look with clear, unerring eye into the future, and declare what is coming. "Who, as I, saith God, shall call, and shall declare it, and set it in order for Me, since I appointed the

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ancient people? and the things that are coming, and shall come, let them show unto them." Isaiah 44 : 7. It is wholly from God's revelation of His own plan of providence, made known to us in the Old and New Testaments, that we can learn anything at all in relation to "the coming of the Lord." "God who, at sundry times and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son." Heb. 1 : 1.

Having addressed us in human language, of necessity we obtain our knowledge of what He has taught on this subject by means of or through the interpretation of His words. The question of first importance for us, therefore, when God speaks in the sacred Scriptures of the coming of the Lord, is, What do His words mean? How are they to be interpreted and understood by us? Wherefore, a right determination of what the Lord teaches rests upon the principles that guide us in interpreting His language.

On this subject the Christian Church and theological expositors have been and are divided in opinion. It is here impossible, and unnecessary were it not, to enter extensively and minutely into the discussions had on "the principles of interpretation." A few remarks will be sufficient. We adventure none but what we affirm to be obviously true and incontrovertible.

I. The principles for interpreting the language of the sacred Scriptures, differ not from those we observe in reference to ordinary human speech and writing, according to the various and different styles of composition and expression of thought and feeling current and common among men. There is the ordinary *prosaic* style of speech, used in common conversation and in historical narrative. There is *the poetic* style of composition, embellished by the tropes of speech, and the *symbolical*, in which, things and objects, singular or combined, are used as representatives of thought. These are all natural, and of general if not universal occurrence. Each has its own appropriate rules and modes of expressing thought, which even children almost instinctively apprehend. We find all in the Bible. God has used all in His communications to and with men.

The child's first use of words is to express material realities, that is, either things or objects cognizable by the senses, or actions that are perceptible through them. Nouns and verbs lie at the very foundation. Objects, or things and actions, first arrest the child's attention. Subsequent and closer observation makes it acquainted with the qualities or properties of things, and their relations and interacting, to express which the other different parts of speech are used. Our first and simplest ideas are those of sensation. On these is raised the whole superstructure of our knowledge, both of things human and divine. For we have no original ideas of pure direct intellection. We therefore have no language to express the knowledge we obtain of spiritual things, that is, of things not directly perceived by the senses, but only conceived through the use of sensible ideas. Our minds are so constituted by the Creator,—developed as they are in connection with the senses,—that we use the ideas derived through the senses, and the language thence employed, in forming and expressing various complex notions of immaterial spiritual things, without which the nature and properties of God, and supernatural things, and the objects and realities of another future world, would be as utterly inconceivable to us as if they had no existence. Ideas and language from sensible things are made and substituted as representative of those that are intellectual and spiritual. Hence our ordinary prosaic style of speech possesses a duplex character; that which expresses sensitive ideas, things perceived through the senses, and that which expresses intellectual or spiritual ideas, the conceptions we have of what is mental and spiritual beyond the sphere of the senses. The former is what is called literal, the latter analogical, which may be also called literal, inasmuch as it differs from the metaphorical, tropological, or figurative, of which we shall have occasion, presently, to speak more particularly.

In ordinary discourse, when speaking either of things material or of things intellectual and

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spiritual, when devoid of excited feeling, we are not apt to embellish our language by rhetorical ornament; but express our ideas and things as they are, and in the simplest manner. The language we use when under the influence of excited feeling, when strong emotion stimulates the mind, is very apt to be figurative; that is, we clothe our thoughts in words showing more or less their vivid character and force. What are called the tropes of speech abound in eloquent oration, in poetic diction, and in animated conversation. But even the uneducated and children find no great difficulty in understanding what is generally called figurative language. No one thinks when we metaphorically call this man "a lion," and that man "a bear," or another "a fox," &c., that anything else is meant than that they severally resemble these animals in some obvious and striking property; the rule of interpretation is obvious. So it may be said of all the other tropes and figures of speech. Simile, metonymy, synecdoche, hyperbole, hypocatastasis, apostrophe, personification, and allegory or parable, they have all their appropriate natural laws of interpretation which apply equally, whether these tropes and figures occur in the language of the sacred Scriptures or in other books, whether in the prosaic or poetical, the historical or prophetic parts of the word of God.

Hence we see how absurd is the objection, often made, that if we literally interpret the language of prophecy, we must ignore all figure. It is the objection of captious ignorance or sophistry, and merits no further notice. It is surprising how much confusion of thought and speech there is current on this whole subject of interpretation of Scripture language. The principles of ERNESTI, and rules laid down by Dr. A. McClelland and others, are violated often by those contending for them, who assume, practically, if not theoretically, that the prophetical writings must be understood in some mystic, spiritual, allegorical sense, and not according to the plain obvious meaning which common sense and the laws of rhetoric require.

There is also, often, a neglect of careful and accurate discrimination between the metaphorical and analogical import of words. Of the difference between metaphor and analogy, it is not necessary here minutely to speak. We use such words as perceiving, discerning, comparing, conscious, abstraction, capacity, faculty, comprehension, invention, intention, &c., to denote acts or operations of our own minds, intellectually, wholly; which, and such like words, represent and denote, primarily and originally, acts and operations of a sensible nature, that is, of which the senses have direct cognizance. By frequent, familiar, and common use, however, it may be said they were originally metaphorical; but they have ceased to be such, suggesting, not a mere arbitrary resemblance which the speaker's imagination traces, but a fixed, uniform similitude, which, by the very constitution of our minds, and laws of thought God has ordained, we assume to exist between things material and things spiritual. We say that "God is Light," that "God is a Spirit," not by mere metaphor, but by reason of such a uniform permanent resemblance assumed to exist in the very nature of things, that, by a divinely ordained analogy, the sensible realities of light and air may fitly represent the veritable, essential, immaterial being of God. In like manner we speak of the Father, the Son, and the Holy Spirit, "Hypostases," or persons of the Triune essential Deity, of which we can have no direct intuitive knowledge. Some of the names or titles by which we designate God in Christ, it is true, are strictly metaphorical, as when He is called "the true Vine," "the Way," "the Door," "the Light of the world," "the Lion of the tribe of Judah," &c. Readily to understand and interpret which, it is requisite that we have right conceptions of His nature, offices, and work, as revealed to us in the sacred Scripture, whether in language tropological or analogical.

Beside the figurative language known in rhetoric, and the analogical, by which we express our conceptions of things purely intellectual and spiritual, both human and divine,—both which are to be met with in the prophetical writings,—there is yet further, and of no small moment, what is called symbolical language, which occurs when literal, sensible objects or

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things are used representatively to express ideas that would not be as readily, comprehensively, and well done in the language of ordinary parlance. Examples of this sort we have in Joseph's, Pharaoh's, and Nebuchadnezzar's dreams, and frequently in the prophetical writings, especially of Daniel, Zechariah, Ezekiel, and the Apocalypse. These symbols may be used singly or combined, and in such way as to be made types and hieroglyphics, such as the priest, the altar, the sacrifice, the smoking incense, the ark of the covenant, the table of show-bread, the seven-branched golden candlestick, the cherubim, &c.

All these different modes of speech, or means by which to express thought, are common among mankind. When found in the prophetical writings, they are, undeniably, to be interpreted according to the well-known, established, universal laws of thought and speech applicable and observed in reference to them. What is called the literal interpretation of the prophecies, does not require the rejection of all substituted representations of thought for exclusively mere verbal expressions; but the taking of the exact idea the speaker designs to express, according to the particular style in which he speaks, and the rules appropriate to those styles, and alike ascertainable and established from the Scriptures themselves, and by the sober judgment of common sense. The slanders to be found among some antimillenarian writers on this subject, are the abortive efforts of a criticism, level only to the weakness of ignorance or the petty sophistry of pitiful captiousness.

II. Our next general remark is, that there are two main opposing systems of interpretation, which, at the present day, are current in the Christian Church, and adopted by the evangelical ministry, irrespectively of different religious denominations. They are what are called the literal and the spiritual, which find their several advocates in all. The time was when comparatively very few were to be found who believed in the premillennial coming of the Lord. Thirty years ago the speaker stood almost alone in the denomination to which he belonged in rejecting the spiritual interpretation as applied to prophecy. In England the subject received more attention than in the United States, or on the continent of Europe. Since that day the literature on the subject has been greatly extended, and the converts and advocates of the literal interpretation have been multiplied a hundred-fold; so that, in all the religious denominations, they are now to be found, Presbyterians, Episcopalians, Moravians, Lutherans, Congregationalists, Baptists, Methodists, looking for "the appearing of the Lord."

What is called the literal system of interpretation, is that which understands and interprets the prophecies, as predicting real historical events to occur in this world, which shall be as truly cognizable by and through the senses of men, as are those that form the matter of current history. That which is called the spiritual interpretation of prophecy, understands and interprets what is said of Christ's coming and kingdom, in an allegorical or mystic sense. It is important to decide which is the true and divinely authorized system; for they differ very widely in their teachings. It is possible so to decide by comparing the two systems in the light of the Scriptures. A few remarks only have we here time to present on the main question of "the coming of the Lord."

1. The spiritual or allegorical interpreters, generally, are by no means agreed among themselves as to what even upon their own principles of interpretation "the coming of the Lord" means. Some interpret the phrase to mean the presence or agency of the Spirit, *in* a glorious revival of religion, quoting Acts 3 : 19 in support of their theory.

Others interpret the phrase to mean the interposition of the Lord Christ, by his providential judgments, in the way of calamity and disastrous retributions inflicted on wicked antichristian nations, as spoken of in Psalm 2 : 9.

Others understand the expression, to denote the removal of an individual by death, and quote such passages as 2d Peter 3 : 10; Rev. 3 : 3, in support of their view.

Origen, with whom originated this mystic allegorizing method of interpretation, thought it a most effectual method to confute the Millen-

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arian views to which he was opposed. Whitby adopted it in support of what he called his "hypothesis" or theory of the Millennium, and which, for the last hundred and fifty years, has commended itself very extensively. The variety and discordance of views among those who adopt the allegorizing system of interpretation are proof, that nothing definite, fixed and satisfactory is to be attained by it. It gives no clear light; and like the *ignis fatuus*, is a bewildering guide to those who follow it.

2. This allegorizing system of interpretation is justly liable to many serious and weighty objections, which it is sufficient merely to state; such as that, it opens up a wide field for the careerings of fancy; it serves very conveniently to conceal ignorance; it tends to prevent careful, close, and accurate investigation; it renders many of the prophecies unintelligible and absurd; it makes an unproved assumption, a mere hypothesis, a key to interpret the language of Scripture, and thus virtually treats the Bible as though it were a sort of secret writing, not to be understood readily, according to ordinary common-sense principles of interpretation, which of necessity, damages greatly the respect of many for it, and prevents the study of it, while it leaves those who adopt and advocate it often unable to give even an assignable meaning to important passages. We once asked the late Professor Alexander McClelland, D.D., of the Rutgers Theological Seminary, some thirty years ago, to apply his own spiritualizing allegorizing method of interpreting the prophecies to the 14th chapter of Zechariah, and tell us on his own principles what it meant. He shrugged up his shoulders and candidly confessed he was not prepared to do so. Of what worth then, we asked, is your system, if it thus fails you?

3. The prophetical Scriptures are alone competent and of rightful authority to settle this matter, as to the system or method of interpretation to be adopted, the literal or the allegorical. If they are secret writings, of designedly hidden import, and can only be interpreted by some special private key or clue to their meaning, then are they not an open, direct promiscuous gift to the world, profitable for instruction to all and in all things, as Paul says to Timothy, 3d Ep. 3:15–17. Nor can they be a revelation to any, but to whom the key may be given—a revelation itself needing a revelation. On this pretext, prophecy has locked up the Bible in its cloisters, and withholds it from the people. The allegorical interpretation in effect does nearly the same thing.

4. The predictions as far as they are already fulfilled, are God's own interpretation of their meaning, and abundantly enable us to determine by what system those yet unfulfilled are to be explained—whether the literal or allegorical. There is a uniformity and condecency in the entire system of prophecy. As God has Himself progressively unfolded it, so we may, by all rightful analogies, expect to see the same characteristic constituent principles carried out and prevail in its development. There is a wonderful and glorious harmony in all God's processes of evolution. Whatever that is heterogeneous becoming involved by differentiation and aggregation, the unity and homogeneity are not destroyed by the process of development. Were it otherwise, there would be the propounding of endless and shocking monstrosities. But the same great presiding and formative forces fail not to evolve the oak in due season from the acorn, the full-grown man from the infant, nay, from the embryo cell. There is no proof that in the progressive development of the system of prophecy, God has departed from the general analogy. The great first promise or seminal prediction (Gen. 3:15) can be identified with the whole system of prophecy progressively developed in the sacred Scriptures. To render this plainer, we remark that from the beginning the coming of the Lord is kept before the view of believers, as the object of great and prime importance, an event connected essentially with the hope and destiny of the human race. As the system of prophecy unfolded itself, "the coming of the Lord" began to be described as unmistakably real, yet under circumstances and of a character apparently so irreconcilable, if not contradictory, as to be full of mystery, incapable of solution, except on the supposition that their accomplishment should have two marked epochs, and

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stretch over a wide extent of time. It was predicted that the coming and expected one should be the son of Abraham, and of David, born of a virgin, despised and rejected of men, the subject of suffering, an example of lowliness, the subject of deep humiliation, be put to death, and, rising from the dead, ascend to God. Yet should He sit on His father David's throne, the government be upon His shoulders, establish His kingdom in this world, the nations become His inheritance, the uttermost parts of the earth His possession, and reign from sea to sea, and from the rivers even unto the ends of the earth. How could such things be, it might well be asked?

Events have solved the enigma. All the predictions in relation to His birth, humiliation, sufferings, death, resurrection, and ascension, have been fulfilled exactly to the very letter,—events as real as any that ever occurred on earth, and have become matter of history. Nothing allegorical or of mystic spiritual nature is to be found in the fulfilment confessedly of a large portion of the prophecies relative to the coming of the Lord. The first epoch of that coming has passed. And yet there remain numerous predictions of His coming, under circumstances of great exaltation and glory, bringing His saints with Him, which have not been accomplished. And these predictions are to be found in the very same strains uttered by the prophets, when describing the scenes and circumstances of His humiliation. As in Isaiah 7 : 14; 9 : 4, 7; and 53 : 9, 12; Zech. 9 : 9, 10, &c., not to notice other passages of like sort. Why, then, we rightfully ask, if parts, and so large parts, in the same prophetic strains, of the same visions and revelations as those already fulfilled in Christ's history on earth, in all the details of His humiliation, have been interpreted literally by actual events in God's providence,—must we understand and interpret the balance remaining to be fulfilled on any different principles? Why substitute the allegorical or spiritual for the literal system?

5. If the principles of interpretation have undergone a change, we demand that the divine authority for making that change be produced. Why explain allegorically those parts of predictions uttered in the same strain, belonging to the same vision or revelation made to the prophet prophesying, which yet remain unaccomplished, when the literal interpretation has been proven to be the true and correct system by the comments of God's providence on the parts already fulfilled? Such divinely authorized change, or such a new key given of God's Spirit for interpreting the prophecies of the coming of the Lord, we aver has never been and cannot be produced from the sacred Scriptures. We challenge allegorical expositors of prophecy to produce a single passage from the Old or New Testaments, where Zion, Jerusalem, and kindred expressions occur, and having changed their original import, are now to be understood in any sense different from that in which the prophets used them, and which sense has been established by the actual literal fulfilment. It is begging the question, and a resort to weakness, to assume an allegorical import to supersede the literal. If these phrases are used metaphorically or allegorically of what is commonly called the Christian Church, let it be shown where, and the fact legitimately established.

6. The sacred Scriptures have themselves actually and uniformly interpreted the predictions from the very first, concerning the coming of the Lord, so as to render it a matter beyond successful denial and dispute that they relate to events of literal historical reality. So Jude quotes the prediction of Enoch (v. 14), "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, of all their hard speeches which ungodly sinners have spoken against Him." Our text refers to a "promise" which sheds light upon the import of the coming of the Lord spoken of in it (v. 36). That promise is contained in Haggai 2 : 6, 7, "Yet once, it is a little while, and I will shake the heavens and the earth, and the sea and the dry land; and I will shake all nations, and the Desire of all nations shall come, and I will fill this house with my glory, saith the Lord of Hosts." The

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Apostle Paul's comment on this promise and prediction leaves no room for doubt as to the literality of the event predicted (Heb. 12: 26–29), which is in entire keeping with what he says (1 Thess. 4 : 16; and 2 Thess. 1 : 7–10.) The coming of the Lord is spoken of as a personal, visible, and miraculous coming, in the above passages. Also, it is in like manner predicted in Dan. 7 : 13, 14; Matt. 24 : 30; and Matt. 26 : 64. Here are no tropes of speech, nor types, nor symbols, nor analogical, nor allegorical expressions. The events predicted are stated as visible realities. Add to these Rev. 1 : 7; Tit. 2 : 13; Acts 1 : 11; 3 : 19–21; 1 Thess. 4 : 13–18; 2 Pet. 3 : 3–13.

In conclusion, we yet add that there are three words used in the sacred Scriptures in relation to the coming of the Lord. The first is *αποκάλυψις*, translated revelation,—apocalypse. (1 Cor. 1 : 7; 2 Thess. 1 : 7; 1 Pet. 1 : 7–13 and 4 : 13; 2 Cor. 12 : 1; Gal. 1 : 12.) It occurs in these seven places; in all which it denotes Christ's literal personal manifestation. In Rev. 1 : 1 it is the title of the book which specially treats of Christ's personal coming. The word is *ἐπιφάνεια*, epiphany, or appearance. It occurs six times in the New Testament, in its plain literal import denoting the personal appearing of Christ. (2 Thess. 2 : 8; 1 Tim. 6 : 14; 2 Tim. 1 : 10; 4 : 1 and 8; and Tit. 2 : 13.) The third word is *παρουσία*, coming, or, more properly, presence. In 1 Cor. 16 : 17; 2 Cor. 7 : 6, 7; 10 : 10; Phil. 1 : 26; 2 : 12, it denotes the personal presence of different individuals. In 2 Thess. 2 : 9, it denotes the personal appearance of Antichrist. In 2 Thess. 2 : 1, it denotes the personal coming or appearance of Christ, and in all other places where it occurs, as Matt. 24 : 3, 27, 37, 39; 1 Cor. 15 : 23; 1 Thess. 2 : 19; 3 : 13; 4 : 15; 5 : 23; James 5 : 7, 8; 2 Peter 1 : 16; 3 : 4, 12; and 1 John 2 : 28, it can only be understood in a literal sense. It denotes always the personal presence of that referred to. And where the two words, *ἐπιφανεία παρουσία*, occur together, as in 2 Thess. 2 : 8, it is not possible to use terms more definitely expressive of the visible personal presence of the Lord, the manifestation of His presence.

The conclusion, therefore, to which we are inevitably brought by the simple application of the principles of literal interpretation, sanctioned and employed in the sacred Scriptures themselves, is, that the coming of the Lord predicted in both the Old and New Testaments, and which is yet future, will be visible and personal, THE MANIFESTATION OF HIS PERSONAL APPEARING, OR PRESENCE. Let us learn, then,

1. That the second coming of the Lord being such a real personal event, and so impending, is a truth of incalculable value in its bearing upon both Christian character and experience. The steady apprehension of it by faith is eminently promotive of personal comfort, courage, activity, deadness to the world, and moral heroism. Motives thence taken are urged on us in the sacred Scriptures to the exercise and display of every Christian grace, the endurance with patience of all our trials and persecutions, and the discharge of every duty.

2. The event itself is the great central object of joyous expectation in personal experience, and is the grand hope for the security of God's people, and the redemption and ultimate happiness of this lost, shattered, and ruined world.

EXCERPTA.

THE editor of the Rainbow remarks, that he has received information from a correspondent, of two ministers who have been preaching against the Premillennial Advent of the Lord, from the text "*Where is the promise of His coming?*" He also very properly asks: "Does not the darkness deepen? And is not prophecy fulfilling before our eyes? Surely the end hastens."

DR. CUMMING.—The report has been going the round of the papers that this well-known preacher has materially changed his views as to the times in which we are living, and now regards the close of this dispensation as perhaps millions of years in the future. But a letter from him, published in the *London Daily Telegraph*, contradicts this as a forgery and a falsehood, and asserts that he firmly adheres to what has been the tenor of his teachings all along.

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Special Contributions.

THE HOPE OF ISRAEL—THE HOPE OF THE WORLD.

No. 6.

In the views presented, we see two important aspects of the great missionary enterprise, of exceeding interest. One is the certainty of accomplishing the high and holy purpose of taking out of the Gentiles *a people for God's name.* This cheering thought urged on the apostolic missionaries with a zeal that never tired, in the midst of untold suffering. The love of Christ constrained them. They toiled unceasingly, that they might save some. In labors more abundant, in journeyings oft, in imprisonments, in stripes and bonds and perils, both by sea and land, through evil and good report, they pressed forward, preaching the Gospel of the kingdom to all men. It was no discouragement to them, that the vast world believed not. Multitudes were added to the empire of Christ, myriads saved, and they were happy and fully compensated in the consciousness of doing their duty. And when they had ceased from their work, and fallen asleep in Jesus, their successors, the primitive Christians and martyrs, continued to toil on amid persecution and death, and with like results. Yet they believed, without a dissenting voice, in the personal coming and reign of Christ on the earth. This belief was no discouragement to them. They expected that He would destroy His enemies with "the brightness of His coming." Instead of cooling their ardor, they were the more earnest that they might save the more. They pressed on through fire and flood, proclaiming "the acceptable year of the Lord and the day of vengeance of our God." Why, then, should this same faith be regarded as a discouragement to the missionary enterprise of our day? Is it not *a burning shame*, that the blessed hope, cherished by prophets and martyrs, should ever have been presented in such a connection? If we cannot save the entire world, all may go to ruin; we will do nothing. What noble sentiment of the soul ever prompted such a thought? Is love to wax cold, and faith cease its grasp, and zeal die, because we cannot achieve by the might of our arm, what the worthies of every age failed to accomplish? Instead of discouragement in the view presented, there is every reason to urge forward the disciples of Christ to be continually adding jewels to His royal diadem, and preparing a people for His praise.

There is still another aspect of the missionary enterprise of yet greater interest. It demonstrates the near approach of that day, and realization of that blessed hope, for which the people of God have longed, and sighed, and prayed, for many drear ages past. All died in this hope, and of it they will not be ashamed when the Son of man shall come in His glory.

It is exceedingly important to move on the missionary work with increased energy, for this Gospel of the kingdom must be preached in all the world for a witness unto all nations, before the appearing of the great God and our Saviour, Jesus Christ, and the realization of this hope of Israel.

3. If the view presented is a correct one, then there is great danger in the present posi-

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tion of the churches, and it becomes every disciple of Christ to awake and be at his post. The tendency of the age is to pantheistic idealism; and, even in the schools of the prophets, the rules of interpretation, borrowed from German rationalism, are fast leading to an abandonment of the noblest teachings of the sacred Scriptures. Where, now, the ancient faith, in its simplicity and purity? Besides, Christians have been anticipating a speedy assignment of the world to the Lord Jesus. But, during the period of anticipation, they have not even kept pace with the increasing population of the globe. The first missionary sermon I ever heard, about fifty years ago, estimated the unevangelized heathen world at seven hundred millions; the last to which I listened, not long since, estimated the number at nine hundred millions. About that time, say 1820, I heard Dr. Beecher declare, in a sermon at Boston, that the world would be converted, and the Millennium come within half a century. When defeat comes, where victory is confidently expected, there is the greatest danger of undue discouragement. Whereas, were the matter viewed in its true light, it would rouse to greater diligence and energy. As the day draweth on, the devil is represented as coming down with great wrath, because he knoweth that he hath but a short time. Hence, "a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," is to be expected. Daniel tells us, that when the great Prince shall stand up to deliver His people, "there shall be a time of trouble, such as there never was since there was a nation, even to that same time." And John says that the witnesses, at the expiration of the one thousand two hundred and sixty days, shall be slain by the beast that cometh out of the abyss. Perchance, persecution, such as never has been, awaits the followers of Christ. What, then, are the prospects of the rising generation? What can engage for them the protection of an Almighty arm? "Come, my people, enter thou into thy chambers, and shut thy doors about thee, . . . until the indignation be over past; for, behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

4. If the views presented are according to truth, we hence learn, when all evils, which have afflicted the world, will come to an end. This fair earth has been an aceldama, drenched in blood, cursed with blight and mildew, visited with famine and the pestilence that walketh in darkness, tyrannies have ruled, fraud and oppression gone hand in hand, the wind has repeated the groan of the oppressed, and the stillness of night echoed the sigh of the widow and the cry of the orphan; intemperance has bowed the head of the mighty, and sent forth the wife and child, poverty-stricken, to beg and die; licentiousness has despoiled the noble and sent its victims through the gate to the chambers of death; slavery has forged its chains, and crushed both soul and body. "So I returned, and considered all the oppressions that are done under the sun; and behold, the tears of such as were oppressed, and they had no comforters; and on the side of their oppressors there was power; but they had no comforter." Few sigh and weep in secret places, for the abominations of the earth, and labor, pulling here and there, one out of the fire. Bold and unabashed, iniquity hideth not its head, neither stoppeth its mouth. But the day of retribution cometh, and with it the day of cleansing. "And it shall be, as with the people, so with the prince; as with the servant, so with the master; as with the maid, so with her mistress." . . . And at the great supper there will be given the flesh of all men, both bond and free, both small and great. Then every bond of iniquity will be broken, and the oppressed go free. However much it may be the duty of Christians to labor to save men and reform the world, and however successful they may be, we see when the conflict will be ended and victory won. When the banners of Immanuel shall be unfurled in mid-heaven, will begin the song of triumph; and from that day will the government of the world be administered on the great fundamental principle: "One is your Master; even Christ, and all ye are brethren." "For they shall sit every man under his vine and under his fig-tree; and none

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shall make them afraid." Then, truly, shall we have peace on earth and good-will universally prevailing."

5. How amazing the plan of redemption in its inception and progress! With what immeasurable grandeur do the views presented invest its consummation! A world in ruins; and yet bearing traces of a once marvellous elevation and loveliness. Lost to the holy empire of God, the Son of man, the Lord from heaven, undertakes the mighty task of its recovery. The joy set before Him induced the amazing condescension. Vast and illimitable scenes of glory and blessedness, the reward set before Him, cheered and sustained Him. In the visions of untold ages, as they rose before Him, was seen an immense good, priceless and unmeasured, resulting from His labor and toil and suffering. He beheld, in that distant future, the New Jerusalem, the symbol of His risen and glorified Church, and the nations of them that are saved, walking in the light of it; and "perpetual generations," all true worshippers, swelling in the loftiest melodies the anthem of praise to God and the Lamb. An endless good, ever increasing in glory and blessedness, is involved in the hope of Israel.

Truly, then, scenes of amazement are before us; and with the most intense interest will they be witnessed. The great crisis, long foretold, is evidently at hand. If "men's hearts shall fail them for the looking after those things which are coming on the earth," surely the Christian will need an all-sustaining faith. Unmoved, yet with solemnity and awe, may he contemplate the events fast coming on the earth. The witnesses of Jesus called anew to suffer, the guilty nations destroyed, Christ appearing, the holy dead called to life, and His kingdom established. And after the release of Satan, and the prisoners, and final assault, and rout, and judgment, nor sin nor death will ever again defile and blight the earth. In a world renewed, and in the midst of a race redeemed, the Messiah will see of the travail of His soul, and be satisfied: and they, perfected in holiness and bliss, will enter on the round of ages with joy unspeakable and full of glory. Who of us, that read these pages, may know by personal experience what it is to be an heir of God, and a joint heir of Jesus Christ, to an inheritance that fadeth not away! When the earth shall cast out its dead, "whose dew is as the dew of herbs," to meet Christ and His living saints, oh, that meeting of parted friends, of loved ones, the interchange, the greeting, the rapture, the gushing hearts, the flowing numbers and melodious song! It is the consummation of the hope of Israel—Messiah's kingdom come. Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, in that world without end. Amen and amen. "Even so, come, Lord Jesus, come quickly. Amen."

J. D. P.

THE PEACE CRY *versus* THE CRY OF WARNING.

It is a great fixed principle in the divine economy that *warning* goes before danger, judgment, and ruin. This is a matter of course, necessary in the very nature of things, in the government of the great Author of all good, whose name and nature is love. This great principle has been manifest always and everywhere towards the children of men. It began with our first parents in their Eden home, thus, "In the day thou eatest thereof thou shalt surely die." There and then also began the deceptive *peace* cry "direct from" the father of lies, thus, "Ye shall not surely die." This same deceiver, "the prince of the power of the air, the spirit that now worketh in the children of disobedience," still rules at the head of "principalities, powers, the rulers of the darkness of this world, and spiritual wickedness in high places," has all along continued with hellish malice and satanic skill to neutralize the truth so far as possible, by raising the peace cry after his original manner and type, still "*the father of lies.*"

There was a time before the flood when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually;" and God's long suffering had no power to reclaim them, and swift retribution was the only remedy short of repentance and reform.

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But the warning cry went forth long and loud. Noah, the instrument prepared, and sent by love and mercy, gave the faithful cry of warning, which, as the sequel proved, was met with the peace cry instigated by the old serpent the devil. Logic, reason, sarcasm, and ridicule, were all arrayed against God's message of warning, sent by the preacher of righteousness for their good. How few heeded the cry of warning and were saved! In the nature of things then existing, the peace cry became the popular orthodox theory of the day that then was. It secured advocates daily, and gathered to itself strength, and the influence of the age, just as might have been expected; for it is most unnatural in human kind to believe that which condemns them to ruin for their evil doings. But, true enough, dreadfully true, in the fulness of time, the flood came, and the ruin came, though the world was then comparatively young and gay, and her resources not scarce begun to be developed. *But so it was.*

There was also a time when "the cry of Sodom and Gomorrah was great, and their sin very grievous" "And there came two angels to Sodom at even; and Lot sat in the gate of Sodom." Soon a strange rumor ran from house to house through the cities of the plain, which, in substance, was, "Up, get you out of this place, for the Lord will destroy this city." This was a true and faithful cry, but he that gave it "*seemed as one that mocked.*" The peace cry stepped on the very heels of the cry of warning, and the frantic, filthy citizens went on in their debauch the live-long night. But, alas! when Abraham looked next morning "toward Sodom and Gomorrah, and toward all the land of the plain, and lo! the smoke of the country went up as the smoke of a furnace," for it was a verity that the Lord had rained upon them fire and brimstone, and they were destroyed.

The same great truth holds good in the case of ancient, rebellious, stiff-necked Israel. God sent His prophets early and late with the warning cry of coming calamities and judgments. Satan also sent his false prophets with the cry of "Peace, peace!" when the Lord had not spoken peace. Thus they were deceived, hardened, and finally ruined, and blotted out as a nation.

The history of the Jewish nation and church is still another painful illustration bearing on the same fact. Again and again did our Lord reprove them, and when they had finally rejected Him, He warned, in faithfulness, and with tears weeping over them, and minutely portraying before them their future woes and coming doom. They had no ears to hear, or eyes to see, but derided and crucified their true Messiah, even daring the judgments of God. The Satanic peace cry was in the ascendency, and so continued till the last. When besieged, surrounded, and perishing by famine, pestilence, fire, and sword, with a frenzied blindness, stimulated by the delusive peace cry, they were still expecting deliverance.

Finally, what of our present world and the signs of our times? Most certainly there is now a cry of warning all abroad, more general than has ever been known. It comes up from the four winds; not from any one party, sect, or nation, but from those related to all of these. It comes not in sermons and lectures merely, but written in thousands of tracts, in periodicals and book form. It comes from hundreds and thousands of Bible students, whose good common sense and true piety cannot be questioned. Their united cry in substance is, "Behold, the Bridegroom cometh; go ye out to meet Him." This cry is indeed one of the most marked and startling signs of our times. It brings no gloomy forebodings to the submissive and trusting child of grace. To these, in their feebleness, suffering, and want, God's message now is, "Be strong, fear not; behold your God will come with vengeance, even God with a recompense; He will come and save you." To the world in sin and unbelief this warning cry is most unwelcome and repulsive. Indeed, it must thus be to all who do not sincerely love Christ and His appearing. This cry of warning, of course, as usual, is stoutly met by the opposing peace cry in various ways, either implied or clearly expressed. The various methods adopted by those engaged in this peace cry is wonderfully adapted, and calculated to deceive even into carnal security and thus to final ruin. As it regards the present signs of the times, seen in the wide fields of nature, earth, sea, and air, so fitful and so evi-

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dently sending out blight and mildew, sickness and death, on both animal and vegetable life, earthquakes, wars, famine, and especially the unparalleled wickedness of the age. In reference to all these and much more we are gravely told that "it always has been so," or, in the very words of the latter-day scoffers, "Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Those occupying the highest places in church and state assure themselves and others that the present aspect of things indicates most clearly great and speedy prosperity. Our religious teachers are mostly elated and jubilant over their great and unparalleled success in Church extension. They encourage themselves and their hearers with these bright pictures of the success of "*Our Church:*" Numerous accessions of the rich, wealthy, and influential. The endowment of so many colleges. The building of numerous, costly, and splendid churches. In brief, the unparalleled worldly prosperity of the Church! Possibly forgetting that this very worldly prosperity has been and still is the bane of vital godliness, and therefore should ever be dreaded and avoided. It would seem that the Church of Laodicea was a type of the present state of the general Gentile Church, answering most strikingly as the antitype. Precisely so. "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." What self-deception! what deplorable ignorance! All under the influence of the peace cry of prosperity, when in reality there was moral ruin and no prosperity!

The great latter-day heresy, "My Lord delayeth His coming," has very much to do with this state of things. No other teaching is more pleasing to the Arch-deceiver, or more directly subservient to his cause and designs of ruin to the race. Thus, when they shall be saying peace and safety, "sudden destruction shall come upon them, and they shall not escape." While thus turning a deaf ear to the true cry of warning, and listening to the false cry of peace, the dwellers on earth will be taken in this very device and snare of Satan; while all those who are not mere dwellers on the earth, but, in the Scripture sense, confess that they are "*strangers* and *pilgrims* on the earth," shall "escape all these things that are coming on the earth, and stand before the Son of man at His appearing and kingdom." J. C.

JERUSALEM, THE FUTURE METROPOLIS OF THE WORLD.

PALESTINE, though it is but a speck on the map of the world, yet, when looked upon in faith, through the medium of the Bible telescope, fills a space, to the eye of the spectator, as wide as the world's horizon, studded with glittering stars, portending and looming up a glorious future to her legitimate citizens, and to the world at large.

The mightiest empires that have ever overshadowed the earth with all their pregnant histories of interesting events and effective revolutions, are unable to furnish such a certain almanac of future events, as this Cis-lebanon country.

Palestine will yet be the centre of the future theocracy. From out of Zion shall the law proceed, and the word of the Lord from Jerusalem. Oh, earth, earth, earth! Here the word of the Lord was addressed to it as the immediate stage of God's action, reaches from it *now* unto all the corners of this vast globe, to be ready for the reception of their King, who will come down to the Mount of Olives, whence He ascended.

Palestine, when weighed in political balances, may at *present* be found wanting in those qualities which generally attract the attention of dominant potentates and statesmen. To the merchant it may, at present, seem too meagre and unpromising a field to invite him for expending his substance in daring enterprise. Inventors and artists may be at a loss to know how, in such a small country, they would have sufficient scope and means for the exercise of their skill; but, to the believer in God's promises, whether he be one of these classes mentioned, or not, Palestine furnishes no such scruples and objections. She meets him with a smiling and cheerful face, and tells

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him of good things yet to come. True, she is yet wrapped in her widow's attire, practically exhibiting the letter of divorce from her rightful king, telling the sad story of the unfaithfulness of Israel, and God's consequent indignation and punishment upon them; yet the very fact of her present condition and name (Lo Ruhama), not pitied (Lo ami), not my people, is a great evidence of the fulfilment of prophecy; and that, as God is a just God, so also is He a merciful God, and that He will change these temporary names to Ruhamah, pitied, and ami, my people. Already there are signs in the East of a speedy return of Israel. Colonies, both of Jews and Christians, are fast settling the Holy Land, as if directed by a supernatural hand to make this place an asylum for future refugees. Jewish Christian brotherhoods and sisterhoods have been formed there, primarily with the view to instruct the unbelieving Jews in the Christian religion, but they may be for still a greater purpose unknown to us at present The welcome to the Messiah, Blessed is He, &c., is already sounding in our ears from the lips of numerous Jews, who, not long ago, were hostile to Christ and His Gospel. Even the ground of Jerusalem, which lay for ages rejected and untouched by the explorer's mechanical instrument, is now undergoing a change.

Is it for gain, to bring out from the mining resources rich metals, that the English Exploring Company is so actively and perseveringly engaged in piercing and digging this sacred ground to the lowest strata? No! It is but a significant sign for the near more wide opening of the ground, and emitting, for more valuable treasures than gold and silver, and even ancient arts, viz, the captive bodies of patriarchs, kings, prophets, and apostles. Another sign, dear readers: if you should stand now at the pinnacle of the temple, and look westward, you would observe an enigmatical phenomena,—a people journeying slowly eastward, but arriving as with railroad speed, at their destination. Do you think, indeed, I propose a riddle to be solved? No! I am no Samson; I have neither his strength to tear a lion, nor, if I had his strength, and did tear a lion, would I now find honey in his carcass. The travellers are the Jews; standing as they do, in your rear and in your front, and, in fact, surrounding you on all sides, I need not acquaint you with their history and destiny, but I need only elucidate my supposed riddle. People think that the Jews are, as it were, in an inert state, indifferent in regard to their Messiah, lost their patriotic feelings, too much absorbed in gain and accumulation of riches. Some say they have no desire to go to such an uncultivated and barren land. True, with the minority, the so-called reformed Jews; yet, if I may be allowed to be the mouthpiece of Jewish literature, of the Jewish liturgy, of Jewish sentiment in general, of Jewish hope, I would say, they are not behind the Greeks, the Poles, the Irish, in patriotic feeling. Their religion and their daily life is interwoven with this feeling; their very slowness in taking rash action in this line, is their safe and wise policy. They remember the lesson taught by the patriarch Jacob, in his bitter denouncement against Reuben, to be "unstable" and hasty, is contrary to God's design. Ages of long experience in the land of their sojourning have taught them to advance on the ladder, step by step, with great caution. They have already made wonderful progress in liberty, equality, in learning, and in statesmanship; nay, they are already at the very gates of the city of the Prince of Peace. They have accumulated wealth, honor, and skill, for the purpose of building a mighty pyramid in the future metropolis of the world. They are already starting for the march, and yet protracting; consciously or unconsciously, they are awaiting the order of the Captain of our salvation. Then shall Israel return and seek the Lord their God, and David their king, and shall fear the Lord and His goodness in the latter days. A. B.

THE ADVENT.

SINCE our great Lord and mighty Prince did leave
His weeping friends at Olivet, borne up,
And with a cloud concealed from mortal eyes,
When the astonished twelve stood mute, and gazed
Intently into heaven as He went;
And the two men in white apparel nigh,

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Warned them, that, in like manner as they saw
Him enter into heaven in person, He
Would come again, the waiting bride has watched
For His return; each age has witnessed for
Her mighty hope, her widowhood and tears.
And now, as the day approaches, and the sheen
Of His distant glory touches the hills
And mountain-peaks, she leaps for joy and cries:

"He comes! He comes! rejoice, ye heavens, and earth
Be glad; let the sea roar with all its floods;
The fields be joyful, and all that is therein
Before the Lord; for He cometh, He cometh
To judge the earth with righteousness, and the
People with His truth."

J. C.

Selections.

PERILOUS TIMES.

"This know also, that in the last days perilous times shall come." 2 Tim. 3 : 1.

That we are living in a time of especial peril, none can deny who are acquainted with the state of things now existing, and who understand the signs of the times. Iniquity abounds; and hence the love of many waxes cold. There is but very little spiritual-mindedness manifest in these times; and a modern religion has degenerated into a mere "form of godliness, but denying the power thereof." Well might Spurgeon ask the question, "Where is earnestness now?" Indeed, it is seldom seen. Where, oh! where is vital piety? Where, I ask, is primitive Christianity?

The time has truly come when men "will not endure sound doctrine." If a man now stands up, and in God's name fearlessly rebukes sin wherever found, and proclaims the present truth, he is considered a fanatic, or a lunatic. Where are now those holy men and women who speak as they are moved by the Holy Ghost? I thank God there are a few left, who in secret places are lamenting the declension of earnest, heartfelt piety, which is everywhere so prevalent. The Bible is practically a sealed book to the mass of people. Human tradition has taken the place of divine revelation, and men are turned unto fables. The word of God is made of none effect, and thus God is dishonored, and his revealed truth set aside. What is the result of all this? The standard of religion is lowered, and men set up their own standards of right and wrong. Is it any wonder that the cause of God languishes? Christian, awake, and trim thy lamp. Go forth with holy boldness, and seek the path in which the fathers trod. We are on the "enchanted ground" of which we read in the account of the pilgrim on his way to the celestial city. There seems to be a drowsiness, which falls on men just as we are about to enter the land of Beulah. It is difficult to make them feel religious truth now. And if we are not careful, we shall glide into this same current of sloth and spiritual deadness. We ought to be wide awake in view of soon-coming events. It will not do to slumber now; it is perilous. I confess that I have been too much engulfed in the tide of worldliness myself, and I feel the importance of cutting loose, and launching out on the ocean of God's unbounded love. We *must* watch and pray, for unless we do we cannot withstand the power of temptation, and gain an abundant entrance into the paradise of God.

How is it with the nominal churches? Pride, folly and fashion have their votaries among church members as much as anywhere. Who dare rebuke sin in high places now? But here and there a faithful watchman. Ministers must preach to please the people, or else they are turned out of the church. We are most certainly in the Laodicean age. He may make a fine appearance, he may be very eloquent, and win the favor of the people, but such preaching often fails to reach the hearts of his hearers. What we most need now is men who are constrained by the love of Christ, and love for the perishing; men who shun not to declare the whole counsel of God, and who can speak from experience of the power of God, and thus carry conviction to the *heart*. We ought to give them our prayers and sympathies. It is

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discouraging for any one to go among a class of people and find them divided and contending about words to no profit in a state of lukewarmness and inactivity. Then again, let such a one go where there is harmony, and where there are zealous and devoted Christians all working together in the vineyard of the Lord, and he will feel the change. The times are perilous because there is such a lack of this. If the devil can get into the church, he will use every effort to promote discord. How was it on the day of Pentecost? They were all gathered together with one accord in one place. And we know how the power of God came down upon them. I should like to be in such a meeting as that was. But I expect by and by, if faithful to the end, when Jesus comes, I shall be in a greater meeting. Yes, I expect to hear, as it were, the "voice of many waters," and of mighty thunderings, and of "harpers harping with their harps."

The time is near when the "Prince of peace" will reign. May none who have received the light hide it in darkness. Nations are preparing for the last final struggle. Babylon is soon to fall. God help us to realize the solemnities of the judgment. The world is madly and blindly rushing on; the wayworn pilgrim rejoices that his toils will soon be over. The faithful servant of God, who, like Noah, is forewarning the world of its final doom, is scoffed at, and laughed to scorn. I pity those who are now lulled to sleep by the delusive cry of "Peace and safety." Oh God! have mercy on the sinner. There is no time for mirth and levity now. Away with jesting and joking, which are ever unbecoming to a Christian. Oh, for a realizing sense of the state of things, and the importance of living by the moment, or we may be found sleeping. Lift up the warning voice, watchman, upon the walls of Zion! While the popular church is saying, "My Lord delayeth His coming," as also says the evil servant who makes no profession, let us constantly be on the guard; remembering that "all that will live godly in Christ Jesus shall suffer persecution." We must stand up boldly for the truth, or lose the witness of our acceptance. Now is the time for moral courage. Will we do our duty in the fear of God? *I* will endeavor so to do, for I know if we bear the cross now, we shall soon wear the crown. With heaven in view, do not be discouraged. Though dangers thicken, we are not left in darkness. We had better be on the Lord's side, if we do have to bear reproach, than to be found on the left hand at last. Jesus made himself of no reputation. Do we deserve better treatment than our Lord and Master? The doctrine of His soon coming is unpopular, I know; but if we neglect to proclaim it for fear of man, we may be lost forever. How strange that any one calling himself a Christian, should dislike to hear anything about Christ's soon coming. And yet there are many such. Well might the Apostle say, in view of the latter-day apostasy, "Perilous times shall come." Let the cry go forth, "Behold! the Bridegroom cometh," whether men hear or not. The world must receive its last warning. The true church of Christ is sounding the alarm, and if the warning is unheeded, woe to those who reject the truth. He which testifieth these things saith, Surely I come quickly. Amen. Even so come, Lord Jesus.

SAVING FAITH.

On some accounts it is to be regretted that this expression, "Saving faith," has found a place in our evangelical phraseology. It directs the inquirer's attention to something in himself, rather than to the Saviour of sinners. It raises perplexing questions also as to kinds of faith. Nor are instances wanting in which men who have some knowledge of the doctrine of the Gospel, make a saviour of their faith; while what they call faith is that which is spoken of in James 2:17, and which is no more faith than saying to a destitute brother, Be warmed, be fed, without giving him those things which are necessary to the body, is charity.

Faith has no existence apart from its object. Strictly speaking, there is no such thing as "saving faith." When we use the phrase, we should be careful to make it understood that we mean faith which has a divine Saviour for its object, and the word of God for its warrant.

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A traveller has occasion, on his journey, to cross a deep and rapid stream. He is directed to a plank, on which he is told he may do so with safety. He shows his faith by walking across; but his safe passage is due to no peculiarity in his faith itself, but to the truth of the assurance which he believed, and the soundness of the plank in which he confided. Another traveller might be directed to another plank, with the same assurance of its safety. With the same confidence, he attempts to cross; but the plank is decayed, and gives way beneath him. He perishes, not because his faith was not the same as that of the former, but because the assurance which he believed was false, and the plank in which he confided was decayed.

So, in the matter of our salvation, the question is not *how* we believe, but *what* we believe; the question is not as to the *kind* of faith, but its *object*. The object of faith is Jesus Christ, the Son of God, and its warrant is the testimony of God concerning Him. In the Gospel, faith has its plain and ordinary meaning, as appears from the Apostle's comparison: "If we believe the witness of men, the witness of God is greater," — greater both in its certainty and in its power. It is the word of Him who commanded the light to shine out of darkness, and the consequence of its belief is that God hath shined in the heart of the believer to give the light of the knowledge of the glory of God in the face of Jesus Christ. When Peter confessed Jesus as the Christ, the Son of the living God, the Lord said: "Flesh and blood hath not revealed it unto thee, but my Father in heaven." And it is ever thus: when the word of God comes in power, Jesus the Saviour, the Christ, the Son of the living God, is so revealed that the heart rests in Him, assured that "God hath given unto us eternal life, and this life is in His Son." The fear and enmity of an alienated heart are displaced by the knowledge of the love God hath to us, in a heart reconciled to God. The sense of guilt and condemnation arising from the discovery of sin in the light of the holiness and righteousness of God, is met by a view of the sacrifice by which He hath put away sin, and the assurance that He that believeth in Him is justified from all things. By the might of this creative, vivifying word of God, the believer is born again, quickened, passes from death unto life—is a child of God.

Such results cannot be due to any act or exercise of the man himself, to the reception of any opinion, to a clear conviction arrived at by any process of reasoning, to any confidence inspired by human testimony. No; they are produced by the Word which created the world. Men may receive the facts of Gospel history on human testimony, and be no better for it than multitudes who witnessed them only to incur the greater condemnation that light had come into the world, and they loved darkness rather than light. Men may receive a system of evangelical doctrine on human authority, and it will be nothing more than a notion in which they may pride themselves, or a party distinction for which they may contend. The faith of which we speak, rests on the word of God alone. The Apostle marks the distinction in his thanksgiving on behalf of the Thessalonians. "Because," he says, "when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, *the word of God, which effectually worketh also in you that believe.*"

Still, faith comes by hearing, and the Apostle asks: "How shall they hear without a preacher?" The true preacher of the word of God knows that he cannot make Christians —no argument or eloquence of his can quicken dead souls. There is such a thing as preaching with enticing words of man's wisdom, and it may multiply converts, but their faith stands in the wisdom of men, and not in the power of God. A stream cannot rise higher than its fountain. Preaching, with wisdom of words, makes the cross of Christ of none effect. But he who simply preaches the Gospel, though it be in weakness, and fear, and much trembling, is sustained by the thought that the excellency of the power is of God, and not of us. The Spirit of God is the agent, and the result is as truly the work of God as when He said: "Let there be light, and there was light." The faith

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which rests in a divine Saviour is divinely given; and wherever it exists, the Gospel has come, "not in word only, but also in power, and in the Holy Ghost, and in much assurance."

In dependence on this, the true preacher proclaims the word of God; yet he does not point sinners to the Holy Spirit any more than to faith as the Saviour, but to Jesus Christ as the only Saviour in whom they may believe to the saving of the soul. In believing on Him, men are reconciled to God, are justified from all things, are born of God, and have everlasting life. The word of God which we preach, is the evidence on which they believe.

If we speak of "saving faith," let it be understood that we mean this divinely-given faith in a divine Saviour. This only accounts for its marvellous results. A professed minister of the Church said of the Gospel of the grace of God and the testimony of God, that whosoever believeth on Him shall not perish, but have everlasting life: "If I believed that without qualification, I would never pray another prayer, nor do anything in the service of God." Alas for him! what would be thought of the child who should say, that unless he feared that he would be turned out of doors, he would never speak to his parents, or do anything that they desired? The parents might be deceived by outward service; but what a mockery in God's sight must be prayers and services prompted by the motives which such a saying reveals! Nay, but if he believed this Gospel, he would be a new creature, and would enter into a new life to which prayer would be "vital air," and the service of God a choice and a delight. For this Gospel is the wisdom of God and the power of God unto salvation, to every one that believeth. The true question is not, Have you faith? as an attainment or characteristic of your own, but, Have you the Son? for "he that hath the Son hath life." Is the word of God true, and are you setting to your seal that God is true? Or, are you making God a liar because you believe not the record which God gave of His Son? It is this which makes all the difference between being condemned already and being justified from all things; between being a child of wrath and being a child of God; between being eternally saved and eternally lost. In either case, God will make good His word, and either in your salvation or your damnation, you will be forever a proof that God is true.

LOVE FOR CHRIST'S APPEARING.

"Henceforth there is laid up a crown for me, ... and not for me only, but unto all them also who love His appearing."

In this quotation from the writings of Paul is given a test of Christian character, so simple that concerning it there need be no mistake. It is so entirely suited to every grade of intellect that every member of the church of Christ may possess it. It does not depend in the least upon an intellectual comprehension of abstruse questions of theology. Neither has it for its basis any mathematical computation of prophetic numbers, or learned historic delineations of prophetical events: else the humble and unlearned would fail at last of the crown of life. The doctrine of Paul in this text is in harmony with all correct principles of Christian philosophy. The really renewed heart does, by a principle of intuition, love the appearing of Christ. He loves the appearing of Christ on the same principle that the mother loves her child. The mother need not to be educated up to a certain point to make her love her child. God has implanted in her nature the love of her offspring. So when any one of Adam's race is really converted, he has implanted in his moral nature an intuitive principle of love for all that is truly good. When by the eternal Spirit the truth of God is so written on our hearts as that we are "made partakers of the divine nature," this is conversion in the true sense of that word. This imparted spiritual nature so alters the affections of the mind as to cause us to love the good, and shun the evil. It begets a relationship to the divine. It makes us sons of God. So far then as we are made partakers of the divine nature, we are adopted into the family of God. This spiritual union will so direct our affections as that we shall love all the members of our Father's family. Christ is our elder brother. Consequently, the

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very fact of our union with God, through the imparting of a spiritual life principle to us, leads us to love our great LIFE GIVER, Jesus Christ. As we love Him we shall rejoice to know He is coming back to earth. No individual can love a friend and dislike the idea of being in his personal presence. So no one can love Christ and not long for His coming. And while he may not be able to comprehend, and therefore fail to believe, all that may appear to be evidence to another that shows His advent near, still the longing desire of his heart is to see the King in his beauty. And all the real evidences that his capabilities of intellect and his opportunities for research can afford him, will be grasped by him as sure tokens of coming future joy. So to the well-instructed Christian, it is the only beacon-light of hope. Around it clusters all of future good promised in the word of God. And ofttimes in the dark hours of earth's trials and temptations, he involuntary exclaims, When will the morning come? When shall earth's dark night of weeping pass away? When will the day of glory dawn? The very breathings of his inner life are, "Come, Lord Jesus." Come, and give life to thy anxiously waiting bride. Thank God, her prayer will soon be answered, and He who is the hope of His people will bring the crown of life. Amen.

DR. CUMMING.

SOME time ago it was reported that Dr. Cumming had materially changed his views,—putting the close of this dispensation millions of years in the future. In this statement we had no confidence at the time, but the following letter from him, which appears in two or three of our exchanges credited to the *London Daily Telegraph*, may be of interest as showing his present position. Under date of February 3d, he thus noticed some of the unfair, derisive remarks of that journal:

TO THE EDITOR OF THE DAILY TELEGRAPH.

SIR: I have read your observations on a condensed report of a lecture of mine delivered in St. Andrew's Scotch Church, Mile End. Permit me to observe very briefly—

1. That I never in my life professed or attempted to prophesy. All I have ventured to do is to explain and unfold inspired prophecies in the Word of God.

2. You refer to repeated prophecies of mine repeatedly contradicted by facts. I shall feel much obliged if you will specify one.

3. You indicate an opinion that I have recalled or changed my interpretations of prophecy. Will you be kind enough to specify when and where?

It is not to be supposed that you have time to spare for the perusal of works on this subject. But, if you have a few hours at your disposal, you will find that a work which Messrs. Nisbet have just published (of which my lecture was a *résumé*) entitled, *What will these Things be? or, the Signs of the Last Times*, is in perfect harmony with what I uttered twenty years ago, when my first book on prophecy appeared. One-fourth part of the Bible consists of prophecies relating to futurity. If God did not mean them to be read, why are they written? And if meant to be read, is it to be supposed they are unintelligible? It is very easy to make merry at the most solemn themes without intending to be profane. But I must doubt that you have had sufficient spare time for such studies to enable you to pronounce an impartial judgment.

On these objects I have invariably spoken with the utmost reticence and reserve; and now, after twenty years' study and writing on this subject, I find nothing to recall or retract. I believe, as I stated twenty years ago, that proximately 1867 winds up the "times of the Gentiles." Elliot states 1865; others say 1868—these being inferences from the great chronologies of prophecy. I gather from inspired prophecy that we are plunging into times of unprecedented severity and trouble, and that it is time for every man, while doing his duty to his country, his family, and society at large, to have his loins girt and his lamp burning, "for the coming of the Lord draweth nigh."

JOHN CUMMING.

AN EXTRAORDINARY APPEARANCE IN THE HEAVENS.—Late English papers report a remarkable appearance recently witnessed at Douglas, Isle of Man. A portion of the sky opened and emitted a light that illuminated the heavens as brightly as the full moon. In the open space appeared a gigantic figure, like that of a man, which waved its arms slowly for a short time. Then the open space closed up, and the heavens were afterwards much darker than they were before. The weather became very stormy a few hours subsequently.

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Editorial.

APOSTOLIC PREACHING.

"And as ye go, preach, saying, The kingdom of heaven is at hand." JESUS. Matt. 10 : 7

THE preaching of the Apostles presented every doctrine in the schéme of redemption. But while this is a manifest truth, it must be admitted that some doctrines occupied a far more prominent place, and were much more frequently presented and dwelt upon than others.

The cross, or the great fundamental doctrine, *the atonement*, occupies a first and essential place in apostolic preaching. It is the alphabet of Christianity. We learn the alphabet of language, not merely that we may know the letters, but that by them we may ascend the scale of learning until we are charmed with the glowing bursts of genius, the overwhelming flood of eloquence, borne aloft on the soft and high-soaring wings of poesy, transported by science into the stellar regions, to roam among those bright worlds, the countless and far-spreading proofs of God's eternal power and Godhead. We learn the cross, not merely that we may know it, but that through faith in it we may be justified, sanctified, transformed into the divine image, enter the kingdom of God, roam amidst its more than paradisiacal beauty, drink of its pure waters of the river of life, dwell amidst its divine and unfading glories, exult forever in its infinite blessedness, sit with Christ upon His throne, judge the nations, judge angels, and reign forever and ever.

The cross of Christ was not, as some suppose, the burden of apostolic preaching. They preached the cross, because without a knowledge of it, and faith in it, no man could be saved. They preached the cross as the only way to the glory to follow, namely, Christ's kingdom. But the coming of Christ and His kingdom, and the nature and order of things in that kingdom, was the great theme of apostolic preaching. And this was according to their Master's teaching and commandment; for when He sent them forth two and two, He said, "And as ye go, préach, saying, The kingdom of heaven is at hand." And when He, the infinitely wise, became the preacher, His subject and argument were, "Repent, for the kingdom of heaven is at hand!" "Watch and pray, for at such an hour as ye think not, the Son of man cometh." Peter preached Christ's coming and kingdom in the temple to the Christ-rejecting and Christ-crucifying Jews. Acts 3 : 19–21. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all His holy prophets since the world began." Here Peter declares that the burden of what the prophets have spoken since the world began, is the coming of Christ, and the restitution of all things. Paul everywhere, and continually in his Epistles, refers to the coming and kingdom of Christ, and exhorts those to whom he wrote to be watching, and waiting and preparing for it. Hear him. 1 Cor. 1 : 7, 8: "Waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." "Therefore judge nothing before the time, until the Lord come." 4 : 5. "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come." 11 : 26. Phil. 3 : 20, 21: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." Tit. 2 : 13: "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, these things speak." Heb. 9 : 28: "Christ was once offered to bear the sins of many, and unto them

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that look for Him, shall He appear the second time without sin unto salvation." 2 Thess. 2 : 1: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him," &c. 2 Peter 1 : 16: "For we have not followed cunningly devised fables when we made known unto you the power and coming of the Lord Jesus Christ." 2 Peter 3 : 11–14: "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening unto the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the elements melt with fervent heat? Nevertheless we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness." Jude 14 : 15: "Behold the Lord cometh with ten thousand of His saints to execute judgment upon all," &c. 1st Corinthians 15 : 22–23: "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterwards they that are Christ's at His coming." And, in perfect harmony with all this, is the winding up of God's revelation to man, for, the last proclamation from the oracle of the Eternal is: "He that testifieth these things saith, Surely I come quickly."

We might multiply and continue quotations, but we must forbear. The personal coming of the Lord Jesus Christ, to reign in glory, King of kings upon the earth, is the great central truth running through the whole Bible, and pouring its mighty flood of consolation upon the groaning creation. It is the glorious and enrapturing burden of prophecy, and also of the preaching of Christ and His Apostles. Its first whisperings were heard from the lips of the Lord God, among the trees of the garden, in these words: "The seed of the woman shall bruise the head of the serpent;" and it runs on and through the whole Bible, growing in clearness and magnitude, leaving the last declaration from the same lips echoing in the ears of the world, as it closes the glorious tale, and the revelator returns, for a time, to the celestial mansion: "Behold, I come quickly." However much may have been said about Christ's coming in humiliation, all that compared with His coming in glory to His kingdom, with all His saints, is but like the murmur of the brook, compared with the vast and far-sounding noise of the lifted up billows of the ocean. *This*, the voice of prophecy far more frequently proclaims; and upon *this* it expends all its powers of grand and glorious description. And of the truth of this, upon which we cannot further dwell, a cursory examination of the Scriptures will soon convince every one open to conviction.

The Apostles used the personal coming of Christ in glory to His kingdom as the grand argument to persuade to the performance of every Christian duty. Is repentance inculcated by the Apostles? The coming of the Son of man to judgment is the grand supreme argument to persuade to the performance of this duty. Acts 3 : 19: "Repent ye, therefore, and be converted, that your sins may be blotted out, when the Lord shall send Jesus Christ, who before was preached unto you." Is love to Christ, which gives heart, affection, and self to Him, and to great and glorious duty, inculcated? His coming is the argument to persuade to this dutiful obedience. 1 Corinthians 16 : 22: "If any man love not the Lord Jesus Christ, let him be accursed at His coming." Are men exhorted to mortify their lust, and live in holiness and godliness? It is by the coming of the Lord. Titus 2 : 11–13: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, and righteously, and godly in this present evil world, looking for that blessed hope, even the glorious appearing of the great God and our Saviour, Jesus Christ." Philippians 4 : 5: "Let your moderation be known unto all men, the Lord is at hand." Is glory assured and holiness inculcated? It is by the coming of the Lord. 1 John 3 : 2, 3: "We know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him, purifieth himself even as He is pure." Are works of mercy inculcated? It is by the coming of the Lord, as is clearly taught in the

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last parable of the twenty-fifth chapter of Matthew. Are watchfulness and prayer inculcated? It is by the coming of the Lord. Revelation 16:15: "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." Are patience and long suffering, amidst all our present troubles, inculcated? It is by the coming of the Lord. James 5:7, 8: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and the latter rain. Be ye also patient, stablish your heart, for the coming of the Lord draweth nigh." Is ministerial fidelity inculcated? It is by the coming of the Lord. 2 Timothy 4:1, 2: "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Is consolation offered to those mourning the death of Christian friends? It is by the coming of the Lord. 1 Thessalonians 4: 13–15: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so also, them that sleep in Jesus, will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." Is consolation, amidst trials, persecutions, martyrdoms, administered? It is by the rewards to be administered at the coming of the Lord. 2 Thessalonians 1:7–10: "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe in that day." 2 Timothy 4:8: "Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also, that love His appearing." 1 Peter 5:4: "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Romans 8:17: "If so be that we suffer with Him, that we may be also glorified together." 2 Timothy 2:12: "If we suffer, we shall also reign with Him."

From this brief outline, it is manifest that the great burden of apostolic preaching was *the glorious coming and kingdom of Christ.* And this, also, was their great argument to persuade to the performance of every duty; and the great consolation to sustain under all trials, and comfort under all sorrows. This, and nothing but *this*, in their inspired judgment, was adequate for these ends. And while such was preached, the churches were established in the faith, and increased in numbers daily.

The Apostles never preached death or man's mortality, to persuade to the performance of any duty. They never told their audiences that they were dying assemblies, that life was very short and uncertain, and that death was very near; nor urged these as arguments to persuade them to a life of holiness. They never cried, Repent, for you are mortal and dying. They never cried, Believe in the Lord Jesus Christ, for sickness will soon come; the dying hour will soon come; the heart-rending, final farewell to weeping friends will soon come; the unchangeable grave-clothes, the narrow coffin, the mournful procession, will soon come; and soon you will be laid in the dark, lonely, silent grave, to be devoured by corruption and the worms. No, no; this was not their style of preaching. They never said to believers, suffering persecution, imprisonment, martyrdom for the name of Jesus, by way of consolation, You will soon die and be with the Lord

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Christ in paradise, where your blessedness will be perfect and eternal. They never said to those mourning the death of near relatives, of dearly beloved ones, who had died in the faith, Believe in Christ, and live a holy and godly life, and you will soon go to them. They never told believers that there is a kingdom and a throne awaiting them above the skies, or that they have an eternal home in heaven above the skies. They never taught such doctrines, never uttered such sentiments. All *these*, grand, impressive, and powerful as they may seem, are wholly the devices of men, and utterly subversive of the doctrines and teachings of the Apostles, who learned their theology from the lips of Jesus, and spoke as they were moved by the Holy Ghost. Such doctrines were never taught in the first and purest ages of Christianity; but always the coming and kingdom of Christ on the earth. It was not till Romanism began to infuse her errors into the Church, and the Pope became the vicar of Christ on earth, that these human doctrines were preached, which, in their abounding, so obscured Gospel light, that the gloom of the dark ages followed as the consequence. They never preached man's dying and going away beyond the skies, but always Christ and his coming; and after the resurrection, their remaining with Him here and reigning on the earth. Their teaching and preaching everywhere most clearly prove this. The climax of the song of the redeemed, which John heard before the throne, declares the same truth: "We shall reign on the earth." And the great voices which he heard in heaven re-echoed it, when they cried: "The kingdoms of this world are become the kingdoms of our Lord, of His Christ; and he shall reign forever and ever."

The Apostles preached that the Jews would not, as a nation, be converted till after the return of their Messiah, whom they crucified.

The prophets are full and minute upon this grand subject, and the Apostles clearly teach the same doctrine. Paul, speaking upon this subject, says, Romans 11:25, 26: "I would not brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Here the Apostle distinctly intimates that, during the present dispensation, some of Israel will see and believe in the Messiah, and be saved; that others will be blind, not see that Jesus of Nazareth is the Messiah, and be lost. But he also declares, when the fulness of the Gentiles is brought in, and this dispensation ends, then the Deliverer, Christ, returned to earth, shall come out of Zion, the city thenceforth to be called Jehovah Shemmah, the Lord is there; and I shall turn away ungodliness from Jacob, that is, Israel, or the twelve tribes, and then all Israel shall be saved. According to this, the coming of Christ to earth is to precede the national conversion of Israel, and His presence and power have to accomplish the work. But upon this we cannot enlarge.

The Apostles preached the coming of Christ to the conversion of all nations, the ushering in of the millennium, and the establishment of His kingdom on earth. They never preached a millennium previous to His coming, but always subsequent, and always coupled His appearing and kingdom, as He Himself always did. There can be no millennium till the anti-christian powers are destroyed; and they positively declare that it is only the Lord's coming that shall destroy these. 2 Thessalonians 2:8: The mystery of iniquity, that Wicked, shall work, till the Lord shall consume him with the spirit of His mouth, and destroy him with the brightness of His coming, or appearing. But we cannot enlarge upon this which is taught alike by prophets, by Christ, by Apostles, and by the vision-seer of Patmos. Suffice it to say, on all occasions, and for all purposes, the Apostles preached the second and glorious coming of the Lord Jesus Christ. With them it was not the cross alone; it was also the crown of life, the crown of immortality. It was not Christ hanging on the tree; it was also Christ coming in His own and His Father's glory. It was not Christ sleeping in Joseph's tomb; it was Jesus coming in His resurrection power, and causing all that are in their

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graves to hear His voice and come forth. It was not His having gone to heaven that they so frequently preached, but His coming again to sit upon the throne of His father David, and rule the nations of the earth; the kingdoms of this world having become His kingdom, their eyes were ever turned to the coming of their Lord; their heart and their affections were ever set upon it, and hence, they were forever feeling and saying, preaching by word and action: "Now are we the sons of God, but it doth not yet appear what we shall be, but when He shall appear, we shall be like Him, for we shall see Him as He is."

The Apostles preached the coming of Christ to the restitution of all things.

The Apostles preached the coming of Christ to reign here, eternally in glory.

But we must forbear, having already trespassed upon space and patience. H.

OUR DISPENSATION.

Exposition of Hebrews 12 : 18–24.

Paul here draws a comparison between the Mosaic and the Christian dispensations, in which he shows the great superiority of the latter. It is a summing up of the arguments previously stated, in which the superiority of Christ above all God's messengers, angelic or human, is set forth, interspersed with cautions against refusing Him or neglecting so great salvation, and exhortations to receive Him, and hold fast confidence to the end.

Thus, in chapter 1st, he shows the superiority of Christ to angels, both in respect to nature and dominion; followed in the second chapter by an exhortation to give the more earnest heed to the word spoken by Him, and subsequently proclaimed by His chosen witnesses. He then proceeds to show the superiority of Christ to Moses, the mediator of the Israelitish national covenant, by whom the law was given; and to Aaron, the first high priest under that covenant. This he does in respect to nature, office, and work, treating of the several points involved in their divine appointment, the efficacy of their sacrificial offerings, and the duration of the covenants; exhorting those whom he addressed to a faith and conduct corresponding to their calling in Christ Jesus, and testifying that their guilt in rejecting Him would be in proportion to His greatness and glory, and their punishment the more severe. (Chapter 10 : 28, 29.)

To enforce a life of faith in Christ, he adduces the example of the ancient worthies, and exhorts them to consider themselves as encompassed about with an immense number of witnesses, and so run the race set before them with patience, looking unto Jesus, &c. Then further to impress their minds with the greatness of their privileges and the excellency of their calling, he draws the comparison which is the subject of our consideration.

I. What he says of the Mosaic dispensation. "For ye are not come to the mount that might be touched," &c. This mount was Sinai in Arabia, where the law was given, and God entered into a national covenant with the house of Israel, to make them rulers in the earth on condition of their obedience. (Ex. 19 : 5, 6.) This was done in the most impressive manner. The people were required to sanctify themselves, wash their clothes, and assemble round the mount, which they were commanded not to touch under penalty of death. "And there were thunders and lightnings, and a thick cloud upon the mount," &c. (Ex. 19 : 16–19.) The scene was fearfully grand and majestically sublime. The voice of the Lord then shook the earth in the institution of the law, and the trial under it of the house of Israel for the dominion and government of all nations. To this they came when God took them out of Egypt, and bare them as on eagle's wings and brought them unto Himself, and made this covenant with them. To this they came, but they proceeded no further. The law was given, but it was not obeyed. The covenant was ratified, but it was not kept. In forty days' time, while Moses was with the Lord on the mount, they corrupted themselves, made an idol and worshipped it; and in all their generations they transgressed His laws, polluted His Sabbaths, and violated His covenant. They could not bear that which was commanded, and entreated that the Word should not be spoken to them any more. The conditions of the covenant were

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to them impracticable. The weakness of the flesh rendered the law nugatory: the law could not give life to those dead in trespasses and in sins. The law was the occasion of their multiplying their transgressions and deepening their condemnation. The promises were unattainable by them, and their failure demonstrated the truth that by the deeds of the law can no flesh be justified. Thus the Sinaic covenant gendered to bondage. It answered to the state and polity described (Gal. 4 : 25), as "Jerusalem which now is, and is in bondage with her children." They never could by that covenant get farther than Sinai.

II. What he says of the Christian dispensation. "But ye are come unto Mount Zion," &c. In this description the natural order of things is reversed, because the antithesis required it; for Paul, having first introduced Mount Sinai, where the law was given, as the extent to which they were come by the national covenant, now introduces Mount Zion, "where the Lord shall command the blessing, even life forever more," as the ultimate to which we come by the covenant of grace, and he then retraces the stages by which we come thereto. Not observing this arrangement has been the source of much perplexity to many, and of error to others. Some have taken Mount Zion to mean the Church, as Dr. T. Scott, who says: "This means the Church of Christ on earth, with all its special privileges, ordinances and promises; as connected with the holy residence of God in heaven, and continually replenishing it with new inhabitants;" and Dr. A. Clarke, who says: "That the Church is here called the city of the living God, the heavenly Jerusalem, and Mount Zion;" and "the description in these verses does not refer to a heavenly state." Others take Mount Zion to mean heaven, the place where God dwells; as Dr. A. Barnes, who says: "It must mean that they had come to the Mount Zion—the dwelling-place of God, of angels, of saints. They were not indeed literally in heaven, nor was that glorious city literally on earth; but the dispensation to which they had been brought was that which conducted them directly up to the city of the living God, and to the mount where He dwelt above." These meanings, though differing from each other, are the product of Origen's mystical and allegorical method of interpreting, or rather perverting Scripture, the uncertainty of which is demonstrated by the different meanings arrived at by the learned doctors; who, having rejected the natural and obvious sense, are left to conjecture, and the adoption of such meanings as suited their fancy. But these exegeses severally refute themselves, by imposing an arbitrary meaning on the words, and reducing the language of the Apostle to an absurd and ridiculous tautology.

In our exposition we prefer the grammatical and obvious sense, and, following the natural order, shall offer a few remarks on the several particulars enumerated. And in the Christian dispensation we are come,

1st. "To the blood of sprinkling which speaketh better things than (that of) Abel." Abel's sacrifice is the only one mentioned in the annals of the faithful in chapter 11th, and is therefore the representative of all animal sacrifices by which the offerers confessed their sinfulness and expressed their faith in the expiation they typified. And Abel, by his sacrifice, not only speaks for himself, but for them all. (Chapter 11 : 4.) Yet were those sacrifices unavailing in themselves, and, as types, derived all their expiatory virtue from the sacrifice of Christ, here called "the blood of sprinkling," and which alone speaks a full and adequate atonement for sin, and avails for all who come to God by Him. It was not possible that the blood of animal sacrifices could take away sin, or make the comers thereto perfect as pertaining to the conscience. Their repetition indicated their imperfection. But the blood of Christ cleanseth us from all sin, and hence His sacrifice speaks better things than that of Abel. Through this blood of sprinkling we come through faith in the testimony that "Christ died for our sins," &c., and that we have "liberty to enter into the holiest by the blood of Jesus." And all who believe in Him are "elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter 1 : 2.)

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"See, then, that ye refuse not Him that speaketh; for if they escaped not who refused Him that spake on earth"—the testimony of Abel, and all who, like him, spake by typical sacrifices—"much more shall not we escape if we turn away from Him that speaketh from heaven"—who, "after He had offered one sacrifice for sins, forever sat down on the right hand of God."

2d. "To Jesus the mediator of the new covenant." Paul says: "There is one God and one mediator between God and men, the man Christ Jesus;" and we must first come to Jesus before we can come to God; for no man cometh unto the Father but by Him. It is by the blood of sprinkling we come to Him. His sacrificial offering warrants our approach and brings us nigh. Hence Paul says: "Having a high priest over the house of God, let us draw nigh with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience," &c. (Chapter 10 : 21, 22.) By the blood of sprinkling the new covenant was ratified and our pardon procured. And we come to the mediator through His mediatorial sacrifice. By faith we are united to Him. "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2 : 4, 5.)

3d. "To the spirits of the just perfect." The spirits of all who have died in faith are in HADES—the place of departed spirits. They are the "just perfect." They are not perfect in condition, for Paul says: "These all having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." (Chapter 11 : 39, 40.) But they are perfected in character, which the term signifies. They have washed their robes and made them white in the blood of the Lamb: they have fought the good fight, finished their course, kept the faith, and await the coming of Christ to perfect their condition. They are the cloud of witnesses (v. 1), who, unseen by us, surround us in the amphitheatre of our Christian race, and we are come to them in the Scripture testimony concerning them; and when we finish our course we shall join them in the intermediate state.

4th. "To God the Judge of all." The Father is here spoken of. He is the Supreme Ruler of the universe, whose ways are right and whose judgments are just. In the order of arrangement here observed, there seems to be special reference to that judgment which will be manifested in all the saints at the coming of Christ, according to Psalm 50 : 3–6. "Our God shall come," &c. And which Jesus speaks of in John 5 : 21, 22. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son," and by the Son he will execute the judgment whereby the saints shall be counted worthy of that world and the resurrection out of the dead. And in a moment, in the twinkling of an eye they shall be raised, changed, and immortalized and caught up to meet the Lord, the Judge of all, in the air. And then they shall see a manifestation of the invisible God in the person of Christ.

5th. "To the Church of the first born, which are written in heaven." The term Church signifies an assembly of persons called out. The saints are the called in Jesus Christ, and are called out from the world. The term first-born has reference to the fact that as the first-born of Israel were saved from the sword of the destroying angel, by the sprinkling of the blood of the paschal lamb, in the night in which God brought them out of Egypt; so the Church is saved by the sprinkling of the blood of Christ, who is our passover, sacrificed for us. And James says: "Of His own will begat He us with the word of truth that we should be a kind of first fruits of His creatures." (James 1 : 18.) And as the church of the first-born is the assembly of the elect, we are carried forward to the time of their being gathered together at the coming of Christ. (2 Thess. 2 : 1.) We come to this Church now by our faith in Christ, which makes us the children of God and members of that Church, and in our waiting for the manifestation of the sons of God; and we

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shall come thereto in reality when with all the redeemed we shall be caught up to meet Him in the air. (1 Thess. 4 : 16, 17.)

6th. "And to an innumerable assembly of angels." When Christ shall come He will be attended by all His holy angels. They are now ministering spirits sent forth to minister for them who shall be heirs of salvation. But this work will then have been accomplished, and they will be gathered together to attend the Lord of glory in His second advent. And when the saints shall be caught up to meet the Lord in the air, they will come also to that host of God, the myriads of angels.

7th. "To the city of the living God, the heavenly Jerusalem." Paul says that Abraham "looked for a city which hath foundations, whose builder and maker is God" (Chapter 11 : 10), and, "But now they desire a better country, that is a heavenly; wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (v. 16), and, "For here have we no continuing city, but we seek one to come." (Chapter 13 : 14.) The term city in these passages, perhaps, does not mean a material city, but a polity which will hereafter be established, and which in v. 28 is called "a kingdom which cannot be moved." All earthly governments are polities without foundations, and which are passing away; but the city of the living God is a polity that hath foundations, and shall continue forever. It is termed also the "heavenly Jerusalem," and is put in opposition to the "Jerusalem which now is, and is in bondage with her children." The "Jerusalem that now is" was the carnal, worldly polity of those "born after the flesh." The "heavenly Jerusalem" is the divine polity of those born of the Spirit. Hence Paul says: "For our polity (*πολιτευμα*, form of government) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body," &c. (Phil. 3 : 20, 21.) And Christ says: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God," &c. (Rev. 3 : 12.) And John says: "I saw the holy city New Jerusalem, coming down from God out of heaven. prepared as a bride adorned for her husband" (Rev. 21 : 2), and in v. 9 this holy city is called "the bride, the Lamb's wife," because the Church, which is the bride, shall be the kings and the priests in the kingdom, and administer that polity. We come to this divine polity, as its heirs, when we are born of God by faith in Christ, and we shall come into possession of it when Christ, whom we look for, shall come again without sin unto salvation.

8th. "To Mount Zion." This is the name of one of the elevations on which Jerusalem was built. It was held by the Jebusites until the time of David, who took it, and fixed his court there. It has been designated in Scripture as the place of Christ's throne, when shall be given to Him the kingdom of his father David. (Luke 1 : 32, 33.) In Ps. 2 : 6, God says: "Behold I set my king on my holy hill of Zion." 102 : 16, "When the Lord shall build up Zion, He shall appear in His glory." 133 : 13, 13, "For the Lord hath chosen Zion; He hath desired it for His habitation. This is my rest forever: here will I dwell, for I have desired it." Here is to be the city of Abraham looked for. Here that heavenly polity is to be administered. Psalm 87 : 1–3, "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." Isa. 24 : 23, "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously." (See Mic. 4 : 7, and Isa. 9 : 6, 7.)

Now, when Christ shall appear in His glory at the building of Zion and to raise up the tabernacle of David, His saints shall appear with Him. (Col. 3 : 4.) And the very dominion given to Him (Psalm 2 : 8, 9), shall be given to them. (Rev. 2 : 26, 27.) And when He reigns they shall reign with Him. (2 Tim. 2 : 12.)

Then shall these Scriptures be verified, "Great is the Lord and greatly to be praised in

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the city of our God, in the mountain of His holiness. Beautiful for situation, the joy of the whole earth is Mount Zion," &c. (Psalm 48 : 1–3.) "Thus saith the Lord, I am returned to Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth, and the mountain of the Lord, the holy mountain." (Zech. 8 : 3.) "And in this mountain will the Lord of hosts make unto all people a feast of fat things," &c. (Isa. 25 : 6–8.)

We are come to Mount Zion in the blessed hope of salvation through faith; for faith gives subsistence to the things hoped for. (See 1 Peter 1 : 3–9.) And when the "Lamb shall stand on Mount Zion and with Him a hundred forty and four thousand, having His Father's name written in their foreheads," then shall we come to it in reality. This is the ultimate, the consummation to which we shall be brought in the realization of all the promises of the new covenant in Christ Jesus. The work begins in the sprinkling of blood, and is completed in the coronation of the saints in Mount Zion. W.

VIEWS OF CALVIN

ON THE STATE OF THE CHURCH IN THIS WORLD.

We make the following extracts from Calvin's Commentaries on the New Testament. They show that he had no sympathy with the modern doctrine, unfortunately so generally entertained, that we are to expect a Millennium of universal righteousness and peace before Christ comes. We regard that doctrine as an unscriptural dream, and so did this great reformer.

Matt. 13 : 24–43. "In my opinion, the design of the parable is simply this: So long as the pilgrimage of the Church in this world continues, bad men and hypocrites will mingle in it with those who are good and upright, that the children of God may be armed with patience, and in the midst of offences which are fitted to disturb them, may preserve unbroken steadfastness of faith. . . . This is no doubt a very distressing consideration, that the Church is burdened with the reprobate to the very end of the world; but Christ enjoins on us to exercise patience till that time, that we may not deceive ourselves with a vain hope."

Matt. 24:30. "By this Christ points out more clearly the difference between the present condition of His kingdom and its future glory; for it is a sort of admission that, amidst the darkness and tribulations, the majesty of Christ will not fully appear. . . . There is no reason, therefore, why any person should expect the conversion of the world, for at length—when it shall be too late, and will yield them no advantage—they shall look on Him whom they have pierced."

Luke 18 : 8. "Christ expressly foretells that, from His ascension to heaven till His return, unbelievers will abound; meaning by these words that, if the Redeemer does not speedily appear, the blame of the delay will attach to men, because there will be almost none to look for Him. Would that we did not behold so manifest a fulfilment of this prediction!"

John 15 : 18. "After having armed the Apostles for the battle, Christ exhorts them likewise to patience; for the Gospel cannot be published without instantly driving the world to rage. Consequently, it will never be possible for godly teachers to avoid the hatred of the world. Christ gives them early information of this."

2 Tim. 3 : 1–7. "Under the last days, he includes the universal condition of the Church, and informs Timothy what will be the future condition of the kingdom of Christ; for many imagined some sort of condition that would be absolutely peaceful and free from any annoyance. In short, he means that there will not be, even under the Gospel, such a state of perfection that all vices shall be banished, and virtues of every kind shall flourish; and that therefore the pastors of the Christian Church will have quite as much to do with wicked and ungodly men as the prophets and godly priests had in ancient times. . . . So then, if at the present day many whom we justly abhor are mingled with us, let us learn to groan patiently under that burden when we are informed that this is the lot of the Christian Church."

In a sermon on the same text he asks: "Why does the Apostle, both here and elsewhere, speak of the last days, when he forewarns believers that they must prepare themselves, and make provisions for many troubles

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and annoyances? It is because this fancy was so common, that matters would go much better than before; because formerly the prophets, when speaking of the kingdom of the Lord Jesus Christ, said that everything would be astonishingly reformed, and the world would obey God, that His majesty would be adored by the high and the low, that every mouth would sing His praise, and every knee would bow before Him. In short, when we hear such promises, we think that we must be in a state of angelic holiness, now that Christ has appeared. Many concluded in their mistaken fancy, that since the coming of the Redeemer nothing but the most correct virtue and modesty would ever be seen, and that everything would be so thoroughy regulated, that there would be no more vices in the world."

1 Tim. 4 : 1. "At that time certainly it could not have been expected that amidst so clear light of the Gospel, any would have revolted. But this is what Peter says, that as false teachers formerly gave annoyance to the people of Israel, so they will never cease to disturb the Church."

2 Pet. 3 : 3. "The meaning is, that the more God offers Himself by the Gospel to the world, and the more He invites men to His kingdom, the more audacious on the other hand will ungodly men vomit forth the poison of their impiety."

THE MARRIAGE OF THE KING'S SON.

MATT. 22 : 1–14.

THERE is a Father—the source of all life—the Parent of the universe. We need not say who that Father is. We are all His offspring, and He has ever been a true Father to us, and to all His creatures.

This Father is a sovereign—a *king*. He is not only the Parent of the universe, but He is the absolute Monarch of the universe. He hath prepared His throne in the heavens, and His kingdom ruleth over all. He not only made all things, but by Him all things are upheld and governed. His empire is unbounded; His dominion is supreme; and His reign is forever and ever. He is the royal Head of all that is, and of all that transpires, on earth, in heaven, and throughout all time and space.

And this royal Father has a Son—not a creature, but begotten from His own divine and eternal substance—God of God, and Light of Light—very God of very God,—made incarnate by the Holy Ghost, born of the Virgin Mary, and became man, although at the same time God; that is, God manifested in the flesh. About the form and character of His existence before His birth into the world, we know but little, except that His goings forth were ever of old, and from everlasting. With His earthly career and history we are all familiar, and have known of it from our earliest infancy. We know how He grew up as the Son of Mary, lived, taught, suffered, and died.

For this Son, the royal Father hath arranged *a marriage*. He is to have a Bride, who is to enjoy His princely love and favor, and to be joined to Him in the closest and holiest of relations. That Bride is His church, called out from the world, transformed by Divine grace, glorified, and made like unto Himself. "Come hither," said the angel of the Apocalypse to John, and "I will shew thee the Bride, the Lamb's wife." And from the most ancient times we have the divine proposals of grace set forth as a betrothment with a view to an eternal marriage; and all the subjects of grace, are virgins under pledges and promise to Christ, whom He has engaged to take to Himself, in a blessed and heavenly union, of which earthly marriage is the symbol. John saw that Bride as a city—a new and heavenly Jerusalem—having the glory of God, and the light of God, and the perfection of all created excellency. It had walls, and gates, and garnished foundations, and angelic watchmen, and Divine illumination. But it was the Lamb's wife, not with respect to the walls, gates and garnishments of a material sort, but with respect to the population which it contained. A city is not mere walls and pavements and street lamps, but a vast congregation of men, women, and children, who have their homes within those walls, and along those streets. And the heavenly Jerusalem is a city of saints; and it is in respect of those saints that it is called "the Lamb's wife."

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When Paul said of one of the cities that he visited that it was wholly given to idolatry, he did not mean that the houses and streets were idolaters, but that the people were. And so here; it is the population of the city that is the Bride of the Lord; and its jewelled foundations, gates, and streets, only as they accommodate the inhabitants. The Bride, therefore, is the glorified Church—the body of the elect in their final union with Him who redeemed them by His blood, and saved them by His grace.

The Church is not yet the Bride of Christ, but only engaged and betrothed to become such hereafter. The marriage is not yet consummated. It is only a thing of promise and hope, which is to be fulfilled in the resurrection.

What that marriage is we do not precisely know. The august ceremonies have been described to us in part; but only in part. We know that it is to be attended with pomp and commotion in the heavens and in the earth. We know that it is to be heralded with shouts and voices which are to penetrate the graves and awake the oldest sleepers in Jesus that tenant them. We know that Christ is to leave the right hand of the Father, where He now sits; that He is to take His station again in those same clouds which received Him up out of human sight; and that there is to be a mounting up to Him on the part of those who are His, to meet Him in the clouds; that angels and celestial principalities shall take part in arranging and consummating the holy nuptials; that the eternal Father himself shall pronounce complete all that had been prophesied throughout the ages; and that then Christ will "fulfil all the good pleasure of His goodness," and be eternally happy in His people, as they are happy in Him.

A marriage is ever regarded as a glad event. It is a time when hearts overflow with life, and light, and seem at a loss how to give adequate expression to their feelings. But the gladdest marriage that ever was celebrated, and summing up the truer gladness of all the marriages that ever have been, will be this marriage of the King's son.

In connection with this marriage there is a great dinner. It is not so much Gospel grace on earth, as final blessedness in heaven, the joys and blessings of the kingdom completed. There was a special people bidden to this marriage. The servants were first sent, not to call everybody, but them that were bidden. These were particularly the Jews.

The bidding to this marriage feast embraces all those prophetic utterances which preceded the Saviour's coming. It began with the promise of the conquering seed of the woman made in the garden of Eden. It was announced by patriarchs and prophets and holy men of God of all classes, and in all situations in life. It went forth in Abel's testimony, in Noah's Ark, and in Abraham's sacrifice. It was declared in Egypt's sufferings, in Israel's wanderings, and in Joshua's victories. It was manifested in Sinai's flames, and in the temple's services. It was taken up and repeated by every successive prophet from Moses to John the Baptist. It was proclaimed in every summons to repentance and holiness which preceded the preaching of Jesus and His apostles. The prophets and preachers of the ancient dispensation were the men who did the bidding of the guests. But this was all they did. They prophesied only of things to come. The actual *calling* of them that were bidden, did not appertain to them. John the Baptist was the first in whose time the kingdom of heaven was actually present.

This bidding had a double aspect. It was a bidding to be at once both the Bride and the guests. The subsequent announcement of the readiness of things for the intended marriage had also this twofold significance. But the bidding was one thing, and the calling of those that were bidden was another thing. Those that were bidden were the Jewish people, and the calling of them that were bidden was the announcement to the Jewish people by John the Baptizer, and the apostles in their first mission. God was then ready to fulfil all that He had promised by the prophets; and had those that were bidden complied with the call, all that God had determined might then have been consummated.

But a very sad history here came in. "They would not come." Both John the Baptist's

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efforts, and those of the apostles in their first mission, were comparatively fruitless. The Jews as a people would not acknowledge Christ. They rejected the Prince of Peace for Cæsar. They chose Barabbas, and cried out for the crucifixion of the Messiah. For centuries they had been anxiously waiting for the blessed festival; and now when they were called to it they would not come. The very good for which they hoped, by their blindness they missed. The very joys for which they longed, when brought to them, they basely spurned and cast away. The call was renewed. He sent forth other servants to them that were bidden. This new invitation was made under the second commission of the apostles,—"beginning at Jerusalem." It was given when Stephen, Paul, Barnabas, Peter, and John, endowed with new power from on high, and filled with a mightier eloquence, went forth, after the Baptism of Pentecost, to proclaim the grand embassy of the everlasting Gospel. God was slow to relinquish His own chosen people, even after they had in bitter malice crucified His only Son. He gives them another opportunity. He directs them to be called again. Perhaps they would relent when they saw Him whom they had crucified ready to forgive. New facts had occurred, new light had dawned, new demonstrations of the Saviour's glory had been added; perhaps these would overcome their obstinacy and cause them to repent and come. The experiment was made The opportunity was afforded. The solemn responsibilities involved were pressed with all the unction of apostolic zeal and inspired eloquence. They were besought, entreated, warned, and most earnestly admonished. "*But they made light of it, and went their ways, one to his farm, another to his merchandise.*" But the King was not indifferent to their behavior. "When He heard thereof He was wroth." What people do to God's servants, they do to Him. "And He sent forth His army and destroyed those murderers, and burned up their city." The wedding was ready, but they that were bidden were not worthy. Jerusalem fell, and the high distinction of the Jew fell with it.

Other guests were now to be sought, and a wider commission came into force. The common thoroughfares and byways and neglected corners of the world were now to be traversed, that the wedding might be furnished with guests. From Jerusalem the call went down to Antioch, Corinth, Athens, Rome, and through all the world. And it is under that wider and general commission that ministers are now acting, and that the call is still sounding. To us has this blessed invitation come. Through the fall of them that were bidden, salvation has come to the Gentiles. The marriage is now ready. All that delays is the making up of the requisite number of guests. The King's oxen and fatlings are killed. Everything is matured. And we are here for no other purpose than to bid men, in God's name, to come to the marriage supper of the Lamb. How is it, then, that people deal with the message? Is not the Gentile at this day to be found repeating the Jew? What about that "farm," that "merchandise," that trivial turning away from the grace of God, that despiteful and persecuting entreatment of God's servants, which the Jews put in the place of compliance with the call of the great King? Alas, alas!

But there is a good deal of profession of faith and obedience in our day. There be many who say, "I go, sir, I go." But there is another item in the parable. The acceptance of the invitation requires a corresponding preparation. There is a wedding-garment to be put on, as well as uncharity to be laid aside, and farms and merchandise to be displaced from our supreme regard. There is a time at hand when the King will inspect the guests. How will it be with thee, reader, when that hour shall come!

A NEW PUBLICATION.

"*A Question in Eschatology: Will there be a Millennium before the Return of Jesus?* By Joseph A. Seiss, D.D."

This is a neat octavo pamphlet, of some 70 pages. It is an elaborate essay, written for *The Evangelical Quarterly Review*, and from it reprinted for separate distribution. It is occupied entirely with the discussion of the one

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simple question stated in the title, and is exhaustive in its scope. The author says at the beginning: "We propose a single question, entirely apart from all other topics which do not necessarily enter into it. That question is the one stated in the caption of this Article: *Will there be a Millennium before the Return of Jesus?*" And to this one question the entire essay is devoted.

1. The current theory touching the Millennium is fully stated and identified, by quotations from Drs. Whitby, Bogue, Hodge, Pye Smith, Schmucker, Watson, Barnes, Fairbairn, and others; showing that the popular and professional teachings of the modern Church are full of Chiliasm, and Chiliastic promises and hopes, of the most earthly, carnal, coarse, and secular sort, and cherished even where Chiliasm is most fiercely denounced.

2. The question is raised whether this theory of a Millennium of universal righteousness, liberty, and peace, on this side of the resurrection of the dead, is orthodox and trustworthy. The author, of course, takes the ground that it is not, but that it is delusive, unwarranted, and damaging to the whole character and being of the Church, the Gospel, and the best interests of souls.

3. The Church Creeds, ancient and modern, are all brought under review, and the argument conclusively made out, to show that the Whitbyan theory is not contained in any of them, and can by no possibility be read into them.

4. The devotional books of the Church of all past ages are referred to, and the Christian Liturgies, Hymns, and pious productions that have been most admired and used by the people of God since the time of the apostles, are cited, showing that we search in vain into the deliverances and utterances of the Church, for the first sixteen centuries of its existence, for anything like the modern doctrine of the Millennium.

5. Quotations from the ancient Creeds are given, as in irreconcilable conflict with this modern theory. The Apostles' and Nicene Creeds are shown to be against it, as also the Confessions of the Reformation—the Augustana, the Apology of the Augustana, the Latter Confession of Helvetia, the Confession of the Westminster Assembly, and other prominent confessions of the Protestant Churches.

6. The great old divines of Protestant Christendom are called in to witness against the theory that there is to be a Millennium before Christ comes. Luther, Calvin, Melancthon, and Knox, are extensively quoted, with particular references to the places in their works, and also Hutter, Hunnius, Quenstedt, Goebel, and others.

7. The testimony of Whitby himself is given in proof that he propounded the modern doctrine of the Millennium as a novelty, and a "new hypothesis," having no claim to church antiquity; and the way it came to be accepted so extensively is clearly pointed out.

8. And, finally, some twenty pages are devoted to the proof that the modern doctrine of a Millennium before Christ comes, is incompatible with Holy Scripture, confuted by the very passages which its advocates quote in its support, and thoroughly at war with numerous individual texts, and whole classes of texts, both from the Old Testament and the New.

The Essay is thus exhaustive in its range, and embodies a vast amount of valuable research, quotation, and argument, not generally accessible to the common reader, and presented in a complete and satisfactory form. Where important citations are made, the original language is given; and the whole presents a thorough review of the entire question, which ought to go far to settle it in the mind of every candid investigator. We commend this Essay to the attention of our readers, and to all who are willing to look seriously into this important inquiry, which is the real and vital issue and battle-ground between us and our opponents. This question once settled, what else we hold and teach must nearly all necessarily follow.

If there is to be no Millennium before Christ comes, then it must needs be different from what the allegorists fancy; then there must be a particular resurrection a thousand years in advance of the general one; and then the day of judgment must extend over a greater period than is commonly but erroneously supposed.

The Essay may be had by addressing *Prophetic Times*. The cost per copy is 40 cents.

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The Prophetic Times.

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Special Contributions.

THE CLOSE OF THE SEVENTH AND THE EIGHTH AGES.

We have heretofore said something upon the ages, *aiones*, showing that they are the same as the demiurgic, Genesic or Mosaic days, and that we are now in the world's seventh age or day. It may be interesting to dwell a little upon the resemblances between the close of the seventh and the eighth ages.

The last thousand years of the seventh age will be a fit prelude, — a foreshadowing or type of the eighth. As, in reading the prophets, it is sometimes difficult to say whether the writer refers to the first or second coming of the Messiah, so the resemblance in some of the descriptions of the millennium, and of the coming age, is so striking that it requires careful study to tell of which the prophet is speaking. The distinguishing of the time or the order of events is one of the greatest difficulties in the way of the interpreter of prophecy. We are liable to place at the commencement of the millennium what belongs after the close, and *vice versa*.

In some of the descriptions of the millennium, the resemblance to the coming age is so striking that it requires careful study to tell to which the prophet refers. There is a class of interpreters who are continually confounding the one with the other. Of the order of events, it is proper that none should speak with too much confidence.

It is evident from Acts 3 : 19–21, and other passages of the Word of God, that the millennium is to be the "times of restitution" spoken of by all the "holy prophets since the age began." When those times shall have passed it is evident that everything which holy prophets say shall be, will then have been restored. The original word rendered *restitution*, Scott says, means a restoring of a thing to the state from which it has fallen. The unfallen, the paradisiacal state, the one in which man was created, and which was very good, must then be the one to which they will be restored. The time will arrive when everything on earth will again be very good. Then "there will be no more curse." Then creation will be delivered from that state of vanity to which it has unwillingly been subjected. Rev. 22 : 3. Rom. 8 : 19–21. The millennium will be the restoring period; and in the eighth and all coming ages they will be in an actually restored state.

In the commencement of the millennium the resemblance will, doubtless, be far from being as striking as at the close. The morning light, which is exceedingly faint at first, grows brighter and brighter to the perfect day. So, doubtless, the millennium will brighten and intensify in glory till the eighth day or age breaks out in its perfectly glorious splendor. To use a figure, the sun of millennial glory will no more go down. Its light will be an everlasting light. Its glory will never be dimmed. As the morning star is lost amid the splendors of perfect day, so the light and the glory of the millennium will be lost in the perfect and eternal splendor of the ages to come. The glories of the millennium will never be eclipsed. No cloud will ever again overshadow the earth. No curse will ever again lie upon it.

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As the eighth age will be a perfectly restored, and, to the resurrected through Christ, a glorified state, it will be the first of the endless series of the ages of glory, called in the Word of God, "the ages," and "the ages of ages." In the Bible we have some bright glimpses of the coming age, but of the ages beyond, we may in truth say of their ineffable glories, we know not what they shall be. Perhaps it is not too much for us to believe of them, that each succeeding age will excel the preceding one in glory; and thus it will be eternally—that as eternity advances, and its glorified inhabitants advance, increasing in glory, so the glories of their abode may in every sense be increased. Earth's glorified inhabitants will then be the meek. Matt. 5:5; Ps. 37:11. They will be the righteous. Ps. 37:11, 22, 29, 34, *et al.* Glorified sacerdotal kings will reign on the earth. Rev. 5:9, 10. Their reign will be eternal. Rev. 22:5.

Many points of resemblance between the millennium and the age to come might be mentioned; indeed, the one seems sometimes to be blended and lost in the other. In the same sentence, when speaking of the first and second coming of Christ, the mind of the prophet overleaps the narrow line which separates the one from the other, and our darkened minds are at a loss to determine on which side he stands; so it may be with reference to the coming glories. Millennial descriptions may glide imperceptibly into post-millennial ones.

As we are about to refer to some points of resemblance, let it be borne in mind that the antitypes always excel the types. Shadows are far from equalling the substance. The great glory lies beyond the millennium. While the foreshadowings or preludes of the coming age are many, there are three to which we now wish to refer, viz., *the river*, *the trees*, and *the city*.

In the new earth, there is to be "a pure river of the water of life, clear as crystal." Rev. 22:1. Of this river we know almost nothing. May not its name be indicative of its use. The properties of the two millennial rivers would lead us to believe that their waters must be healing. The source of the river of life is the throne of God and the Lamb. Unbelief may doubt the possibility of such a stream issuing from such a source; but it is no more impossible nor incredible than that a flowing stream should issue from a flinty rock in the desert of Sinai. Of the *how* of either the one or the other, it is not for us to conjecture, any more than how God could create all things from nothing. It is the part of faith to believe God, and not to ask the *how*. It is enough that God has said. Doubtless the flowing of the river will be as eternal as its source.

These waters are not a mere figure, but, like the throne of God, are a literal reality. We have no more right to believe that the river and the waters are figurative, than we have to believe that God and His throne are figurative. If we are among the blessed, we shall by and by know its beauties, uses, and pleasures. So during the millennium there is to be a river of living waters. Ezek. 47:1–12; Zech. 14:8; Joel 3:18. The source of this river is to be the sanctuary. Ezek. 47:1, 12. Joel tells us, "A fountain shall come forth from the house of the Lord, and shall water the valley of Shittim." That valley lies in the vicinity of the Dead Sea. There are things mentioned in the last nine chapters of Ezekiel, as well as in the fourteenth chapter of Zechariah, and the third of Joel, which cannot possibly refer to the restored state of the earth, and therefore they must refer to things during and not after the millennium. There will be a House of God—a sanctuary—during the millennium, which will be typical of something which will be in the new earth—perhaps, of the throne of God. As the throne of God is the place of the divine presence, so the millennial House of God—the sanctuary—will most probably be the place of His Shechinal, and, perhaps, more than Shechinal presence during the millennium. The place of, perhaps, more than the shechinal presence will be the fittest type of the throne of God in the new earth. We have reason to believe that the real throne of God will not be on the earth during the millennium, or the period referred to by Ezekiel. Therefore, while the river of living water that issues from the sanctuary will have a striking resemblance

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to the river of the water of life, which proceeds from the throne of God and the Lamb, they cannot be identical. The one is a kind of prelude, forerunner, or type of the other.

Of the millennial river, Ezekiel tells us much more than we are told of the river of the new earth. The post-millennial waters will be healing and life-invigorating, and, perhaps, life-sustaining; and such, doubtless, in an eminent degree, will be the character of the post-millennial waters. Its name, "The river of the water of life," would seem to imply that like the trees of life, they will be a means of the eternal perpetuation of life. Of course it would be entirely too much to say that of the millennial waters.

Of the millennial river, we learn that its waters are to flow to the Dead Sea, and also the Mediterranean. Zech. 14:8. In the margin in Ezekiel it is called two rivers; so called, doubtless, from flowing from the sanctuary both east and west;—thus, though having one source, making two rivers. Everything in its course, except the miry places and the marshes, are to be healed. We are not told why they are not healed. Their being given to salt will prevent their being unhealthy.

The waters flowing into the Dead Sea will heal it, so that that sea, which now has no life, will then abound with it. It will so abound, that fishers will stand and spread their nets from one end of the sea to the other, and the fishes will be like those caught in the Mediterranean, and they will be exceedingly numerous.

It is highly probable that during the pouring out of the seven vials, in which the wrath of God is filled up, the Mediterranean will be so smitten that it will literally be a dead sea. Hence the necessity for the healing waters to flow there.

In order for the waters to flow both ways, we learn that at the descent of Immanuel upon the Mount of Olives, there will be such an earthquake, that half of the mountain will be removed toward the north, and the other half toward the south, which will cause a very great valley. Zech. 14:4, 5. Through this valley the water will flow both ways, that is, to the Dead and to the Mediterranean Seas. When Sodom was destroyed, the sea in its vicinity was smitten. When Sodom shall be restored, that sea shall also be restored. That Sodom is to be restored is certain. Ezek. 16:53, 55, *et al.* By the restoration of Sodom and her dependent cities is, doubtless, meant the restoration of the land and of the sea as they were before they were smitten, as they were before man's fall, and not the restoration of the people as they were. So also the smitten Mediterranean will be healed.

That this cannot refer to the post-millennial period is evident; for in the new earth there will be no more *the sea.* (ἡ θαλασσα.) As *the river* meant *the* Euphrates, so by *the sea* we may understand the Mediterranean. There will therefore be no Mediterranean in the new earth for the waters of life to flow into. The removal of that sea will make way for the coming down of the city of our God, the heavenly Jerusalem. Whether what is now called the Dead Sea will exist on the new earth or not, we are not told.

On the banks of the millennial river will grow trees like the trees of life. We say trees of life, for there must be at least three trees, that is, one on each side of the river, and one on the street. Probably there will be very many trees of life, just as there will be very many trees growing on the banks of the millennial river. Ez. 47:7, 12. In the margin of the Comprehensive Bible we are told: "Rather, the definite article not being in the original, *a* tree of life; for there were three trees; one in the street, and one on each side of the river."

The want of the definite article in the Hebrew of Genesis seems evidently to point out the existence of more than one of these trees in Eden. The tree of life is then the name of the species of trees, and not of a single tree. Indeed, we cannot understand the want of the definite article on any other supposition. As the eighth age will be a restored state, that species of trees which was lost by the fall will also be restored.

The use of the tree of life was in some way

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or other to perpetuate life. Hence we learn that the guilty pair was expelled from the garden of Eden that they might not eat of the tree of life, and live forever. Such may be one of the uses of the restored tree. In our translation we are told the tree is to yield twelve manner of fruits, and bear fruit every month; but as "*manner of*" is not in the original, it is probable that the idea is, that it will perfect its fruit every month. On its branches may always be found perfect fruit and leaves. We also learn that those who overcome through the blood of the Lamb will have the right to the tree of life.

The leaves of the post-millennial trees, or trees of life, are to be for the healing of the nations. Rev. 22:2. It seems from various passages in the other portions of the Word, that even in the restored state, and in the ages to come, there will be men in the flesh, as Adam in his innocence was. The leaves are, doubtless, to be for their use, and not for those who have spiritual or celestial bodies.

We are told of the millennial trees, (Ezek. 47), that the leaf will be for medicine, or, as it is in the margin, for "bruises and sores." It would seem that even in the millennium, and in the ages to come, there will be those who will be liable to receive bruises, and therefore shall have need of those healing leaves.

The trees of life which were lost in Adam will be restored by Christ. They are to be a part of the restitution. They will be restored because there will be necessity for them. It seems that two classes will be benefited by the trees. Those in all generations who have overcome through the blood of the Lamb, and have been changed; and those who are in the Adamic state. With the one, there shall be no more death nor pain. With the other, there may be.

In the Hebrew, it is tree of lives. It was, doubtless, so called because it was the perpetuator of man's trifold life or lives—his trinity of lives. So in the ages to come, it will be an eternal perpetuator of man's trifold life, and therefore will be a tree of lives. So in the millennium, "There will be very many trees on one side and on the other of the river. Ezek. 47:7. Those trees, like the trees of life, are to bear fruit every month. Ezek. 47:7, 12. Did not Ezekiel refer to a different period of time, we would suppose that they are identical with the tree of life.

Of the millennial trees we know less than we do about the post-millennial ones, for the post-millennial will be the lost trees of life restored; but their uses and characteristics are to be similar. So there will be the millennial city, and the post-millennial one, or the New Jerusalem. Both of these cities will be on the earth. Of the millennial city we are quite ignorant. The prophet tells us the name of the city will be Jehovah Shammah, the translation of which is, "The Lord is there." In vision Ezekiel was carried to the land of Israel, and set on a very high mountain; and John in spirit was carried away to a great and high mountain. In spirit, and in vision, doubtless, mean the same thing, and mean in a trance, a pneumatic or ecstatic state. In this state Ezekiel was carried forward to the millennium, and set on a very high mountain. The millennial mountain is to be in the land of Israel. John in spirit was carried forward to a similar mountain, but in the new earth. Perhaps the mountains may be identical. As the present earth shall be the new earth, so the millennial mountain may be the post-millennial one. A change as really awaits this earth as it does the bodies of the saints at their resurrection. The ecstatic state is, perhaps, one of the most singular, unexplained, and unexplainable states in which a man can be placed. In different subjects, and at different times, there seems to be a great difference in the extent to which they were brought under its influence. Doubtless, in that state, men might become so far under its influence that they knew not whether they were in the body or out of it. In it, men had such a view of the past, present, and future, as cannot be comprehended by us in our natural state. From the words used, it seems evident that Adam was in that state when Eve was formed—that Abraham was in it when the covenant was formed between God and himself. In something of that state prophets were when they had their visions, and when God

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spoke and wrote through them. Hence it was not they that spoke and wrote, but God. In vision, or the ecstatic state, Ezekiel saw the frame of a city on the south. On the south of what? Perhaps, of the very high mountain. Some think there will literally be a very high mountain, called the mountain of Jehovah. If so, this mountain will probably be thrown up by the earthquake which rends the mount of Olives. Therefore the earthquake which will form the very high mountain will also form a very great plain. By earthquakes mountains are thrown up. Ezekiel saw a man with a line of flax, and a measuring reed in his hand, whose appearance was like brass. The man whom Daniel saw in vision had a body like beryl, a face like lightning, eyes like lamps of fire, and arms and feet in color like polished brass. Dan. 10 : 6. John tells us the one who talked with him had a golden reed to measure the city; and the one who talked with him was one of the seven angels who had the seven vials full of the seven last plagues. Rev. 21 : 9, 15. So the wonderful personages seen by Ezekiel and Daniel must also be angels; and in this point of view there is a resemblance.

Both cities are measured, but the millennial city, in its proportions, seems to be far inferior to the New Jerusalem. Both cities are to be four square, and are to be perfect squares; but the estimated size of the millennial city is to be nine miles square, while the lowest calculation makes the New Jerusalem three hundred and seventy-five miles square. Thus while the city Jehovah Shammah will be nearly nine times larger than the old Jerusalem, it will be small indeed in comparison with the New.

In order for the New Jerusalem to be located on the site of the millennial city, or in Palestine, it is necessary that the Mediterranean Sea should be removed out of the way. Hence we read that in the new earth, "There will be no more *the* sea. The original has the article. As by *the* river, we understand the Euphrates, so by *the* sea, we are to understand the Mediterranean.

The New Jerusalem is to descend from God out of heaven. Rev. 21 : 2, 10; 3 : 12. "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven. And He carried me away in Spirit to a great and high mountain and showed me that great city, the holy Jerusalem descending out of heaven from God." "And I will write upon him the name of my God and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God." Paul says, Gal. 4 : 26: "But Jerusalem which is *above* is free, which is the mother of us all." Also Heb. 12 : 22: "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem." Now if such expressions do not mean that the holy city is now in heaven, and is to come down to earth, we do not understand language. God in these different places, says the New Jerusalem is to descend from heaven, and if He does not mean what He says, what does He mean?

With reference to the millennial city, we are told nothing of its origin, where it comes from, who built it, or when built, or what becomes of it.

The New Jerusalem has *twelve foundations.* Rev. 21 : 14. "And the wall of the city had twelve foundations, and on them the names of the twelve Apostles of the Lamb." We are told of Abraham, Hebrew 11 : 10, that "he looked for a city which hath foundations; whose builder and maker is God." The expressions are singular, and the one in Revelations tells us the number of the foundations. Paul also tells us in Heb. 11 : 16, that God has prepared this city for Abraham and the other patriarchs.

As there is mention of the heavenly city by different sacred writers, it is probable that there is also mention made by them of the millennial city. Thus the Psalmist, speaking of the fearful commotions of the earth, of nations raging, desolations made, wars ceasing, the earth being melted, and God's being exalted among the nations, says, in the same connection, "There is a river, the streams whereof shall make glad *the city* of God, the holy place of the tabernacles of the most High." Ps. 46 : 4. The connection renders it probable that the

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melting of the earth refers to the ante-millennial burning of Babylon the great, when she shall be utterly burned with fire. One commentator states, under Rome there are vast quantities of bitumen, which he supposes will be a means of burning her. Italy is also a great repository of sulphur, which also may be one of the ingredients by which she shall be burned. These ingredients would not only melt, but their intense heat may cause a portion of the earth, not the whole of it, to melt. This city must then be the millennial one.

In many other places, there may also be reference to the millennial city, but they are not quite so plain, and therefore we will not quote them.

The heavenly city is to have twelve gates, three on each side (Rev. 21 : 12, 13), and on them the names of the tribes of the children of Israel. So Jehovah Shammah is to have twelve gates, three on each side, and on the gates the names of the tribes of Israel, one gate for each tribe. Ezek. 48 : 31–34. The post-millennial gates are to be attended by twelve angels.

The gates of the New Jerusalem are to be transcendently beautiful, rich and glorious, incomparably more so than anything that has ever yet been on the earth. The twelve gates are to be twelve pearls. Rev. 21 : 21. Nothing is said of the beauty and glory of the gates of the millennial city.

The walls of the heavenly city are to be great and high, and are to be of jasper. When Ezekiel first sees Jehovah Shammah, it is as the frame of a city. He does not say there was any wall at all. Its inchoate state seems rather to point out a city that is to be completed and perfected, than one that has actually been completed. Can it be possible that the perfectly completed and finished millennial city will be the New Jerusalem ; and that the frame, which Ezekiel saw, descended from heaven ? If so, it would help to throw light on one dark saying of our Saviour.

The post-millennial city will have foundations of unrivalled beauty, splendor, and glory. They are to be garnished with all manner of precious stones. Of these stones, twelve are mentioned by name. Perhaps each gate will have a prevalance of the particular stone mentioned. Of the millennial city, we are told very little. We are not even told whether it is to have foundations or not ; and connected with it, there is no mention of the Apostles nor of the Lamb.

The New Jerusalem will not need the light of the sun nor of the moon—the presence of the Lord God and the Lamb will be sufficient to lighten it. Rev. 22 : 5. "And there shall be no *night* there, and they need no candle, neither light of the sun: for the Lord God giveth them light." Rev. 21 : 23. "And the city had no need of the sun, neither of the moon, to shine in it : for the glory of God did lighten it, and the Lamb is the light thereof."

We are told of God, Ps. 104 : 2, that he covers himself with light as with a garment. Paul tells us of God, that he dwells in light, which no one can approach. 1 Tim. 6 : 16. We are also told, Ezek. 43 : 2, that the earth did shine with the glory of the God of Israel. When our blessed Redeemer was transfigured on the mount, and something of His future glory, as will be seen at His second coming, was displayed, we are told "His face did shine as the sun." Matt. 17 : 2. When John saw Him on the Isle of Patmos, "His countenance was as the sun shineth in his strength." Rev. 1 : 16. When He appeared to Saul of Tarsus on His way to Damascus, His brightness exceeded that of the noonday sun. Acts 26 : 13.

Because of the light of the glory of God and of the Lamb, there will be no night there. The sun and moon will be in existence, but the New Jerusalem will not need their light. Most parts of the earth may need their light, and but for the glory of God and of the Lamb, the holy city would have night. Though there will be wonderful light and glory in Jehovah Shammah, yet, doubtless, there will be night there. There will be nothing there to equal the light of the post-millennial city. The full unveiled glory of an angel is sufficient to lighten the earth. Rev. 18 : 1. We have reason to believe that man in his unfallen state, was clothed with light, as with a garment. Light was man's primal garment, but when he fell, that garment of glory was lost, and, lo, he

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found himself naked. By the fall the clothed pair became naked.

There have been many instances in which individuals, who have had near communion with God, and have had for a short time, a little of the lost glory. When Moses came down from the mount, "the skin of his face shone." Ex. 34 : 29; 2 Cor. 3 : 7–9. Stephen's face, as he sat in the council, was as the face of an angel. Acts 6 : 15.

In man's glorified state, the lost light and glory will be restored. Hence Jesus says, "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13 : 43. We are told, Dan. 12 : 3, "That they that be wise shall shine as the brightness of the firmament. Then their lost garment will be restored. A faithful, unprejudiced history of the traces of the lost glory, as it has been seen among the holiest of God's people, is truly wonderful, and not confined to Jews, and inspired men.

The New Jerusalem is to have no temple. The presence of the Lord God Almighty and of the Lamb, are sufficient. Rev. 21 : 22; 22 : 5. On the other hand the millennial city will have a most glorious temple. It will be one of vast proportions, far transcending the first and the second temples.

In the Comprehensive Bible, we are told—the millennial temple will be "nearly one English mile on each side, and four miles in circumference." This is far transcending the size of Solomon's temple, or that after the captivity; which was exactly one-half mile in circuit. It also states that this temple will be nearly equal to the whole extent of ancient Jerusalem. The gates of the post-millennial city will not be shut by day; and as there will be no night there, it is as much as to say they will not be shut at all. In the millennial city, though there will be night, yet the gates are not to be shut. They are to be open continually—not shut day nor night. Is. 60 : 11. In neither period will there be any danger in having open gates. Like many other things, we know not why they will have gates and walls.

Into the New Jerusalem, "there shall in no-wise enter anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. Rev. 21 : 27. We are not told what the inhabitants of Jehovah Shammah shall be, but, from its name, we may judge that it will be the peculiar abode of the descended Immanuel and all those who come with him—that literally it will be the city of the Great King.

J. B.

LIGHT WANTED.

MATT. 25 : 31–46.

IT has generally been taken for granted that this passage describes the general and final judgment. But to the minds of many there are insuperable objections to this view.

In the *first place*, there is not a hint given of any resurrection of the dead, either of the just or the unjust, as preparatory to, or in any way connected with the nations to be judged; that is, so as to be the *subjects* of this judgment.

In the *second place*, the word *nations* is the translation of a term that is used in the New Testament about one hundred and sixty-two times and always in the sense of living, existing nations at the time spoken of. The dead of all nations will undoubtedly be judged individually, and not in a national capacity. The distinction of nations in the state of the dead is not, we believe, anywhere made in the word of God. Hence dead nations are not said to be "gathered" before him. In the passage under consideration it is the "nations" that are "gathered;" but it is doubtless individuals that are separated one from another. But if any one should contend that it is a separation of nations here mentioned, the case is conclusive against considering it a description of the last judgment.

In the *third place* the Lord distinguishes the persons judged from his "brethren," that is, the children of God. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They have already been separated and classified as "blessed" in distinction from the "cursed," and the Lord is giving his reasons for a favor-

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able judgment. They are taken as a whole and distinguished from his brethren; not from one another. Are the "brethren" the risen and glorified saints whom the Lord will bring with him when he comes? 1 Thess. 4 : 14.

In the *fourth place*, this judgment is not according to works in general, but according to works of a specific character. The works are only those that would be prominent in a time of persecution, whereas in all descriptions of the last judgment, the eternal destiny is based upon works in general. The "books are opened" and the record of the whole life is exhibited. How then shall we understand the passage?

BARNES'S NOTES ON REVELATION 20.

Mr. B. observes, "It is strange, not to say improbable, that the doctrine of the literal resurrection of the righteous, a thousand years before the wicked, should be announced in one passage only." Again he says, "The resurrection of the dead is a subject on which the Saviour often dwelt, in his instructions; it is a subject which the Apostles discussed frequently, and at great length in their preaching, and in their writings," . . . . "and it is strange, that in respect to so important a doctrine as this, if it be true, there is not elsewhere in the New Testament, a hint, an intimation, an illusion, that would lead us to suppose that the righteous are to be raised in this manner."

Mr. Barnes does not consider, or perceive, that this Book of Revelation is the last communication from God to man, and of course what is revealed therein is in addition to what had been given before. So that this new light on the resurrection is given as new truth, of which the previous writers on the resurrection were ignorant. Until now, it had appeared that there would be a resurrection of the "just and unjust;" but this new truth of a thousand years between the resurrection of the righteous and the wicked was not known to Paul and the other writers of Scriptures—nor did John know it until revealed to him in Patmos, and even if it were before known to our Lord, the time had not arrived to make it public till now in closing up the volume of inspiration.

So this agrees with God's constant method of communicating truth on any subject, giving gradually more and more light as time passes, and therefore we see nothing so strange about it, as Mr. B. does. Mr. B. seems also to be in the dark concerning the final or last resurrection. Now we are told that the first resurrection is of the righteous—for "blessed and holy are they" who have part in it; on "such the second death hath no power." Now as all God's saints are delivered from the power of the second death, it follows that they all have part in this first resurrection—and "the rest of the dead live not again until the thousand years are finished"—that is, the wicked dead. This same thousand years is the same period during which Satan is found, and, when it expires, Satan is loosed for a season, the wicked dead are raised, and this is Gog and Magog, fallen wicked angels and fallen wicked men, combine in a last, futile attempt against the Lord and His saints. "But fire from God comes down out of heaven and devours them." The devil is cast into the lake of fire, "the dead" (*i. e.*, the wicked, for the saints were raised long ago, and are not now among the dead) are judged and also cast into the lake of fire. The millennium is past, "the last enemy, *death*, destroyed, the time has come when our Lord's work is completed, and the Son also Himself is subject to Him that put all things under Him," and henceforth "God is all in all." (See 1st Cor. 15 : 28.) The great work is accomplished, and the Lord and His people shall dwell together forever and ever. See Rev. 22.

NOTE TO THE EDITORS.

It is only a few months since I first became aware of the fact that there was a journal or paper of any kind published by believers in the nearness of the Second Advent. It seems by the merest accident that I came across your journal in the house of a friend, or, perhaps, I might say it was Providential, for language cannot express the gratitude I owe to God and to yourselves for the light it has shed upon my pathway; for though trained and educated in the ——— church, I know no more about the

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second coming of Christ and His reign on the earth than a heathen in the jungles of India knows of the story of the Cross. And when I now read my Bible in the light of the teachings of your journal, I am astonished that I should have read my Bible so much, and yet understand it so little.

In our church and Sabbath-school the prophecies and revelation are almost a forbidden subject. The great cry is that we cannot understand them; that they are all mystery, and do not concern us. It seems to me like impeaching the wisdom of God to say that He would give us a book containing His will, and in it instruct us to *search the Scriptures*, and at the same time intend that a great portion of it should never be understood by us.

In the last year I have heard two of the best ministers in our conference say they believed that the Saviour would come the second time *soon*, and establish His reign on the earth; but say they would not *dare to preach it*, as it would be called heresy. It is passing strange to me how any one can feel that they have a call from God to preach His Gospel, and then *dare not* preach any more of it than some ecclesiastical body will permit, acknowledging a *higher* authority than God!

I presume I have no right to trespass upon your time and patience with a letter when a few lines would have been sufficient; but I feel sometimes that it would be such a pleasure to have some one to talk with on the subject; for although I am surrounded by those who are professors of religion, yet they are those who think this doctrine the *wildest vagary*, *perfect fanaticism*, and I feel that I am indeed walking *alone*, with the exception of the young lady who loaned me the *Times*. Her father has been a believer in the doctrine for years, so she has the advantage of me in knowledge of the subject.

A. A.

THE world's old voice falls low, that once was strong,
And Echo can but faintly now prolong
The "Nunc dimittis" of its dying song—
Vigilate!

PRACTICAL REFLECTIONS.

"I have somewhat against thee because thou hast left thy *first love*. Remember, therefore, from whence thou hast fallen, and repent and do thy first works, or else I will come quickly, and will remove thy candlestick out of its place except ye repent."

"And they began every one to say unto Him, 'Lord, is it I?'"

IT is allowed upon all hands that we are in the Saturday evening of this dispensation. The twilight shadows of declension and coldness are upon us—the darkness of Antichrist. "When I come, saith the Lord, shall I find faith upon the earth?" In the spiritual as in the natural world, things that looked simple and natural by daylight, in the gloaming assume strange, mystical, unreal forms.

The strait and narrow path, so distinct, so safe a little while ago, when in the warmth and light of our *first love* we trod in the Saviour's footprints, following the commandments of His Holy Word as the law of our lives (and they were not grievous); but with holy consecrated hearts, it was our "meat and drink to do our Father's will"—when ardent love, and gratitude, and adoration made us realize, *verily* the kingdom of God was *within* us—our peace flowing as a river, rejoicing in assured hope, we could echo the chorus of high Heaven with saints, and martyrs, and the innumerable company of just men made perfect, angel and archangel—"Come, Lord Jesus, come quickly!"

But alas! alas! "How has the fine gold grown dim!" Who talks with another of Jesus now until his heart burns within him? Who is planting his feet in the Master's footprints? Who in pilgrim guise bears his cross, not ashamed of the scoff it may create? Who like Saint Paul *dare* be thought a *fool* for Christ's sake? In *what* do Christians differ from the world? Where are the *peculiar* people, zealous of good works? the royal priesthood? Who *dare* speak to the world the language of Galilee?

Have we not arrived at that point of the Church's history spoken of in Amos 8:11: "Behold the days come, saith the Lord, that there will be a famine in the land, not of *bread*,

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nor thirst for water, but of hearing the Word of God." And may we not unhappily add, of *doing* the will of God? In the deepening twilight shadows of the thousand isms, and the deadliest of all, the darkness of *Spiritualism —Devilish possession*—the strait and narrow way is broken down, the hedges of virtue uprooted. The sweet truths of the Bible, like the picturesque gnarled stumps in the natural landscape, growing into ghastly, unreal shapes. Our blessed Redeemer's Holy Legacy, sealed with His precious blood, pronounced a *myth!* Life a vast, broad common, whereon each pilgrim roams at will, following the fleeting mirage of the unregenerate heart, and, impelled by a morbid thirst for happiness, stoops to drink at every broken cistern by the way.

When Christ foretold a betrayer, with one accord the disciples cried out: "Lord, is it *I?*" Now in the thick darkness sinners cry: "Lord, *it* is not *I*," but my neighbor, or this church, or that church, whose errors are bringing discredit on Thy cause.

O Christian brethren, for God's sake, for the precious soul's sake, look at *home*. Let us put our hands on our mouths, and our mouths in the dust, and with the disciples of old cry: "Lord, is it I?"

The day is far spent, the night draweth nigh when no man can work. Am I working? in my own heart, my family, my neighborhood, the world?

In Scripture we are called candles of the Lord. Is my light shining, that men, seeing my good works, may glorify my Father in heaven? Am I living upon the manna of His Word—the living bread—or eating also of the husks of the swine—the mouldy bread of worldliness? Is my foot planted on the Rock of my salvation—am I hid under the shadow of that Rock higher than I? Am I drinking of the living water gushing out of that rock smitten for me? Am I cleansed day by day with the blood shed for the remission of sin? Do *I* no longer live, but Christ live in me? Am I ready and waiting for the joyful summons: "Come up hither"?

Or alas! alas! do I sleep? Have I slept in the pleasant bower of ease, and lost my roll? Is the oil of my lamp nearly burned out? Is my candlestick about to be removed?

O holy, blessed, and loving Jesus, help Thy people to put these questions to their hearts. Help us to rouse up, buckle on our armor, and hasten to fight as good soldiers of the cross, unto our life's end, the world, the flesh, the army of *isms*, and the Devil, for Thy dear name's sake. Amen.

Selections.

THE FIRST RESURRECTION.

J. B. Pagani.

Holy faith teaches us that all men, whether good or bad, elect or reprobate, will rise one day and appear before the judgment-seat of Christ, to hear from His lips the sentence of eternal salvation or everlasting damnation. "Amen, amen, I say unto you," they are the words of our blessed Lord in the Gospel of St. John, "the hour cometh wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." *

* John 5: 25–29.

The hope of a future resurrection afforded the greatest comfort and jubilation to holy Job in the midst of his grievous trials and sufferings. "I know," says he, "that my Redeemer liveth, and in the last day I shall rise out of the earth. And I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another. This, my hope, is laid up in my bosom." *

This article of belief is expressly declared in the Apostles' Creed, where we profess to believe "the resurrection of the body."

But, although all men, whether good or bad,

* Job. 19: 25–27.

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elect or reprobate, must rise one day and stand before the judgment-seat of Christ, yet some writers think that not all shall rise at one and the same time, but that the elect only will have part in the first resurrection. They ground their opinion on the following passages:

1. The Apostle St. Paul, in his first letter to the Corinthians, after stating that all will be made alive by the power of Christ, thus continues: "But every one in his own order; the first fruits Christ, then they that are of Christ, who have believed in His coming. Here the Apostle distinguishes three classes of persons who all have a part in the resurrection, but at different times. The first is Christ Himself, who rose from the dead, the first-fruits of those who are asleep The second comprehends those who have believed in the coming of Christ, and conformed their life to their belief. These will rise as soon as Christ shall appear in the clouds of heaven. And the third comprehends all those who shall rise in the general resurrection, when all men, whether good or bad, who have not risen before, shall have to rise and to assemble before the tribunal of Christ for the universal judgment. It is only at this last and general resurrection that death shall be entirely destroyed. Hence the Apostle St. Paul, after describing the order of the resurrection, thus concludes: "And the enemy death shall be destroyed last." Some divines are of opinion that the order of resurrection here mentioned by St. Paul is not one of time, but of dignity. They say that all men, whether good or bad, will rise at the same instant, in the twinkling of an eye, but the just will rise in honor and the bad in dishonor. But others say, that the order mentioned by the Apostle is not only of dignity, but also of time. 1st. Because the resurrection of Christ which is mentioned by St. Paul, differs from the resurrection of those whom He has redeemed by His sacred blood, not only in order of dignity, but also of time.

2. Because the destruction of the enemy death, which is effected by the general resurrection, is mentioned by the Apostle as the last thing, after Christ shall have brought to nought all principality, and power, and might, and after He shall have put all His enemies under His feet. This, their assertion, is confirmed by the authority of St. John, Chrysostom, and Theophilact, who say that at the coming of Christ the just will rise before the wicked, not only in order of *dignity*, but also of *time*; because, they say, the just will have to go forward to meet the Lord Jesus in the air, which will not be granted to the wicked.*

3. The same Apostle, in his first letter to the Thessalonians, whilst speaking of those who shall rise when the Lord shall appear in the clouds of heaven, mentions only such as have slept in Christ, which means the elect. "We would not have you ignorant, brethren," says he, "concerning them that are asleep, that you be not sorrowful even as others who have no hope. For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with Him. For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept, for the Lord Himself shall come down from heaven with commandment, and with the voice of an archangel and with the trumpet of God, and the dead who are in Christ shall rise first."†

4. Again the Apostle, writing to the Philippians, thus speaks of himself in reference to the resurrection from the dead: "I count all things to be but loss for the excellent knowledge of Jesus Christ my Lord; for whom I have suffered the loss of all things and count them but as dung, that I may gain Christ. . . . That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death. *If by any means I may attain to the resurrection of the dead.*"‡ The resurrection here mentioned by St. Paul is a particular blessing which he hopes to attain by the merits of Christ, and by rendering his life conformable to that of Jesus; it cannot therefore mean the general resurrection, in which the wicked also will have part, but only that of the just who will rise to immortal glory.

* See Cornel. Alap. Comment. in 1 Epist. ad Thessal., Cap. ii.

† 1 Thess. 4 : 12–15. ‡ Philip. 3.

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5. The evangelists Matthew and Mark agree in declaring that Christ, as soon as He shall come, will send His angels to gather His elect; but make no allusion to the resurrection of the wicked. "He shall send His angels," says St. Matthew, "with a trumpet and a great voice, and they shall gather together His elect from the four winds, from the farthest part of the heavens to the utmost bounds of them." * "And then He shall send His angels," says St. Mark, "and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." † By comparing these passages with that of St. Paul to the Thessalonians quoted above, it will be found that they only differ in this, that whilst the Apostle calls those who shall rise at the coming of Christ *the dead who are in Christ, the dead who have slept in Jesus*, our Lord calls them *His elect.*

6. Our Blessed Lord gave the following answer to the Sadducees respecting the resurrection of the dead: "The children of this world marry and are given in marriage, but they that shall be accounted worthy of that age and of the resurrection from the dead, shall neither marry nor be married. Neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection."‡ Whoever considers attentively these words will easily perceive that they relate to a particular resurrection, in which the elect only have part; for they speak only of such as shall be *accounted worthy of the resurrection* from the dead, and who shall be the children of God, being the children of the resurrection.

7. In the sixth chapter of the Gospel of St. John, Christ expressly mentions a particular resurrection, in which those only will take part who have believed in Him, who are worthy of eternal life, who have worthily eaten His flesh, and drank His blood. "This is the will of the Father who sent Me," says He, "that of all that He hath given Me, I should lose nothing, but should raise it up again in the last day. And this is the will of My Father that sent Me: that every one who seeth the Son, and believeth in Him, may have life everlasting, and I will raise him up in the last day. . . . . No man can come to Me, except the Father who hath sent Me draw him, and I will raise him up in the last day. . . . . He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up in the last day."*

8. Our Blessed Lord thus speaks in St. Luke: "When thou makest a feast call the poor, the maimed, the lame, and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at *the resurrection of the just.*"†

9. St. John, in the Apocalypse, after declaring the binding of Satan, and his confinement in the bottomless pit lest he should hurt any more the nations, thus continues: "And I saw seats: and they sat upon them: and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and who had not adored the beast nor his image, nor received his character on their foreheads or in their hands, and they lived and reigned with Christ a thousand years. The rest of the dead lived not till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. In these the second death hath no power: but they shall be priests of God and of Christ: and they shall reign with Him a thousand years."‡

St. John here distinctly mentions a first resurrection, in which those only have part who are called *blessed.* In this resurrection those will rise that were beheaded for the testimony of Jesus and for the word of God, namely, the martyrs of Jesus; as these have borne testimony to Christ and to His Gospel by the shedding of their blood, so they will rise to reign with Christ on thrones of immortal glory. Then will be entirely fulfilled what the same Apostle declares in the sixth chapter respecting the prayers of the martyrs to the throne of God, asking vengeance on their enemies. "I saw,"

* Matt. 24 : 31. † Mark 13 : 27.
‡ Luke 20 : 34–36.

* John 6 : 39, 40, 44, 55. † Luke 4 : 13, 14.
‡ Apoc. 20 : 4–6.

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says he, "under the altar, the souls of them that were slain for the Word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord (holy and true), dost Thou not judge and revenge our blood on them that dwell on the earth? And white robes were given to each of them one; and it was said to them that they should rest for a little time, till their fellow servants, and their brethren who are to be slain, even as they, should be filled up." Together with the martyrs of Jesus, they also will rise in the first resurrection, "who had not adored the beast, nor his image, nor received his character on their foreheads or in their hands," namely, all the elect who shall have passed to a state of blessedness with the Lord Jesus. This truth afforded the greatest comfort to the Apostle St. Paul, who often brings it before the minds of the faithful, and exhorts them to take courage and to console themselves by its consideration."

The first resurrection, in which the wicked have no part, seems to have been predicted by holy David, in these words: "The wicked shall not rise in judgment, nor the sinners in the assembly of the just."*

Many writers, by the first resurrection mentioned by St. John, understand the rising of the soul to the life of glory, by which it is admitted to reign together with Christ in His heavenly kingdom, which they call a spiritual resurrection. Yet it seems that this explanation does not convey the entire meaning of the passage, for the following reasons:

1. The spiritual resurrection is more properly the rising of the soul from sin to grace, than from the state of grace to the life of glory.

2. The spiritual resurrection is a fact which began to be fulfilled soon after the resurrection of Christ, whereas the first resurrection, of which St. John speaks, happens only after the destruction of Babylon and the defeat of Antichrist and his followers.

3. The antithesis which is made by St. John, as regards the first and second resurrection, is not between soul and body, but between persons and persons. We are first taught that those who were beheaded for the testimony of Jesus, and such as have not adored the beast nor his image, lived and reigned with Christ a thousand years: and we are next taught, in immediate sequence, that the rest of the dead lived not again until the thousand years were finished. These two particulars being thus uninterruptedly set forth in one and the same passage, and being thus evidently foretold in direct mutual relation, must naturally be interpreted *homogeneously;* that is to say, of whatever nature the first resurrection is, of that same nature must also be the other resurrection. Now, the resurrection of the rest of the dead, which is to take place after the thousand years, is a true and literal resurrection of the body; and, therefore, that also which takes place before the thousand years must be of the same kind. If the martyrs and other saints who have part in the first resurrection rise only in a spiritual sense, then *the rest of the dead* also who have to rise afterwards, will rise only in a spiritual sense; but if *the rest of the dead* really rise, then the martyrs also, and the other saints, at the first resurrection, rise in the same manner. There is no difference between the two.

4. Amongst those whom St. John saw raised from the dead and reigning with Christ, besides the martyrs of Jesus, they also were numbered "who have not adored the beast nor his image, nor received its character," that is, those who have withstood the power and seduction of Antichrist. The resurrection, therefore, of which St. John speaks, is a fact which must happen at the end of the world, when Antichrist shall have exerted his malice against Christ and his saints; and consequently it cannot be a mere spiritual resurrection which began to be accomplished immediately after the death of Christ.

This belief of a literal first resurrection of the martyrs and other saints immediately at the coming of Christ, prevailed to a considerable extent throughout the early Church; and often animated the primitive Christians to encounter death with an undaunted courage, and to seal their belief with their blood. Nor is there anything unreasonable in this belief; for as when Christ came out from the sepulchre a

* Psalm 1 : 5.

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conqueror over death, "the graves were opened and many bodies of the saints that had slept arose, and coming out of the tombs after His resurrection, came into the holy city and appeared to many; * so it must not appear strange that when He shall come again, in the last day, as a great conqueror and judge of the living and the dead, He may be pleased to perform a similar wonder, although in a far greater extent, and gather His elect from the uttermost part of the earth to the uttermost part of heaven.

An objection may be raised against this opinion concerning the first resurrection, from the Gospel of St. John, where Christ assigns one hour for the resurrection, both of the good and the bad. "The hour cometh," says He, "wherein all that are in the graves shall hear the voice of the Son of God: and they that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of judgment." † But this difficulty disappears if we consider that, according to the language of Scripture, the word *hour* is often used to signify an indefinite period of time. "I need not say," writes St. Augustine, "how the Scriptures are used to adopt the word day or hour to signify a period of time." ‡ Thus, for instance, St. John calls the whole time of the New Testament *the last hour.* "Little children," says he, "it is the last hour. And as you have heard that Antichrist cometh, even now there are many Antichrists, whereby we know that it is the last hour." §

St. Austin, commenting on this passage, writes thus: "The Apostle did not say, It is the last time, or the last year, or the last month, or the last day, but he said, *It is the last hour.* And behold, how long is this hour. Yet he is not a liar, but must be understood as intending by an hour to signify a time." ‖ So where Christ says that all that are in the graves will hear His voice, and rise to life, He does not mean that the resurrection of the good and bad will be simultaneous, but only that it will take place by His Omnipotent power.

Others, perhaps, may object that passage of St. Paul to the Corinthians, where, speaking of the resurrection which takes place immediately at the coming of Christ, he makes no distinction between good and bad, and says only that the "dead shall rise incorruptible." To this may be answered, that the word *incorruption*, as is remarked by Estius and some other divines, is never used in Holy Scripture in reference to the reprobate, but only to the elect.* A careful examination of the text also shows plainly that St. Paul speaks only of the just. For there he speaks only of such as shall rise to life endued with the properties of a glorified humanity, which will belong only to the elect.

Another objection may be raised against the particular resurrection of the elect from the creed of Athanasius, where the saint, after stating that Christ had ascended into heaven, and sits at the right hand of God, the Father Almighty, proceeds: "Thence He shall come to judge the living and the dead, and at His coming all men shall rise with their bodies, and shall give an account of their own works." † From which it might seem, first, that at the coming of Christ all men will be dead, and second, that at the coming of Christ all men, whether good or bad, will rise immediately, *simul et semel*, without any exception.

To this also may be answered, that neither proposition is proved by the words of the symbol. It declares, in the first place, that Christ will come to "judge the living and the dead." Now if Christ when he comes, has to judge the living and the dead, it is evident that at His coming He shall find some men who are living. These

* Matt. 27 : 52, 53. † John 5 : 28, 29.

‡ Omitto dicere quemadmodum soleant scripturæ *diem vel horam* etiam pro tempore ponere. (Epist. cxcvii, 2.)

§ 1 John 2 : 18.

‖ Neque enim dixit, novissimum tempus est, aut novissimus annus, aut mensis aut dies; sed *novissima hora est.* Et ecce ista hora quam longa est; nec tamen est ille mentitus, sed utique intelligendus est horam pro tempore posuisse. (Epist. cxcix, 17.)

* Estius, 1 Epist. to Corinth. chap. 15.

† Inde venturus est judicare vivos et mortuos; ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem.

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men who are to be judged by Christ while they are still living, cannot rise at His coming, because at that time they are not dead, and the dead alone can rise. And if they cannot rise at His coming, it clearly follows that it is not true, that at the coming of Christ all men, whether good or bad, will rise, *simul et semel* without any exception. But here it will be asked, how are we to understand those words of the symbol where it is said, that, at Christ's coming, "all men have to rise with their own bodies?" These words may be understood in this sense, that the coming of Christ is an essential condition for the resurrection of the dead to life. After this condition shall be fulfilled, the resurrection of the dead will take place, but always according to the order appointed by Providence; namely, the elect shall rise immediately on the coming of Christ, and the reprobate as well as the elect, who shall have not risen before, shall rise immediately at the time of the universal judgment. Thus will also the other words of the symbol, by which it is said that all men, after being risen with their bodies, shall give an account of all their actions, be perfectly verified.

CLOUDS IN THE MODERN CHURCH.

BY W. A. PASSAVANT, D.D.

NEVER before, since the sixteenth century, has the world witnessed such contradictory and appalling tendencies in the bosom of the Christian Church, as in this seventh semi-centennary of the Great Reformation. It is true, the Christian tradition of the ages exists as before. It is true that nominal Christianity has become popular and prevalent, "and that the offence of the cross has ceased." But on the other hand, while Christian terms remain, Christian realities, in many minds, are passing away. Even where not entirely discarded, they are often accommodated to the spirit of the age, and to a philosophy falsely so called.

The skepticism of our times reveals itself also in undisguised hostility to the supernatural doctrines of religion, and to what may be denominated the unpopular doctrines of the Bible. Men go away from Christ, *now*, as they did during his sojourn upon earth, and say: "This is a hard saying, who can bear it?" And out of this grow censures and schisms, separations and strifes, the old contests renewed again of religious indifference pleading for toleration, and when strengthened by toler. ation, refusing to tolerate the truth as it is in Jesus. And to these are added laxity of doctrine, false theories of charity, a small regard for what God has revealed, but a blind bending of the intellect to man's judgment and opinion, a melancholy decay of principle, and a debasement of Christian manhood to policy, so absolute that truth and right often perish in our streets. All these reveal the drift and tendency of the age, working in the Church, and carrying away the minds of multitudes into the fearful abyss of doubt!

That one of our principal dangers *now* is from this rationalizing tendency, all facts, events, and experiences demonstrate. On every side the evidences are multiplying, that in the minds of millions, the realities of God's kingdom are passing away like the clouds above their head. It would almost seem as if the science of the schools, and the wisdom of the world, though professing the Christian faith, had grown weary of Christ's authority, and were casting aside his easy yoke! Else, how are we to understand "the falling away" of many who were once regarded as witnesses of His truth, and defenders of His faith? How are we to account for the presence, in the visible Church, of men like Colenso, and the authors of the Essays and Reviews in England; of Strauss, Schenkel, and a host of others in Germany; of the Humanist clergy in Switzerland, the Socinian pastors of France, and the Philosophical Schools of Holland—all of whom have denied the Lord who bought them, and put Him to an open shame! How can we reconcile the awful fall of some of these, with their first estate, and burning zeal for God, except on the principle, that in turning away from some of the difficult teachings of Christ they turned away from Christ himself, and thus did violence to the illumination of His Holy Spirit, by a deliberate choice of their own wisdom before the authority of their Lord!

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But while this manifestation of an unbelieving spirit is seen and felt in the bosom of the Church, the presence and working of its opposite tendency is most painfully apparent. The spirit of Rationalism is not more perilous than is that of Romanism, coming, too, as it now does, under the professed form of a truer conception of Christianity, and a more devoted attachment to Christ and His Church. The undisguised aim of a large and influential party in the Church of England, and of an increasing number in the Episcopal Church in this land, is to unprotestantize that church, and bring it into unity with the Greek or Roman communions. How fully they do this is clearly seen by exalting the authority of the Church above that of the Holy Scripture; by rejecting the corner-stone of the Gospel edifice—justification by faith alone; by asserting the regenerating efficacy of the sacraments without faith on the part of the recipients; by teaching the meritorious value of good works and deeds of penance; by inculcating the duty of auricular confession, the doctrine of a purgatory, the value of prayers for the dead, and the invocation of the saints; by adopting the Romish doctrine of transubstantiation, in the very words, too, and with the ceremonial of the mass-book; by praising the unmarried state as best suited to the holiness of the priest's office, by proposing and carrying out the establishment of convents and monasteries, and recognizing the Papal Antichrist as the visible head of the Church, and a dear elder brother in the Lord!

What a fearful evidence of "the mystery of iniquity" at work in the Church, is not manifest in the fact, that nearly two hundred members of the Universities of Oxford and Cambridge, with Newman, Faber and Manning at their head, have already passed over bodily to Rome, while the alarming fact stares us in the face, that for one who has acted the honest part, and openly renounced his birthright, there are five who are Papists in feeling and Jesuits in practice, eating the bread of a Church whose doctrines they abhor, and whose Protestant name they abjure; and that the bishops, the sworn guardians of the flocks, in not a few instances, are admitting ravening wolves into the fold, without even the sheep's clothing of a nominal orthodoxy, and with full liberty to kill and to destroy, provided they disturb not their revenues and their repose! The same neglect of the preaching of justification by faith, which has produced these results in England, has wrought the same demoralization in this land, where one bishop and more than thirty Episcopal clergymen have already bowed the knee to the Papacy. Even now the hollow mockery of other deluded men, playing at mass, is witnessed in several Eastern cities, sowing the seeds of the same errors, in due season to produce an ever-ripening crop of full-blown Romanism—the old deadly poison which weakens, and desolates, and blights the spiritual heritage of God!

THE DEVIL'S URIM AND THUMMIM.

"PLANCHETTE."

Those of our readers who have not already heard of the new "institution" called Planchette, will undoubtedly soon be gratified or amused or puzzled, as the case may be, by its appearance, as it is already offered for sale in several cities. It consists of a simple oblong, or sometimes heart-shaped, board, about eight inches long, by five to seven wide, and a quarter of an inch thick, supported on wheels or castors, on which it moves freely when touched, and has a soft pencil fastened into one end. The work of this pencil is the mystery of the whole. It is declared that when placed on a sheet of white paper, and lightly pressed by two persons for a few minutes, it will trace on the paper an answer, more or less intelligent or correct, to any question a third may propose. It is also asserted by some that the past and the future are equally revealed, and that distance creates no difficulty to this wonderful inanimate fortune-teller, matters passing on the other side of the world being as certainly made known as those in the same room. Marvellous stories are told of the supernatural powers of "Planchette," by its admirers, such as making known the doings of friends in other hemispheres, and various other miracu-

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lous information, such as is usually expected from mesmerism, spirit rappings, and the like; while on the other hand some do not hesitate to pronounce it a base imposture, and to declare that having followed all the directions minutely, they are unable to extract a word of any sort from the reticent machine. A writer in Chambers's Journal is especially severe on what he calls the "three-legged impostor;" and, though acknowledging that marvellous tales were told him by two of his friends, who were eye-witnesses, one an accomplished lady, and the other a scholar of quickness and humor, and who, he thinks certainly believed them to be true, yet disbelieves the whole of it, because he could never succeed in any such efforts at conversation.

It appears to be of French origin, its name signifying a little board, and it is known to French, Russian, and Spanish Courts. In England, one maker says he has sold four hundred and sixty-six Planchettes, besides sending several abroad. This maker declares that the wood must be good, hearty stuff, and well dried, but declines to give any other advice as to its construction. However, it is now conceded that they can be made by any ordinary carpenter; and we recently saw a very simple one in this city, made of a piece of cherry board, in the shape of a heart, the dimensions being as above, the two little castors being of brass, and placed under the broad end of the heart, while the pencil was placed at the point of the heart.

The author of a volume on Planchette, published in England, gives minute instructions for its use, by the observance of which, he thinks most persons may in time become confidants of its mysteries. It is not maintained by any that all the answers given are true, or that any person, however successful he may be in its use, can put implicit reliance in its teachings. There are various theories as to this remarkable little companion, some maintaining that the influence is mesmeric, others that it is electricity, or some unknown connection between the brain or nervous system of the operator and the board so lightly touched by his fingers. There are some, of course, who will attribute it all to supernatural causes, and some who utterly refuse the least credence to any of the mysterious results affirmed.

SPIRITUALISM.

THE Spiritualists claim that Spiritualism is the only true religion, and that it is to reform the world. We do not see how it is possible for Satan to invent a system more fully Antichristian in all its features than is Spiritualism. Its doctrines are the same as taught by the heathen, which they received from the demons, who claimed to be human spirits. Then, as now, the spirits were opposed to Christ and the religion and doctrine He taught.

Spiritualism offers a shelter to everybody that will help oppose the Bible and its author, and is endeavoring to put down all who attempt to defend them. The warfare is becoming an earnest one, and we have no expectation that it will abate till Jesus comes to set up His heavenly kingdom.

It is claimed that Christ has come to as many persons as there are of those who have embraced Spiritualism, and that there will be no other coming of Christ. Yet it is claimed that Spiritualism is the only true religion. If we did not know it to be a fact, we could hardly be made to believe that intelligent men and women, educated where the full blaze of Gospel light has been shining upon their pathway, could be led to follow the teachings of such lying, "seducing spirits," as are the authors of Spiritualism. Truly we have come to "PERILOUS TIMES."

BE DILIGENT.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him without spot and blameless."—2 PETER 3 : 1, 4.

SPIRITUALLY as well as physically we all need some stimulating influence to keep us in a continual and healthy state of activity. For illustration, when a particular object comes in contact with the body, the sensitive nerve receives the impression, and a certain nervous influence immediately conveys it to the brain, which informs us that the object is there, or by

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the force of the will the impulse is transmitted along the nerve to the particular muscle which causes a contraction, as the case may be. So we may reason that the same law and executive power controls our spiritual actions, for the truth of the Gospel must first be brought to our view, and by the power and influence of the Holy Spirit the impression be carried home to the heart to make us feel the force of the truth, and then we are to work out our own salvation with fear and trembling.

Such is the nature of the subject before us. The Apostle brings to our view in this chapter, the important truth of the second personal coming of Christ as an incentive to Christian activity. He does not presume to know the precise time of His coming, but leads us into the fact that Christ will come, and that by certain signs which shall precede His coming we may know that we are in the last days:

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." Upon such "the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

The great theme presented to us in the text is "*be diligent.*" First, to make right your own account with God. It is to be feared that many Christians have unsettled accounts with God, there are many heart-wanderings, many worldly desires, many sins of thought, word and deed that have been committed that are yet unrepented of. Though it be true that "if any man sin we have an Advocate with the Father," yet, I believe that in order to procure God's forgiveness, Christians must confess and repent of their sins. How many times has duty been presented and still been neglected? Christians, all these things you need to repent of, and secure God's forgiving mercy, that you may be found of Him in peace and blameless.

Second. "Be diligent" to make all right between yourself and your brethren. It is the express command of God. "If thy brother shall trespass against thee, go and tell him his fault between him and thee alone." Read, if you please, the 18th chapter of Matthew, and see the principle which God inculcates there, for the rule of our conduct toward our brother. He closes the chapter with these words: "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." It is too often the case that *variance* and *dissimulation* get among brethren and sisters, especially when they are a little cold and backslidden. I will relate an incident which came under my own observation: it was a time of religious interest in the church. The deacon's wife, who had been a little on the background, became wonderfully waked up, and saw her duty. She immediately went to every brother and sister in the church where she had any knowledge that all was not right, and did not leave them until all was rectified; and with brokenness of heart, contrition of soul, and humility of spirit, she came before the church and asked forgiveness for her past indifference. There was an example of Christian duty for every professor to follow. Dear reader, whoever you may be, have you aught against a brother or a sister, or do you know that any one hath aught against thee? If so, go thou and do likewise—knowing "if ye forgive not men their trespasses, neither will your Father forgive your trespasses."—Matthew 6 : 15.

Third. "Be diligent" in prayer. God has made it the indispensable duty of all Christians to pray; though He knows every want, yet he bids us ask.

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"Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gate of death;
He enters heaven by prayer."

Did Christians fully realize the power and importance of prayer I am sure they would pray more frequently, and more earnestly, and as the result more good would be done. A good minister of the Gospel was once asked why his labors were so much more successful than the labors of some others. "Ah," said he, "the great secret is, the greater part of my labor is *knee* work." Brethren, we want more prayer to our Father who is in secret, and then He who seeth in secret shall reward us openly. Get near the throne. If God does not send the blessing the first time, go again and let faith be mingled with your petitions, and as sure as there is a God in heaven you shall have the blessing.

"Have we trials and temptations,
Is there trouble anywhere?
We should never be discouraged,—
Take it to the Lord in prayer.

"Can we find a friend so faithful,
Who will all our sorrows share?
Jesus knows our every weakness,—
Take it to the Lord in prayer."

Fourth. "Be diligent" to point sinners to the Lamb of God that taketh away the sin of the world. There are multitudes of precious souls that have no hope in Jesus, rolling in the low crimes of earth; their eyes blinded with sin, their hearts hardened, their conscience seared, and they exposed to the vindictive justice of God. Their souls are as precious as ours, and as it is the order of God's law to work, and save souls through human instrumentalities, He calls upon every Christian to go forth into the vineyard and labor for their salvation. "The harvest truly is plenteous, but the laborers are few."

I would by no means condemn those who are doing a little—if it is all they can do. The widow cast in but two mites, yet she gave more than all. The Christian mother may be doing a great work in watching over her children and training them up for God. Some may be called to watch over the sick, and administer to their necessities, or clothe the naked and feed the hungry,—this is all God's work; but the grand object in view of the coming of Christ and the judgment is, to do all within our power for the salvation of sinners.

Sinners! *be diligent.* The time is short. For you Christ died, but unless you repent and believe you cannot be saved. Your sins are many, and it will be a fearful thing to fall into the hands of the living God. The judgment is near: hell yawns beneath your feet, and soon you will be its victim. How sad is your case! You may be called to die—you have no hope—no Saviour to "make a dying bed feel soft as downy pillows are," but all will be horror and despair. Come and cast your lot with the people of God, and you shall be saved in His kingdom. Stay away no longer,—make diligent search for the pearl of great price, and as sure as you get in earnest and search diligently you shall find it. Be diligent, then, to make your peace with God—that you may be found of Him in peace, without spot and blameless when he comes as Judge of all.

Editorial.

THE MODERN MILLENNIUM NOT IN THE CREEDS.

THE oldest, the greatest, the most universally accepted, and, in all respects, the most essential of the Church's reflections of the truth of God, is what is known as *The Apostles' Creed.* As to its substance, if not as to its exact form, it is admitted to be truly apostolic. It has been acknowledged and confessed from the earliest periods of Christianity to the present time, as embodying the faith of the true disciples of our Lord, from first to last. Greeks and Latins, and all Churchly Protestants, receive it as comprehending, in a few simple words, the true and everabiding substance of the glorious Gospel of the blessed God. But it

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knows absolutely nothing of a thousand years' subjugation of the world, and of the wicked, to the dominion of Christ and His saints, prior to His return to judge the quick and the dead. It shows us the Saviour at the right hand of God, the Father, and His coming again from thence, but nothing between, save the common world as He left it, and as He will find it at His return, interspersed with a community of saints—an ἐκκλησία—a body of called or select ones, whose very title settles the fact that it is made up of *the few chosen out from the many*, leaving the great mass of mankind ever outside of itself.

For the first and best three hundred years of the Christian Church, this was the universally acknowledged Creed of Christendom, and none other existed. We have numerous rehearsals of its contents, from the expositors and apologists of those times, all agreeing in substance, and mostly in the very words. We find it in Polycarp's Epistle to the Philippians, who was the personal friend and disciple of the Apostle John. Justin Martyr, also a few years the contemporary of St. John, was familiar with its articles and succession of parts as we now have it. He made its clauses the underlying theses of his Apology to the Emperor Antoninus, and gave paraphrastic recitations of portions of it in his Dialogue with Trypho, the Jew. Irenæus (A. D. 180), in his book Against Heretics, gives it almost word for word, as that Rule of Truth which the Church, throughout all the earth, held and preserved with common care, as the precious legacy derived from the Apostles and their disciples. The eloquent Tertullian (A. D. 199) speaks of it as the apostolic *Regula Fidei*, and rehearses its import in several places, in thorough harmony with its articles as we have them. The Apostolical Constitutions, which also belong to the Ante-Nicene period, give it as the confession to be made at Baptism. We learn from Cyprian (A. D. 258), that it was in use in the African churches in his time. Lucian (A. D. 300) gives it in amplified form as that which was believed by Christians "agreeably to Evangelical and Apostolical Tradition." It has also been collected from the Catechetical Lectures composed by Cyril of Jerusalem (A. D. 350). But, in none of these recitations of the proper apostolic faith can it be for one moment pretended, that anything of a general or universal dominancy of Christians or of Christianity for a thousand years before the return of Christ is to be found. On the contrary, we have conclusive testimony, that such a doctrine was entirely alien to what the leading Bishops and Divines of the Ante-Nicene period received and taught as the true Christian and apostolic faith, and is wholly inadmissible on the theory which they held.

If the Apostles' Creed is in any sense apostolic, then Barnabas, the friend and companion of St. Paul, received and believed it, and had unusual opportunities for a right understanding of its meaning. But Barnabas, in his catholic Epistle, and professedly treating of the things relating to "the last times," after quoting the words in Genesis 2 : 2, "And God made in six days the works of His hands; and He finished them on the seventh day, and He rested on the seventh day, and sanctified it," has these important observations: "Consider, my children, what that signifies, He finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to their consummation (*consummabit*). For with Him one day is as a thousand years: as Himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is that He saith, 'And He rested the seventh day'? He meaneth this, that when His Son shall come, and abolish the season of the wicked one, and judge the ungodly; and shall change the sun, and the moon, and the stars; then He shall gloriously rest on the seventh day. He adds, lastly, 'Thou shalt sanctify it with clean hands and a pure heart.' Wherefore we are greatly deceived if we imagine that any one can now sanctify that day which God has made holy, without having a heart pure in all things. Behold, therefore, He will then truly sanctify it with blessed rest, when we (having received the righteous promise, when iniquity shall be no more, all things being re-

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newed by the Lord) shall be able to sanctify it, being ourselves first made holy. Lastly, He saith unto them, 'Your new moons and your sabbaths, I cannot bear them.' Consider what He means by it: The sabbaths, says He, which you now keep, are not acceptable to Me, but those which I have made; when resting from all things, I shall begin the eighth day, which is, the beginning of the other world."

We do not here insist on the perfect correctness of these views of Barnabas. The Scriptures, indeed, tell us, that he was a "good man, and full of the Holy Ghost;" this, together with his long companionship with the inspired Apostles, and very high place in the Church in its purest days, ought to have some weight in preventing too hasty a rejection of what he so solemnly writes. It is enough, however, for our present purpose, to have it solidly established, as it is established by this quotation, that he fully believed and taught, that the world is to run on, in its accustomed mixed and evil course, till the end of the six thousand years; and then the Son of God, our Lord Jesus Christ, is to come again, to judge the wicked one and his ungodly seed, reform the system of nature, and introduce a Millennial Sabbath of glorious rest and blessedness for the saints, anterior to the final and eternal state. These points settled, it follows with inevitable certainty, that, in *his* learning of the apostolic faith, the modern doctrine, of a millennium of general sovereignty for the Church before Christ comes, not only has no place in that Creed, but can by no possibility come into it.

Justin, also, renowned for his learning sainted for his unflinching confession of his Lord, and celebrated as a martyr to the Christian faith, must have understood the Creed which he so ably defended. He also speaks of John's χίλια ἔτη, and various prophecies relating to it. But, so far from allowing of their fulfilment before the return of Christ and the resurrection of the just, he specifically locates that fulfilment *after* the second Advent, and claims this as the universal faith of all orthodox believers, pronouncing those of a doubtful mind upon the subject "not of the pure and pious judgment of real Christians," at any rate, not "every way orthodox."* With this eminent and learned father, then, and with all those proper Christians for whom he spoke, a millennium, such as modern theologians tell of, was not to be found in the Apostolic Creed, and could not be admitted without a heterodoxical mutilation of the true Christian faith.

Irenæus, the powerful confuter of heresies, whose name has ever been held in the highest esteem in the Church of Christ, again and again rehearsed the faith which all true Christians maintained. The Apostles' Creed he claimed and defended as his creed. But not a word did he ever say about a triumphant culmination of the kingdom of heaven, anterior to the return of the Saviour to raise the dead and judge the world. He believed, with Barnabas, in a glorious Millennial Sabbath, in which the earth is to put on her holy day attire, and all the saints are to be gathered with holy patriarchs, to enjoy the blessedness of a renovated world, preparatory to the eternal enjoyment of God. He also affirmed that this is the teaching of the Scriptures, and was the teaching of the Apostles and their disciples. But, like Barnabas, Papias, and Justin Martyr, he specifically located this glad time *after* the return of Jesus to destroy Antichrist, and to raise the holy dead.† And whether his

* *Dial. cum Tripho*, cap. 80. See also cap. 81; and First *Apology*, cap. 11.

† See *Account of the Life and Writings of Irenæus*, by James Beaven, M. A., pp. 233–255, where the original quotations, in illustration of this statement, are given in full. Also Greswell *On the Parables*, vol. i, pp. 288, 289. Dodgson, in his translation of Tertullian (Oxford, 1854, pp. 121–123) remarks, that both S. Irenæus and Justin M. speak of the millennial glory to be introduced by the second coming of Christ, "as belonging to the full soundness of faith. S. Irenæus speaks of those who 'being *thought* to believe rightly, pass over the order of the advancement of the righteous, and know not the gradations by which they are practised for incorruption,' as 'admitting heretical sentiments' (5, 31, 1); 'sentiments, borrowed from heretical discourses, in ignorance of the dispensations of God, and the mystery of the resurrection of the just, and of the kingdom, which is the

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views were in themselves exactly true or not, the fact that he so taught and believed, arrays his great name against all who would interpolate the Apostolic Creed with the doctrine of a millennium of universal righteousness and peace before the coming again of the Lord Jesus.

Tertullian, that man of rare and sanctified genius, whom Spanheim places "in the first rank of the fathers, in erudition, accuracy, and eloquence," also held the same views as Justin Martyr and Irenæus on this subject, and taught them as part of the common Christian and Apostolical faith. He, indeed, assigns a period of triumph and glory for the saints in the same world in which they suffered for their Lord, and gives its duration as a thousand years; but he is very specific in his representation that it is to embrace all the holy ones that have ever lived on earth, and that it is not to be experienced in the natural or mortal life, but in another, *after the resurrection*, in order to which Christ must first come again as he has promised.* And as he denies that there is to be a millennium of dominancy and glory for the Church in mortal life, it is manifest that he found no such a millennium in the Apostles' Creed, and could not allow of its being put there.

Hippolytus, the distinguished bishop of Rome, the MS. of whose great work *Against all Heresies* was found in a convent of Mount Athos only so recently as 1842, believed and taught in these matters the same as those already mentioned;† thereby demonstrating, that the modern ideas of a millennium before Christ comes did not enter into his learning of the Apostolic Creed, and are wholly incompatible with what he accepted as the proper Christian faith.

The same is also to be said of the great African bishop and martyr, Cyprian, who took pleasure in ranking himself among the disciples of Tertullian. He taught that the dangerous time of the Antichrist had then already begun to draw near; that the sixth thousand years were verging toward their close; that, until the end of this mixed order of things, evil and adversity would abound and increase; and that, when the six thousand years were out, Christ would reappear, destroy Antichrist, and bring a glorious and heavenly millennial Sabbath.‡ With him, therefore, the Apostolic

beginning of incorruption, by which kingdom they who are accounted worthy, are gradually habituated to receive God.' (*Capere Deum*, 5, 32, 1.) He speaks of it as something undoubted, questioned only by 'some *accounted* [but not really] orthodox,' and the opposed views, as novel apparently in the Church, 'transplanted (*transferuntur*) from heretical discourses.' He speaks also of '*some*, essaying to allegorize' other prophecies. (5, 35, 1.) . . . Thus, again, 'All these and other sayings [of Isaiah touching the Millennial state] are without controversy spoken of the resurrection of the just, which takes place after the coming of Antichrist, and the destruction of all nations under him, in which [resurrection of the just] the Christians shall reign in the earth, growing by the sight of the Lord, and through Him shall they be habituated to receive the glory of God the Father, and shall, in the kingdom, receive a conversation and communion and unity of spiritual things with the holy angels.' (5, 35, 1.) . . . In like way, St. Irenæus says, that the righteous shall, *in this their true Sabbath*, have 'a table prepared for them by God' (Iren. v. 33, 2); yet that were no earthly feast. . . . This doctrine Eusebius states to have been the prevailing doctrine in the Church . . . until the early part of the third century; held by most, *questioned by none whose name has been preserved.*"

Dodgson was not a believer in this doctrine.

* See his third book against Marcion, cap. xxiv; *De Resurrectione*, cap. xxv; *Adversus Hermogenum*, cap. xi; *De Anima*, cap. xxxv; and many other places in his works.

† In his interpretation of the Visions of Daniel and Nebuchadnezzar, the following passage occurs: "The first appearance of our Lord in the flesh took place in Bethlehem, under Augustus, in the year 5500; and he suffered in his thirty-third year. And six thousand years must needs be accomplished in order that the Sabbath may come, the rest, the holy day, on which God rested from all His works. For the Sabbath is the type and emblem of the future kingdom of the saints, *when they shall reign with Christ*, WHEN HE COMES FROM HEAVEN; as John says in his Apocalypse. For a day with the Lord is as a thousand years."—*Clarke's Ante-Nicene Christian Library*, vol. vi, p. 447.

‡ See his *Epistles* 58, 8; 59; 61, 3; 63, 15, 16. Also his *De Exhortatio Martyrii*, Preface to

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Creed admitted of no millennium of blessedness and dominion for the Church on earth before the return of the Son of Man.

Clemens Alexandrinus, Melito, Commodian, Victorinus, Methodius, Nepos, Appollinarius, and especially the eloquent and accomplished Lactantius,—all of whom are known to have held and inculcated the doctrine of a Millennial Sabbath preceded by the return of Christ, —also come in as witnesses, that the doctrine of a glorious millennium for the Church *in this life* has no place in the Apostles' Creed, to which they all devotedly adhered, and is in itself alien to the proper Christian faith. Nor is there a sentence in any Church writer, from St. Paul to the Council of Nice, to which the advocates of the modern doctrine of the millennium can appeal as authority for their flattering dream.

We may, therefore, take it as absolutely certain, that no millennium of universal righteousness, holiness, and peace, this side of the return of Christ, was found in the Apostles' Creed for the first three hundred years of its existence, and that its incorporation into the Christian faith is radically at war with the public teachings and belief of all the great apologists, expounders, and bishops of that period, from whom we have this glorious "form of sound words," and whose utterances on the subject have reached us.

Neither did the formation of the subsequent Creeds introduce the slightest change on this topic. Teleological points were not in question in the disputes which originated the deliverances of the great Council of Nice, nor in those which realized their decision in the *Symbolum Quicunque*, which bears the name of Athanasius. Those agitations and consequent enlargements of the Creed had reference to the Trinity, and the Incarnation and Person of the Son of God, leaving the Eschatological portions standing precisely as they had been for the centuries preceding. The very slight verbal amplifications introduced, contain not the least modification of the sense, as always received and understood. After the article of Christ's ascension, and session at the right hand of God, the Apostles' Creed had: "From thence He shall come to judge the quick and the dead;" and the original form of the Nicene Creed has: "and He shall come to judge the quick and the dead;" and the afterwards amended form has: "and He will come again with glory to judge the quick and the dead;" and the *Symbolum Quicunque* has: "Whence He shall come to judge the quick and the dead. At whose coming all men shall rise again with their bodies, and shall give account of their works." The three Ecumenical Creeds are thus a perfect unit, in expression and substance, on this subject. The latter ones only repeat what was in the first, and add nothing one way or another upon our point of inquiry. And as the modern doctrine of the Millennium is not in the Apostles' Creed, but really conflicts with the public teachings of the greatest expounders and apologists of that Creed for three hundred years, so neither can it be pretended that it is in the Nicene, or the Athanasian Creeds.

Neither is it to be found in the Confessions of the Reformation. The Augsburg Confession nowhere contains it, either in its original form, or in any of the ancient variations. It is not in the Catechism of Luther, larger or smaller. It is not in any of the Articles out of which the Augsburg Confession was formed. It is not in the Apology of the Confession. It is not in the Smalcald Articles, or the appended Tract. It is not in the Form of Concord, either in the Epitome, or in the fuller Exposition. It is not in the Confession of Saxony, nor in the Confession of Wurtemburg. It is not in the Confession of the Four Cities, nor in the Confession of Basle. It is not in the Confession of Helvetia, either the Former or the Latter. It is not in the Confession of France, nor in the Confession of England, nor in the Confession of Belgia, nor in the Confession of Bohemia. It is not in the Confession of Scotland, nor in the Articles of the Church of Ireland, nor in the Judgments of the Synod of Dort, nor in the Confession of the Assembly

Fortunatus, and toward the conclusion. On the general prevalence of this view, see Coteler. Annot. in Epist. Barnab., Edit. Oxon., p. 90, *a*.

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of Westminster. And of the entire list of accepted Church Confessions worth a notice, whether ancient or modern, Catholic or Protestant, it must be conceded, that not one of them knows anything of the modern doctrine of the millennium.

SANCTIFICATION.

1 Thess. 4 : 1–8.

The Christian calling, is a call to holiness. The Gospel indeed proposes to us a free and gratuitous forgiveness, and our churches "unanimously believe, teach and confess, that poor sinful man is justified before God—that is, absolved, and declared free from all sins, and from the sentence of his well-deserved condemnation, and is adopted as a child and an heir of eternal life—without any human merit or worthiness, and without any antecedent, present, or subsequent works, out of pure grace, for the sake of the merit, the perfect obedience, the bitter sufferings and death, and the resurrection of Christ, our Lord, alone, whose obedience is imputed to us for righteousness, through the Holy Spirit, by faith in the promises of the Gospel." But "it must not be imagined that a justifying faith can comport with accompanying wilfulness in sin, and violations of conscience. When a man believes to justification, his faith at once becomes active in love. Hence, good works always follow justifying faith, and are certainly found with it wherever it is vital and true; for it is never alone." There never was a more strenuous asserter of an absolutely gratuitous forgiveness and justification of sinful man, than the Apostle Paul. Everywhere, and always, and at all hazards, his preaching was, "that a man is justified by faith, without the deeds of the law;" and that any man, hoping for salvation through his keeping of the law, is "fallen from grace," and Christ is become to him "of none effect." And yet, no man was ever more diligent than he in teaching and preaching the importance and necessity of a pure and virtuous life, or more earnest in "affirming constantly, that they which have believed in God might be careful to maintain good works." He ever insisted that a new creation by grace in Christ Jesus has good works and practical holiness as its end, and that the same is as natural to a state of favor with God, as fruit to a living tree. An impressive example of his endeavors in this direction we have in the Epistle above referred to, which deserves at our hands a devout and earnest consideration.

These Thessalonians were already Christians Paul certifies that they had "turned to God from idols, to serve the living and the true God, and to wait for His Son from heaven." They had received his Gospel as indeed the word of God. And the same did effectually work in them, to the great delight and satisfaction of their apostolic instructor. So much had already been accomplished, that Paul was encouraged to hope and pray that God would establish their hearts unblamable in holiness unto the coming of the Lord Jesus Christ with all saints. But something yet remained as entering into the requirements to this glorious consummation. And that το λοιπον—that remaining matter—was, on his part, that they should be admonished as in the text, and on their part, that they should diligently lay to heart and follow the same.

They were Christians, and had received of the Apostle a knowledge of what pertained to a consistent Christian life. They had also thus far shown an appreciation of those instructions, and a commendable observance of them. And the first thing that Paul asked of them was, that they should increase and abound more and more in their exemplary devotion. Spiritual religion is a growth. Like everything else that lives, it has its infancy and its maturity, and its gradual progress from the one to the other. We may be forgiven at once, and introduced into the Christian kingdom at once; but we can not become mature Christians and ripe saints at once. We need continually to learn, and to advance in experience, and in attainments of all sorts. The Apostle here likens Christian life to a "*walk*." There are many steps intervening between its starting-point and its goal. We cannot step from the beginning to the end at one bound. There must be step after step, day after day, and month after month, and year after, the whole life through. And the first

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item of the exhortation before us relates to a proper and incessant keeping up of this progress in all that relates to Christian character, virtue, and excellence. It is the same to which Peter refers, where he exhorts us to give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; and where he enjoins upon us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Pet. 1 : 5–7 ; 3 : 18. There is no such thing as standing still in religion. When a tree ceases to grow, it ceases to live; and it is the same with our piety. We must advance. And however strict and faithful we have been in the past, we are to "abound more and more." We are never so established that we can afford to be easy with ourselves, or consent to a relaxation of our prayers, our watchfulness, and our careful keeping aloof from the ways of the wicked world around us. As soon as we begin to think that we now have done, that we have reached a point where we may rest, that so much incessant endeavor so long continued can now afford to be less earnest and less strenuous, we are in great danger of making shipwreck of all that we have attained. Having received how we ought to walk and to please God, we are to become more abundant in our conformity thereto.

And if any are in doubt as to the proper rule by which a Christian is to regulate his life, the ten commandments will tell them. The laws of morality are eternal, and change not with dispensations. And those laws are mercifully embodied by God himself, in what he gave by the hand of Moses from the mountain that quaked and smoked with the majesty of His presence. It is not the law by which we are justified, but it is the law by which we are to judge of what is sinful or acceptable to God, and by which we are forever bound to seek to regulate our lives. And in the morality of that law we are to exercise ourselves, and abound more and more.

The Apostle also particularly admonishes his readers to purity and sanctity of life. He beseeches them to be very careful to "*abstain from fornication;*" that is, from all sexual uncleanness, in thought, word, or deed, and whatsoever in dress, behavior, or association tends to foster or encourage it. This was perhaps the most dominating and debasing form of crime among the population of those times, as it is still where the influences of pure religion are absent. The world, and the hearts of mankind, are full of it, and forms of it prevail where we would hardly deem it possible.

What Paul bewailed in the disorderly church of Corinth, must also be said of modern Christendom, and of churches now, that there are "many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." 2 Cor. 12 : 21. What he said of the heathen, is alas, too true of many professed Christians, that "it is a shame even to speak of those things which are done of them in secret." Eph. 5 : 12. The guilty ones flatter themselves that no one knows of their hidden impurities, but they are mistaken. The tracks of crime are not so easily concealed even from men, and all is naked and open unto the eyes of angels and of God.

But from all transgressions of this nature, the solemn requirement of our holy religion is, that we keep ourselves clean and pure. "Fornication, and all uncleanness or evil desire, let it not be once named among you as becometh saints." Eph. 5 : 3. These are "works of the flesh," everywhere fearfully anathematized, and than which there are none more destructive of all moral sensibility, more profoundly at war with the Christian calling, or more full of guilt and misery. If there is anything upon which ministers, physicians, teachers of morals, and conservators of the bodies and souls of mankind, need to speak, it is upon the dreadful criminality of indulgence in this class of sins. And as far as these words may be heard or carried, we would say most earnestly, in the name of Jesus Christ: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul;" 1 Pet. 2 : 11 ; for "neither fornicators, nor idolaters, nor adulterers, nor self-defilers, nor abusers

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of themselves with mankind, . . shall inherit the kingdom of God." 1 Cor. 6 : 9, 10.

It is further urged by the Apostle, "that every one should know how to possess his vessel in sanctification and honor." The meaning of this peculiar language is much plainer in the more accurate translation of Conybeare and Howson, in these words: "And that each of you should learn to get the mastery over his bodily desires in purity and honor; not in lustful passions, like the heathen who know not God." The conception is the same as that where Paul says: "I keep under my body, and bring it into subjection;" more literally, "I hit my body under the eye, and lead it about as my slave." 1 Cor. 9 : 27. The idea is, that, instead of serving divers lusts and pleasures, and thus making one's self a slave and worshipper of the body and its appetites and desires, we are to learn to subdue and master it, and to bring it into a pure and honorable service above and beyond its own miserable pleasure. As a servant in subjection, the body is a great and noble instrument. It was in it that our redemption was wrought by the Son of God. It is not to be despised as evil, nor is separation from it to be wished. But as a master, it is a tyrant and a destroyer. Our great business, therefore, as Christians, is, to learn to subjugate it to purity and holiness—to make it the instrument of a useful and honorable life—and to conquer it to the service of God, instead of allowing ourselves to be enslaved by its lusts and appetencies. The fact is, that most people live only for the body. They have no higher object of absorbing desire, than to serve the body—to feed and pamper it—to clothe and adorn it—to gratify and please it—to have everything comfortable, easy, pleasant, and good for it—no matter who is made to suffer, or whatever other interests, of their own or others, are sacrificed. This is true of the heathen, who know not God; and it is, alas, only too true of many who know better, and of whom better things are expected. The Gospel demands of us to present our bodies a living sacrifice, holy and acceptable unto God. There is not an item of bodily ease, not a pleasure of life, not a comfort or enjoyment in this world, which we are to esteem too precious to be surrendered upon the altar of our Lord. We had better any time forego all earthly good, even to the laying down of life itself, than lend ourselves to sin and wrong for the poor momentary comfort or pleasure it may give us. And to school ourselves to such an inflexible sovereignty of right and honor over all corporeal lusts and appetites, is what the Apostle here enjoins as the duty and office of every one who would be a Christian.

Still further does the Apostle lay upon Christians to be strict in regarding one another's rights in all these things—"that no man go beyond or defraud his brother in this matter;" not in general "any matter," but as the original is "in *the* matter," that is in the particular matter of his own carnal indulgence. The meaning is, that no Christian is to be guilty of stealing away to his own pleasure the companion, child, or ward of another; no, not even though otherwise lawful wedlock be contemplated, and much less unlawful; and that it is sin for us to beguile or entice away an object of affection from a father, mother, guardian, or natural protector, in whose care, oversight, or possession that object properly belongs. Marriages, without the knowledge and consent of parents—runaway matches—and all clandestine arrangements for the furtherance and gratification of carnal love, against the will and authority of those who have a right to a voice in the matter, are here forbidden, both in the parties themselves, and in those who may favor and abet them. They involve a species of fraud, injustice, and overreaching, in which no Christian is allowed to have a hand.

And for all this the Apostle alleges the unmistakable will of God himself. "For this is the will of God, even your sanctification." Nor can there be any doubt upon this point, much as materialists and sensualists may plead the law of their nature as an excuse for their uncleannesses and crimes.

In every manifestation which God has made of Himself, in His communications with men, He has shown that His will is to have us free and pure from all sensual debauchery. To

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whatever epoch or dispensation we look—Patriarchal, Jewish, or Christian—the intimation is the same. It was nothing else but the prevalence of a sensual and carnal spirit before the flood, which brought on that terrible catastrophe, in which all the world except eight persons, perished. It was just "when men began to multiply on the face of the earth, and daughters were born unto them, and the sons of God saw the daughters of men that they were fair, and took them wives of all which they chose," that it repented the Lord that he had made man, and that his great judgment was let loose for their destruction. The Saviour's own account is, that "they were eating and drinking, marrying and giving in marriage"—driving the trade of sensuality and carnal pleasure as the great study and business of their lives—"until the day that Noah entered into the ark, and knew not until the flood came and took them all away." Matt. 24:37–39. And from the floating and putrefying carcasses of a drowned world, comes the proclamation: "*This is the will of God, even your sanctification.*" When the Lord called Abraham, and set apart his descendants from all other people, he said unto them: "Ye shall be unto me a kingdom of priests, a holy nation;" and thundered it into their ears from Sinai's flaming brow: "Thou shalt not commit adultery;" and prescribed in all their ceremonies: "Be ye holy, for I the Lord your God am holy;" and ordained in their law, in connection with the horrid catalogue of unchaste sins: "Whosoever shall commit any of these abominations, even the souls that commit them shall be cut off;" and flamed through all their history, in the wilderness and in Canaan, the same great truth: "*This is the will of God, even your sanctification.*"

Sodom, the unnatural brutality and uncleanness of whose inhabitants has linked its name to certain otherwise nameless crimes, went down in fire and flood, principally on account of its base unchastity; and from the still gurgling sea of death and salt, at the bottom of which it lies, the voice of judgment mutters to this day: "*This is the will of God, even your sanctification.*" As to the Psalms, David has given the keynote of all their teachings on this subject, where he cries: "Create in me a clean heart, O God, and renew a right spirit within me." As to the prophets, Isaiah speaks the voice of all of them in those pungent words of the Almighty: "Wash you, make you clean; put away the evil of your doings from before mine eyes." As to Jesus, the tenor of all his communications was: "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect." As to the Apostles, they all unite in their Epistles, in the common testimony, that "God hath not called us to uncleanness, but unto holiness." And, up to the last chapters of Revelation, we still hear it resounding, that "the abominable, and murderers, and whoremongers, shall have their part in the lake which burneth with fire and brimstone;" all attesting that "*This is the will of God, even your sanctification.*"

And what God has so fully declared in his word, so fearfully re-echoed by his providence, is equally manifest in the institutions of his grace. Why has he given us a Saviour at all? and why did he manifest in him a human life so pure and spotless? and why has he arranged for us a system of truths so thoroughly adapted to wean from sin to purity and righteousness? and why has he appointed his Church with its vows of renunciation of all sinful desires of the flesh, its sacrament of washing from unrighteousness, its supper of communion with the heavenly Jesus, its ministerial economy of watchful discipline, and the Holy Ghost inwrought and embodied in the whole, to help our infirmities and to renew in us the image of Him who created us? but in token and proof of that, "*This is the will of God, even our sanctification.*"

From all this it is sufficiently manifest that Christianity is a pure religion. It proposes purity and a chaste and continent life as its end and object; it furnishes the graces and means for the attainment of such a life; and it obligates and binds its professors to such a life, on pain of the avenging wrath of Almighty God. It is a great and joyous calling which it brings

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to us, offering free and unspeakable treasures of forgiveness and grace; but it is a calling to cease forever from all uncleanness, lechery, incontinence, fleshly defilements, and lusts—a calling to holiness, purity, sanctification, likeness to Jesus and to heaven. And of this "holy calling" to such sanctity of life, have we, as Christian people, been made partakers. And if we dare to hope for salvation at all, that hope is inexorably linked with these binding requirements to purity and holiness of living.

What then has been our answer to these demands of God and His Gospel? Have we, indeed, come out from the dominion of a mere heathenish and sensual life? Have we really "escaped the corruption that is in the world through lust?" Having been called with a holy calling, has it been our studied aim, effort, and growing desire daily to become more holy? Or have we been living this while under the dominion of vile affections, adding to the condemnation of nature the greater condemnation of abused grace? Oh, it is a fearful thing to be wearing the Christian name, and enjoying Christian privileges, and yet to live in the impurities and uncleannesses of unsanctified nature—to take to ourselves the hopes of salvation without purifying ourselves, as our Lord and God is pure.

HOW TO REGARD THE LORD'S COMING.

To most people, the doctrine of the near coming of Christ is only a terror and an annoyance. They do not wish to think of it. They would rather not hear about it. If they could have their own way, they would prefer that Christ might never come. The young mother looks upon her child, and would like that day at least postponed until she can see him a man, and settled in the world. The statesman, who has spent his years elaborating systems of reform, is offended with the idea that this present order of things may close before his schemes are tried. The politician in his zeal for his country, because being enriched by his country's favors, cannot endure to think that his patriotic devotion is likely soon to be needed no more. And the self-seeking preacher, the hypocritical professor, the Pharisaic humanitarian, is particularly sensitive to the dangerous fanaticism of those who venture to read aloud God's word with reference to the signs of the Saviour's coming, or undertake to compare them with the actual state of things around us. And all who live as if this world were man's highest portion, and spend their energies in pursuit of its pleasures, honors, and possessions, cannot for a moment anticipate Christ's speedy coming without the deepest deprecations. Luther well read the human heart when he said, "There be very few who would not rather that the day of judgment might never come."

But this is not the way in which our Saviour would have us affected by this subject. It is indeed a terrible thing for the guilty, and is meant so to be, that it may break up their false security, and arouse them to repentance and a better life; but it is designed to be a joy and consolation to all true believers. It is intended to be a thing of precious promise and of glad hope to them. Yea, and with all the terribleness with which it is to be attended, with all the fears of the timid and faint-hearted, with all the petulance and impatience with which it is viewed by the sensual and the worldly, and with all the alarm which it has for the unsanctified and the guilty, the day of Christ's coming is really a joyful day, a desirable day, a blessed day,—which every member of Christ may well wish to come as speedily as possible. And so the Saviour describes it in sundry places. "When these things begin to come to pass." He does not propose to us to become alarmed, nor tell us to tremble and be afraid, nor admonish us to be dismayed, as if some terrible calamity were about to befall us; but He commands us to "look up," and lift up our heads, in peaceful anticipation, and in glad longing for the speedy accomplishment of all that has been foretold. All alarming fears He would have us lay aside, and joyfully believe that it is our redemption that is approaching.

It is indeed, a solemn and startling thought even for good people to entertain, that we have

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come to, and are daily treading on, the very margin of the day of judgment. Yet there is reason to believe that it is the truth. Luther, in his day, maintained that all the predicted signs had already appeared; and they have been tenfold intensified since his day. There is nothing now that we can see that remains to be fulfilled before the predicted coming of our Lord. All the dates, by the best light the Church now has, are in their last years. The increase of knowledge, inventions, enterprise, revolution, earthiness, unbelief, apostasy, scoffing, surfeiting, and running to and fro, with the signs in sun, moon, and stars, foretold by prophets, apostles, and Christ himself, as bordering on the end, has taken place. Men of learning, piety, and soberness of mind, in all sections of the world, are giving it out as their profound conviction that the time has about come, and that any of these days or nights the judgment scenes may be upon us. And cold and dead must be the heart that can realize the idea without being thrilled through and through. But still, whilst it should kindle every spiritual energy into flame, and beget in us the most devout watchfulness, there is nothing in it to cause dismay to the true Christian. Have we not had enough of the aches, and ills, and losses, and bereavements, and death scenes, and funerals, and graves, and battles with sin, error, and death, which are our inheritance in this present world? Have we not seen enough of the curse, experienced enough of it, to wish to feel now the glory of deliverance,—to desire to look upon the earth once in its Sabbath dress—to be anxious to see these thunder-riven hills transformed with Edenic beauty, and this long downtrodden creation relieved forever of all its groans and miseries? What is it that Jesus has bid us pray for when He teaches us to say: "*Thy kingdom come; . . . Deliver us from evil?*" What, but the interference of His own Almightiness to lift us out of this state of conflict, imperfection, sorrow, and trial? And "when these things begin to come to pass," shall we suddenly alter our petitions, and say: "*Let* NOT *Thy kingdom come!*" or, "*Let it not come* YET!" What is the day of judgment but the day of the coming of the kingdom? Doth not the Saviour say, "When these things," these foregoing signs, "begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh;" that we should know, when we see these things come to pass, "that *the kingdom of God is nigh at hand?*" How, also, did St. Paul view that day? Have we not his words to show us in what manner we should contemplate it? "There is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:8. Has he not moreover told us, that it is part of our highest consolation, while in this vale of tears, to be "looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ"? Tit. 2:13. Wherefore, then, deny our faith, and let go our profession, at the very moment when we are about to enter upon the possession of its eternal fruits and promises? Terror and trepidation, at such an hour, and at such a prospect, Luther pronounced suspicious and unfavorable symptoms, which pertain rather to the unrenewed and the lost, than to such as have been washed in the Saviour's blood, and justified by faith in the word of His Gospel. He that cometh is not an angry tyrant, nor a relentless foe, but our own dear Lord and Redeemer, who loved us unto death, and whom we profess to love, coming to receive us into His own everlasting glory. Shall we trust in Him now, and believe that He has satisfied for our guilt, and not continue to trust in Him then, when He is about to be revealed as our eternal deliverer from every remaining evil? Let the wicked tremble, and those be in anguish who have never consented that He should be their Saviour; but as for those who have tasted of His goodness, let them look up, and lift up their heads.

And if the indications of the nearness of that day were even far less than they really are; if, instead of the great mass of evidence from fulfilled prophecy which we have to show that our Lord's return is at hand, we should be able only to refer to a few particulars pointing in that direction; it ought to fill us with rejoic-

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ing. The fewest weeds, floating upon the sea of time, indicating that we are drawing toward the continent of glory,—the smallest flowers here and there, however fragile, if messengers of the approaching spring-time of immortal blessedness, ought to awaken in us emotions of the intensest gladness. And now that the signs are so numerous, and daily becoming more and more intense, shall we not note them with joyous hearts, and rouse us up as men who really expect to be saved?

THE BOOK OF LIFE.

THE Bible, to all its other excellencies adds this, that it is *The Book of Life*. It is not only a basket of silver network, but it contains apples of gold. It is the record of glad tidings to a perishing world, a message of joy to all people. In it, Wisdom hath mingled her wine, and slain her fatlings, and furnished her table and calls all the hungry and needy to come and partake. The entrance of its words giveth light, and imparteth understanding to the simple, and maketh wise unto salvation. It is a balm from Gilead for the sick, oil for the bruises of the wounded, reprieve for the prison-bound, and bread for them that are ready to perish. Its different books are but so many angels of mercy, carrying contentment into the abodes of poverty, enabling even the children of want to lift up their eyes to God who ordereth all things well, and to eat their scanty meals in peace,—staying the hearts of the persecuted and oppressed, causing them to rejoice and sing under the yoke, at the stake, and in the hottest of the fires, as on their passage-way to crowns immortal in the world to come,—calming the minds of the fevered, mollifying where all earthly medicines fail, and kindling glad hopes of recompense yet to be revealed,—lighting up comforts in the breasts of those that mourn for their dead, and assuring them of blessed reunions in a better life,—and kindling even the dying eye and inspiring the dying heart with thoughts of speedy triumph, causing lips already closed for death to open once more in utterances of victory.

We may talk of the venerable age of the Bible, and its scientific accuracy, and its literary beauty and sublimity, and its wonderful influences upon the ideas, laws, governments, and general order of society and mankind; but it is all nothing in comparison with the spiritual good and immortal hopes and consolations which it begets in those who receive it as a message from their God. Are we voyagers upon a troubled and dangerous sea? Here is a chart by which to steer in safety to the happy shores. Are we soldiers, beset with foes and required to endure the shocks of battle? This is an armory from which all needed weapons may be drawn at will, and by the right use of which we may hew our way to immortal triumph. Are we pilgrims and strangers, worn and weary in our search for the home from which we are exiles? In this book gush out the pure, fresh waters of life, the cooling shades from the Rock of salvation appear, and the guiding word is heard from pilgrims in advance, to cheer and encourage us till we reach the mansion of our Father. Indeed, it is beyond the power of language to express the excellency and richness of spiritual treasure which we have in this Holy Book. It is the miraculous cruse of the Shunamitess which never exhausts. It is the wand of Moses which swallows the serpents of life, and parts the sea of trouble, and brings forth waters in the thirsty wilderness. It is the ladder of Jacob on which our spirits ascend to commune with God and angels. It is the telescope of faith by which we look on things invisible, survey even the third heavens, and have present to our view what is to be in after-ages. It is the chariot of Elijah in which to ride up the starry way to immortality, unhurt of death. It is the channel of the Almighty Spirit as it goes forth for the sanctification of the race,—the very gulf-stream of eternal life as it pours out for the resuscitation of our wilted and decaying world.

Most wondrous Book! Bright candle of the Lord!
Star of eternity! Only star
By which the bark of man could navigate
The sea of life and gain the coast of bliss
Securely! Only star which rose on Time,
And on its dark and troubled billows still,
As generation, drifting swiftly by,

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Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye!

A dreadful eclipse it would be to the world of letters and thought, for the Bible, and what it has done for man, to be blotted out. But that were nothing to the moral and spiritual night that would go along with such a calamity. Besides carrying away with it a vast proportion of the intellectual and moral life of the last eighteen centuries, it would silence every preacher of salvation, and abolish at once his office and his text. It would stop every work of mercy and plan of philanthropy in the world. It would transmute into a lie all our fond anticipations of the return of Jesus to renew the world, restore our dead, complete our salvation, and bring us to an eternal heaven. It would hush forever the glad tidings with which men have comforted themselves for these many weary ages. It would put out the mother's hopes of her dead babes, quench the wife's fond desires for her husband's everlasting peace, destroy the widow's consolation as she lingers by the grave of her buried love, and extinguish the matron's last comfort as she trembles on the verge of eternity. It would take with it all the reliefs and blessedness which prayer in the name of Jesus gives, and leave the sinner without pardon in the extremities of life. It would take away the last appeal of the slave against his oppressor, remove the last check of tyranny, and lift from the wicked hearts of men the last restraints, giving carnival to every lust and play to every passion, without correction, without limit, and without end! We stagger, and are horrified, at the mere idea of the loss that would be inflicted. Chills run down our pulses at the contemplation of the despair and wretchedness which would ensue. It would be the destruction of The Book of Life.

JOHN THE BAPTIST'S CONFESSION.

"And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."—John 1: 20, 21.

This record of John is full of interest and important suggestion. He "witnessed a good confession," which every man, and all men, may well study and imitate.

1. "He confessed, *I am not the Christ.*" This is a hard confession for poor disordered human nature. Though the symptoms of death and damnation are working in every part of it, and searing the world and the lower creation all around it, it is still pervaded with the idea that it can yet be its own saviour. Progress in human science, enlightenment through human wisdom, and the efficacy of human works, prayers, penances, and virtuous endeavors, are the natural man's hope. He may be willing to take the baptism and reform of John, with it to gild and exalt his own pretensions, but he is offended with the idea that he is only "wretched, and miserable, and poor, and blind, and naked," notwithstanding all his endeavors, apart from the proper Christ, the only Saviour of sinners. True religion is not the culture and polishing of the old carnal nature, but the condemnation and utter destruction of it. It is not the putting of new wine into old bottles, or the sewing of new cloth into an old garment, but the entire repudiation of the old man, and the implantation of a new one, which proceeds only from Christ. And he who has no higher conception of sanctification than the gradual improvement of the old Adamic nature, is yet as far from salvation as these priests and Levites, who were ready to take John as the Messiah, in preference to Jesus. "That which is born of the flesh is flesh;" and with all the efforts of men, individually, socially, or politically, it will forever remain the same corrupt thing that it was at its birth. Its proper end is the grave and perdition. There is no hope for it but in the new, pure, and perfect life derived from Christ Jesus, by means of His atonement, grace, and ministrations of power. And he who has not been brought to see, feel, and acknowledge this, both in the sphere of the individual soul, and in the sphere of the community and the race, has not yet reached that important and indispensable confession of John: "*I am not the Christ.*"

The truth is, that we are all, at our best estate, mere helplessness and vanity. All our

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intelligence and attainments—all our reformations and services as good citizens and members of society—all our doings for ourselves, and the improvement of our fellow-men—can neither save us, nor save any one else. It may be humiliating for us to admit it, and it so offends the natural heart that thousands and millions stumble at it; but that does not alter it. We are not the Christ. He does not come out of us, or out of our endeavors and achievements. No progress or culture of the old Adam can produce Him. And all our finery of virtue, wisdom, fame, and doings, are mere adornments of death, and garlandings of what is doomed to destruction, apart from the Christ that cometh from heaven, to atone for us by His blood, and to deliver us by His power. Neither can we at all find and receive the Christ to our proper peace, until we have honestly and intelligently made this unequivocal confession. In this, as in many other things, John is our pattern and teacher.

2. He confessed that he was not Elias, nor any other of the old prophets returned to the world. He had, indeed, exhibited "the spirit and power of Elias," and was, in some sense, that "Elias which was for to come." Matt. 11: 14. But such wrong conceptions were in the minds of his interrogators with reference to the office of Elias, as also of that other prophet of whom they dreamed, that he answered with equal clearness upon these points, that he was neither the one nor the other, as they were looking at the matter. He was indeed "a prophet; yea, more than a prophet," but not in the sense, and for the purposes, they were ready to receive him. His mission was simply to point out the Christ, and to turn the attention of men to the Christ; whereas these priests and Levites wished rather to build themselves up on his personal dignity and fame, and to use him as the organ of their own glorification. Ah, the deceitfulness and treachery of the human heart! These will show themselves in the most sacred things, and put on the most pious garbs. To have such great prophets whom we can call our own, to have such popular and famous ministers, to be united with such a great and mighty Church, to have such wonderful revivals, as the results of the agencies we acknowledge or send: this pleases and delights the natural man. Whether the Christ is acknowledged and embraced or not, that is another question. Let Him pursue his quiet way if he chooses; or, if He becomes too pressing in His demands, let Him be scourged, and crucified, and put out of the world; what matters that, if Elijah is our leader, or some resurrected prophet is our head! Give us some Elias; give us some dead prophet of whom the books tell so famously; give us the powerful preacher of the wilderness only; and we are content, whatever may become of that man of Nazareth! Men forget that all the Moseses, Elijahs, Isaiahs, and prophets, and preachers, in the world, or out of it, however illustrious and mighty, are nothing, and worse than nothing, except as they declare and conduct to the one only Christ. Here also, then, the example of John comes in as our pattern, teaching us to renounce all claims, all proposals, all prophets, all prophecies even, save as they exalt the Christ, and set Him forth, and lead to a right acknowledgment and acceptance of Him. As John was neither Elias, nor any other prophet, to them that refused Christ, so neither are all our boasted possessions, of the past or the present, of the Old Testament or the New, however precious or sacred, of any worth or reality to us, so long as they come between us and our true Saviour. It is only the obedient reception of the Christ, that makes even His own prophets true prophets unto us, or their sublime missions of any avail to our souls.

3. John looked to Jesus, and, seeing Him, he confessed Him as "the Lamb of God that taketh away the sin of the world." He had lived a most self-denying, abstemious, and devout life; but still he needed Jesus, the sacrificial Lamb of God. He had preached repentance and reformation, and multitudes had earnestly embraced his teachings and submitted to his baptism; but still they needed to "behold the Lamb of God." Jesus, Jesus, only Jesus, can do helpless sinners good.

Reader, hast thou learned to realize that no works of thine, no prophets, no wisdom, no ceremonies, no reforms, can ever save thee?

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The Prophetic Times.

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Special Contributions.

THE EIGHTH AGE.

THE ages are God's great divisions of time, and the past ages were the demiurgic or genesic days—the days of the first chapter of Genesis. The seventh is the passing one, and it is the only one of which evil is predicated. It commenced soon after the creation of Adam, and has emphatically been an *evil* age. The word of God also shows us, that beyond the present, there will be an endless succession of ages—that they will be God's grand divisions of eternity. The coming one will be the eighth; and of it we wish to say a little.

With reference to the future ages, the word of God says but little, but that little is enchanting. It is calculated to draw our hearts away from earth, and lead us most ardently to desire and seek to attain to the coming age. All the revelations of the future are dark, but in them we can see glimmerings of such glories as eye has never seen, ear never heard, nor heart conceived—godlike glories. Either to be the kings, or to be natural-born subjects and citizens of that age will truly be glorious.

Perhaps, the fullest descriptions of the eighth age, are to be found in the twenty-first and twenty-second chapters of Revelation. And, yet it may be more proper to say, they give us descriptions of the capital, the metropolis, the city of our God, the city of the age, than of the age itself. They tell us more of the glories of those who have been redeemed out of the seventh age, than of the restored human race, the natural-born citizens of the eighth. Other portions of the word of God tell us very little of the glories of that age; and that little is inferential rather than direct. The blessed Book teaches us rather, what we must be, in order to attain that age, than what the restored earth, and our restored race will be—what we must do to be saved, than what the second Adam will do in the great restitution. The great lessons of the Bible are for the present, now, to-day, rather than to-morrow, or the great future.

And yet the thought occurs to me, that as Peter informs us, Acts 3 : 19–21, that all the holy prophets, since the commencement of this age, have spoken of the restitution, it must have had a wonderful importance in their estimation; and if all have spoken of it, why may not most of them have written of it? Perhaps the great difficulty lies in our ignorance of what they have written. Our greatest difficulty may arise from the want of a careful, prayerful examination of what God has given us on this subject. The revelations of the great unfulfilled future, to be understood, need to be very carefully and prayerfully studied—more so than we are in the habit of giving the Book of books. For wise reasons, the great future is darkly revealed, often enigmatically. Scripture must be compared with Scripture, and the great Father must teach us, or its truths will escape our notice. The careless reader may see that the present is to be succeeeded not only by a coming age, but by ages of ages—an endless succession of ages; but he can see but little in them. Perhaps they are a blank to him.

It is reasonable to suppose that as the eighth age will far transcend the millennium in glory, so each succeeding age will transcend the preceding one. Indeed I know not why, from age to age, there may not be a rapid and eternal

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increase in glory—that in every sense, there may be an eternal increase. What then will the distant ages of eternity be? How indescribably glorious! How worthy of Him, all of whose attributes are perfect and infinite.

There are, doubtless, a great many things in the word of God, which are generally ascribed to the heavenly state, that more properly belong to the millennial, or the glories and enjoyments of those of the seventh age, who have part in the first resurrection, and who will reign during that period. If so, those passages only refer to the dawn of the eternal glories—to the twilight that precedes the morning of the glorious ages. They will truly be such as eye hath not seen, ear hath not heard, nor heart of man begun to conceive, and yet they will be but the mere beginning of the great coming glories. They will be as nothing in comparison with what shall be.

The eighth is spoken of in the word of God, as the coming age, the future age, &c. Sometimes by way of contrast with all the past, it is emphatically termed the age, and the age of the ages. Compared with all the past, it will be an age of ages—incomparably the best of all. During the first six ages, earth had no created, moral, intelligent head. The lords of earth were brutes. In precedence, one brute race gave place to a coming one, which was greater. But though there was a continual advance, those that had the pre-eminence were still only brutes.

The seventh age has had an intelligent, moral head; but, ah, sin has made him an immoral head. Sin has made him a tyrant, and if not a brute, brutal, one who has spread misery, misrule and ruin before him. It has therefore been an age, in which there has been a fearful prevalence of evil. Hence Inspiration has emphatically called it an evil age. Satan is said to be its god. Its influences are spoken of as evil, and we are forbidden to love it.

With the seventh age, evil shall cease to exist on the earth. Evil will only be a thing of the past. Everything in, and connected with the coming ages, will be worthy of Him, who is infinitely good. God's oath by Moses will be fulfilled, "As truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14 : 21.

The eighth being a restored age, there will be no more the curse. In consequence of the curse, man has known what fatigue is, and often has known want and famine. Then though there will be no more idleness, there will be no fatigue—no labor with weariness. His subsistence will not then be gained by the sweat of his brow. His food and earthly necessities will cease to be precarious. There will be luxury in providing, as well as in enjoying that that is provided. As it was in Paradise, labor and everything else will be sweet. Then no sweet will have a snare, no honey a sting, no rose a thorn, no pleasure dashed with bitter bowls.

As it will be a restored age, we may suppose that those who will not have put on immortality, will be in a state similar to that in which man would have been, if he had not sinned—that those born during the eighth age, will be in a state similar to the intelligent inhabitants of unfallen worlds, who have not put on immortality. All unfallen intelligent beings in due time put on immortality—have spiritual bodies given to them, and, doubtless, it will be so with those who are born during the coming ages. The complete restitution will not be effected before the commencement of the eighth age. Hence we may call it a restored age.

If man had not sinned, we know of no possible reason, why there would not have been a succession of generations beyond the present age; and if the restitution is truly a restitution, I know no reason why there should not be restored to the race all that had been lost by the fall—that the second Adam should repair the ruins of the first. Anything short of that would not be restitution. If so, in it the race will be put upon its primeval footing never to fall again.

Scott says of the original word rendered restitution, that it means the restoring of a thing again to the state from which it had fallen. Greenfield renders it, "A restoration of anything to its former state." To know what the restitution will be, we only need to know what all things were, when they came forth pure from the hands of their Creator; and then con-

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sider what prophets say shall be restored. All that prophets say shall be, will be restored to their original state. A careful examination of their writings will show that there are comparatively few things that will not be restored.

It is in view of the restitution, that creation travails in pain, with outstretched heads (*apokaradokia*) awaiting the redemption of the body, and the revelation of the sons of God. Rom. 8: 19–21. When the restitution shall have taken place, creation, with few exceptions, will be as it was before the blight of sin was felt. Then the second week of creation, the eighth genesic day, the next work-day of God, will begin; and the work of creation will go on, and be perfected. The restitution, doubtless, refers to races and not to individuals.

As was the human race, and as was every race that shall be restored, when they came forth from the hands of their Creator, so shall they be on the morning of the eighth day, or coming age. All will again be Edenic, pure, holy, worthy of God. Again there will be nothing to hurt, nor destroy; and the earth itself shall be as when sin had not blighted it. I do not say they will remain so, no, far from it, for the great Creator says "Behold I create all things new."

To say the restitution is something that is to be fulfilled to any individuals of past generations, is not correct. Upon past generations of brutes, we have reason to believe the oblivion of the grave will forever rest. To past generations of men, it cannot apply, for a portion of them will be forever lost—not restored, but lost; and another portion will be more than restored. To say of a man who will be resurrected, glorified and more than angelized, that he will be restored to the unfallen, the Adamic state, is far from being true. Oh, that will fall far short of the glorious, blessed, eternal truth. An exaltation awaits those who have been redeemed out of the seventh age, far above anything to which creature has yet been raised—far above that which Gabriel has, or ever will attain. To the redeemed from among men of the seventh age, awaits the nearest approach to the divine. "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3: 21. "And the glory which thou gavest me, I have given them." John 17: 22, et al. No unfallen being, ever has been, or ever will know what it is to be exalted to a copartnership with Christ on His throne, and to a coheirship with Him in His dominion. Ah, it is more than a restored right of the race, it is a blood-bought right of the redeemed—a peculiarity of the redeemed, and not something which they may may enjoy in common with the unfallen and the restored. Oh, if blood-bought rights are so peculiar, so glorious and so God-like, what must their loss be? What the state of those who neglect, reject and trample under foot that blood?

The race being restored, there will be a succession of generations, just as there would have been beyond the seventh age, if man had not sinned—just as there has been, perhaps, in unfallen worlds. This would seem to be a natural and necessary consequent of the restitution.

The first thing that arrested our attention and caused us to think of the possibility of a succession of generations beyond the present age, was the language of the Apostle Paul, Eph. 3: 21: "Unto him be glory in the church by Christ Jesus (*eis pasas tas geneas tou aionos ton aionon*), for all the generations of the age of the ages." It is a mystery why our translators should have rendered *genea*, age, for certainly it never means it, nor anything like it; but always generation or some kindred idea. The very derivation of the word is sufficient to show that. The word is very frequently used in the Greek New Testament, and our translators have not in a single instance rendered it age, except in this place, and in the fifth verse of this chapter. Like other translators, they have almost universally rendered it, generation.

If then the Apostle meant what he says, there must be a succession of generations. Though the idea at first staggered us, it was so different from anything we had ever been taught, and we could not understand it, yet we could not—dared not doubt. We also found

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other passages, which could not be explained on any other principle of interpretation.

The idea may be repulsive to some, but unfallen worlds have had their succession of generations, and if man had not fallen, ours would have had its, why then may not a restored world have its? Why may not that which was appropriate to Paradise before the fall, be to Paradise restored? Had it not been for sin, there would have been no thoughts connected with the idea, but such as are proper to the most exalted state of holiness. But mark you, I am not now speaking of a single one of the redeemed out of the seventh age, but of the restored race—of humanity restored—of humanity as it was before the fall, and will be again. It can be no more gross, carnal, sensual and improper for one holy world, than for another—for a restored, than for an unfallen race.

As there is, doubtless, an analogy running through all worlds, we can conceive of no one, whose inhabitants have not been increased by generation. We have reason to believe there is no world, all of whose intelligences, have, in any sense, been created adults. The restored race will enjoy the rights and privileges of the age by natural generation. They will be born into it, as we have been born into, and enjoy the rights and privileges of this century, or as we are born into this age, and suffer all the consequences of it. But for us, who have been born into this age, to enter into, and enjoy the coming one, we must attain it through grace. We have no birthright inheritance to it; but if through the blood of the Lamb, we attain to it, ours will be a most glorious inheritance and privilege. Therefore to us, the all-important question is, Have we accepted of the grace brought to us by the revelation of Jesus Christ? Is Jesus Christ all our trust, and all our hope? Or are we, for the sake of enjoying this evil, this transient age, neglecting and rejecting the whole purchase of the Saviour's death?

As the eighth will be a restored age, sin and all its effects will be forever removed. Sin removed, the great source of sorrow and suffering will be gone. One of the consequences will be, earth will cease to be a vale of tears, the abode of suffering, the land of death. There will be no more sorrow, sighing, suffering, pain, sickness and death. Sin and its effects will no more be seen or felt. All will again be Paradisiacal. God's will will be done on earth as it is in heaven. The earth will be full of the glory of God. Amid the perfecting and the creations of the eighth genesic day, may we not say more full of God's glory than ever it has been. Earth was once a loyal member of the great family of the heavens—a loyal province of the one great kingdom of God. By a sad revolt, it has seceded, but when the rebellion will be perfectly quelled, it will again be restored to that great brotherhood, so that it will as really be heavenly as any other world.

That the curse and all the effects of sin will be effectually and forever removed from the earth, is evident from many passages of the word of God. Indeed few truths are more plainly taught. It will be as it was, and all that is upon it, will be as they were before the blight of sin was felt. I do not say it will remain so, no, far from it, for progression is the order of the universe—the order of God, and we know not why it may not be so forever. It is hard to comprehend the idea of eternal progression. So almost everything is incomprehensible to the finite. The finite is utterly incapable of comprehending the Infinite One, and His works are almost as incomprehensible as Himself.

There are many other things on which we might dwell, which will be characteristics of that glorious age, but we are incapable of doing justice to the subject now. The field is large and suggestive, and it is pleasant and profitable; but we must forbear. J. B.

MEANING OF MATT. 24:34.

"This generation shall not pass till all these things be fulfilled."

I HAVE never yet seen an explanation of this passage that *fully* satisfied me. Permit me, therefore, to communicate my view of it. The Scripture meaning of a word can only be learned by observing the *Scripture use* of it.

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An examination of the Scripture use of the word (γενεα) "generation" will show that it is co-ordinate with that other much debated and much abused word (αιων) "world," or more properly "age" or "era." Thus in Col. 1 : 20 we read of a mystery which had been hid from "ages" and from "generations;" the two words having the same scope as regards *time*. In Luke 16 : 8 we read that the children of this "world," or age, are wiser in (or for) their "generation" than the children of light; the two words having the same scope as regards *condition*. In Eph. 3 : 5 and 21 we have the word γενεαι (generations) rendered in our version "ages." Other passages will show the same thing. A Scripture "generation," then, is the race that belongs to an "age." This age, or world, or era, in which we now are, extends to the coming of Christ (Matt. 24 : 3); and "*this generation*" signifies *this present state of things; this general condition of man, socially, religiously, politically, and even physically considered.* This shall not pass, shall not be materially changed, until Christ comes. No glorious millennium shall ever dawn till all these fearful judgments be fulfilled. The text is a most emphatic protest against the boastful spirit of man, especially prevalent in our own time, that hopes for a new era through human effort. This bearing of the passage will be more apparent if the emphasis of the sentence, as seen in the original, is noticed. It is not on "this generation," but on the negative "not," which is made doubly emphatic, first by being placed first in the clause, and second by the use of two particles of negation. The real idea is lost in our translation. A more correct rendering would be, "*No, by no means* shall pass this generation." Men will *say* that it will pass, it will *seem* as though it would pass, many will *think* that it will pass, but it shall NOT pass, till Christ comes in judgment.

There seems, indeed, to have been great changes since Christ uttered these words, but they have been more phenomenal than essential, the world has not materially altered since that time. And it will doubtless be found at the last, that the external aspect of affairs will be almost identical with what it was at the time of this prophecy. Just note the prominent characteristics of that time, and observe how they remain. What were the main features of that generation? They were:

1st. The Jewish people. And how they have seemed to pass away; but they still live, and are beginning to look again towards organic form. Strange indeed to human view has been the history of this people. But God hath declared that they shall not pass away till all these things be fulfilled.

2d. The political might of imperial rule. How it has seemed to pass away: but it still lives. As Dr. Auberlin says, "The Roman Empire is the ideal which exerts fascinating power on the rulers of the world, which they are ever striving to realize, and will doubtless succeed in realizing." The clay is indeed intermingled with the iron, but the iron is still there. It seems to ardent republicans that imperialism is doomed. But it shall not pass till all these things be fulfilled.

3d. The true Christian church, in its humble condition. How it has seemed to pass away; on the one hand by growing into a great earthly institution, and on the other by being threatened with extermination through infidel hate. But it still lives, a little flock waiting for the appearance of the chief Shepherd. It shall never gain supremacy, nor ever be utterly destroyed—never be materially changed, till all these things be fulfilled.

The world is essentially the same now as when these words were uttered. And doubtless the literal scene in Palestine will before long be restored, viz., the Jews in Jerusalem in unbelief, under the power of dominant Gentile rule, the temple rebuilt, a few disciples believing in Jesus as the Messiah, hiding here and there through fear of the Jews. So that when the Master shall come, He will find the same state of affairs that He left centuries ago. Men will have done their best to bring in a new era and a new generation, but the same generation, the same state of affairs, the same evils and difficulties, will remain. And God will come to do what man could not do.

F. L. C.

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WHAT OF THE NIGHT?

WATCHMAN! tell us of the night,
Thou, whose post is Zion's height;
Thou, who art Christ's herald true,—
Is the Morning Star in view?
Canst thou catch His first faint ray
Darting from the gates of day?
Shall we see—O! say—how soon—
Twilight bursting into noon?
Doth the darkness yield to light?
Watchman! tell us of the night.

On God's bulwarks dost thou stand;
Is thy dart-proof shield at hand?
Is thy sword upon thy side—
Bright, two-edged, keen and tried?
Are thy sandals on thy feet?
Is thy harness all complete—
Helmet, breastplate, coat of mail?
Armed with these how canst thou fail?
Stand; fight thou the good, good fight;
Watchman! sleep not—guard the Right.

O'er God's host 'tis thine to keep
Watch and ward, though others sleep.
From thy last day's muster roll
Didst thou miss a single soul?
Missing!—is it dead or lost,
That one soul of priceless cost,
To thy shepherd care assigned?
Didst thou seek it and not find?
Dead!—and is thy record bright?
Watchman! tell us of the night.

Can thy walls withstand thy foes?
Can thy gates resist their blows?
Zion's walls must stand secure
While Salvation shall endure;
While her trust on God she stays;
While her gates are gates of praise.
Waiting for thy Lord's return,
Doth thy full lamp brightly burn?
Art thou longing for the sight?
Watchman! tell us of the night.

War still rolls his baleful eyes;
Nations against nations rise;
Kingdoms against kingdoms stand,
Famines stalk from land to land,
Pestilences, earthquakes dread
Over diverse climates tread.
When will end the reign of Sin?
Death be slain and Life begin?
When will Christ assert His might?
Watchman! tell us of the night.

These are sorrows but begun,
Not the tribulation done.
Sorely shall the earth be vexed;
Nations be distressed, perplexed;
Other Advent signs shall be
Roaring waves and raging sea;
Hearts of men shall fail for fear,
Looking for the judgments near,
For the pow'rs of heav'n shall shake;
Thus our Christ, our Prophet spake.

Then in clouds—His language ran—
Shall they see the Son of Man
Coming in that awful hour,
With great glory clothed, and power.
When—as seen through wisdom's glass—
These begin to come to pass,
Then look up, your heads lift high,
Your redemption draweth nigh.
Will He soon rejoice our sight?
Watchman! tell us of the night.

Not in poverty and shame,
As when first to earth He came,
When by human power and pride
Scorned, insulted, crucified;
Not with cymbals, fife, nor drum,
Will the conq'ring Hero come;
Not with banners floating high,
Rent with shot, of gory dye;
Not with thund'ring cannon peal,
Not by armies clad in steel,

Will His regal feet be set
On the heights of Olivet;
But in clouds will Zion's King
Come, as on the lightning's wing.
Saints redeemed, the quick, the dead,
Shall attend their glorious Head;
Robed in light, the angel choir—
Spirits—ministers of fire—
Fire, and hail, and wind, and storm,
Shall surround His dazzling form.

Ev'ry eye that form shall see;
They, who nailed Him to the tree;
They, who dared—the self-accursed—
Mock with gall His dying thirst.
Every knee to Him shall bow;
Low shall bend each haughty brow;
Ev'ry guilty heart shall quake—
Heav'n, and earth, and sea, shall shake.
Have the hill-tops caught His light?
Watchman! tell us of the night.

When, from every land and sea,
Gathered His elect shall be;

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From the four winds wafted forth,
From the utmost parts of earth,
Through the clouds, asunder riv'n,
"Caught up" to the utmost heav'n—
We who live shall not all die.
In the twinkling of an eye,
At the final trumpet's blast—
But be changed—*like Christ at last!*

When, O! blessed Saviour, when
Wilt Thou visit earth again?
Call thy chosen, claim thy Bride,
And the marriage feast provide?
At thy table, when shall we,
In thy Kingdom, eat with Thee?
When with Thee, our King divine,
Shall we drink the heavenly wine?
Must we tarry long from Home?
Come, Lord Jesus! quickly come.

J. M. M.

1868.

Selections.

THE SECOND COMING OF THE SON OF MAN.

FROM ECCE DEUS-HOMO.

UPON no topic is the unity of the faith of the Church of God more plainly seen than in reference to the Second Coming of the Son of Man. Since the Resurrection, no part of the visible Church has even a doubt as to the fact, that the Lord Jesus would come again. While the Church has been a unit in believing the fact of the second advent, there have been great diversities of views as to the time of, and the circumstances attending that advent. The Church could not doubt when the King Himself plainly said that He would come again and receive His people to Himself.

There are two Testaments—the Old and the New; there are two comings of the Son of God—one in the flesh, the other in glory; His Incarnation was the great promise of the Old Testament; His second advent is the great promise of the New.

The main object of all Old Testament Revelation was to prepare the race for the coming of the Promised Seed—the Seed of the woman promised in Eden, to the lost parents of the race. As the covenant of Redemption is historically developed, additional light is thrown upon the Eden promise. The coming One shall descend from Shem, and unto Shiloh shall be the gathering of the people.

Out of the loins of Abraham shall He come, and in Him shall all the nations of the earth be blessed. As we approach nearer and nearer the time of His advent, prophecy becomes clearer and clearer, until it would seem that when Jesus Christ was born in Bethlehem of Judea, no flesh could for a moment doubt that this was indeed the Seed promised in Eden, the Messiah of Old Testament Revelation, the Saviour of the world. And yet when He came unto His own, though they had in their hands all these clear prophecies concerning Him, they received Him not, but cried aloud for His blood, even when the pagan Pilate desired to release Him.

Now His second coming bears the same relation to the New that His first coming bears to the Old Testament. As the Old Testament Church looked forward, with hope and joy to the coming of Messiah, so the New Testament Church, as she now waits weeping in the wilderness, looks forward with patience and expectation and longing for the hour when the Kingly Bridegroom shall return to wipe the tears from the face of His beloved Bride. As the whole of the Old Testament Revelation pointed forward to the coming Messiah, so the doctrine of the second advent of the Son of Man is thoroughly inwoven into the entire fabric of New Testament Revelation. Many of those wondrous parables uttered by the Divine Man find their full solution only at His coming. The nobleman who took his journey into a far country; the servants to whom the Lord intrusted talents, until He should come and reckon with them; the five wise and the five foolish virgins who are aroused at midnight by the coming of the Bridegroom,—these and others of His parables plainly teach the fact that He will come again.

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The solemn Sacrament of the Lord's Supper, not only shows forth the death of the Divine man, but, as often as it is administered, it shows forth that death, till He comes again.

The great historic questions of this Dispensation are to find their solution at and in the second coming of the Son of man. The Man of Sin, that son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped, will continue his career of wickedness, until the coming Lord shall consume him with the spirit of His mouth, and shall destroy him in Epiphany of His personality.

The relations of the Jews, God's ancient people, to the Covenant; the question of their ingrafting and restoration; their return to Judea, and the rebuilding of Jerusalem,—all of these questions are to receive a solution, one way, or the other, at His appearing in His kingdom, when the vail shall be taken away from their hearts.

The great problem of the Pagan world, how far the Gospel is to be preached, and how many of the Gentiles are to be converted in the latter days, these and kindred problems will not be solved until He shall come.

Nay, so completely is this doctrine incorporated into the New Testament, that the exhortation to daily Christian duty is based upon the fact, that as we know not the hour of His coming, we ought to watch, pray, and be ready.

As Jesus knew and foretold His death, so He also knew and foretold that He would come again. He declared that if any one was ashamed of Him and His words, of him would He be ashamed, when He came in the glory of the Father with the holy angels. He said that all the tribes of the earth would mourn when the sign of the Son of man appeared in heaven, and that then the Son of man would be seen coming in the clouds of heaven, with power and great glory.

The declaration was also expressly made by angelic messengers to the Apostles, who were steadfastly gazing into heaven, whither Jesus had gone. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven. This statement is so clear and explicit that it is impossible for it to mean anything else than the personal return of the God-man in His glorified human body.

After His resurrection, Jesus was seen of His followers for about forty days, and then, as they were assembled at the mountain in Galilee where Jesus had appointed to meet them, He was parted from them and ascended up into heaven, where He will remain until the times of the Restitution of all things.

After His obedience and sacrifice, God exalted Him, raising from the dead, and giving Him a name that is above every name, that at the name of Jesus every knee should bow and every tongue should confess.

The Mediator of the Covenant having performed all of its stipulations, ascended up on high, leading captivity captive, and giving gifts unto men; as His humiliation was infinite, so also His exaltation is infinite; for He is made Head over all things. He went up to heaven with a shout, and the pearly gates lifted up their heads, and the everlasting doors were lifted up, and the crowned King entered in and took possession of His Mediatorial throne; and was welcomed back to His heavenly home by the shining ranks of angels and archangels, cherubim and seraphim, principalities and powers. When He comes again, He will descend from heaven, not as the wayfaring man turning aside to tarry for the night, but as a mighty King, with a shout and the voice of the archangel and the trump of God.

He will come in like manner as He was taken up. Then He was escorted by a great crowd of angels: when He returns the same heavenly messengers will attend Him, for He will come in the glory of the Father with the holy angels.

He came once in the form of a servant and after the fashion of a man; His face was so marred, and His form more than the sons of men; the chastisement of our peace was upon Him, and by His stripes we were healed, His hands were pierced by the nails, and His side with the soldier's spear. This same Jesus, this crucified but risen Christ, in His

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glorified human body will surely come again. But not then will He come as the Man of sorrows and acquainted with grief, hiding as it were His face from us; not then as the Lamb of God, slain from the foundation of the world; not then as the world's atoning Sacrifice; but as the world's avenging Judge, as the Lion of the tribe of Judah, as the mighty King in Zion, and as Judge of the quick and dead.

He will come in all the pomp of His power and in all the splendor of the skies; His eyes as a flame of fire, and His feet like unto fine brass, as if they burned in a furnace; the crown of many diadems upon His head, and the seven stars in His right hand. He is attended by thousands and tens of thousands of holy angels; the majestic train sweeps down in solemn grandeur from the skies; the voice of the archangel and the pealing notes of the trump of God are heard, and lo! the crucified has returned in triumph to the earth.

At His first coming, when He came unto His own, they received Him not, for the Jewish Church was hopelessly apostate; and He himself asks the thrilling question, Nevertheless, when the Son of man cometh, shall He find faith on the earth?

There are many who declare that the whole earth will be filled with the knowledge of the Lord at the coming of the Son of man; that then the Gospel will have been proclaimed to all the nations of the earth: and that in a season of universal peace, righteousness, and love, Jesus will return to the earth; and that, in reply to the Saviour's question, the true answer is, Yea, Lord, the whole earth will be full of faith.

There are three great eras in the history of the race, each marked by a peculiar form of religion, by a peculiar form of wickedness; and each one terminated by a signal display of the Divine power.

The first era extends from the Creation to the Deluge, a period of about sixteen hundred years; this era was marked by the outbreaking wickedness of the children of men; and during this era religion assumed the Family form; the Church and State both existed in the bosom of the family, neither one of them being fully organized or established among men. During this period family religion did not bring men to God; but on the contrary, at its close, the whole race had utterly and hopelessly departed from God; and in the midst of the abounding iniquity of the antediluvian world, the Lord descended in vengeance, and terminated the era and closed the career of the race by the waters of the Flood, that destroyed the whole family of man, save Noah and those with him in the Ark; as it was in the days of Noah, so shall also the coming of the Son of man be.

The second era extends from the Deluge to the time of the first Advent, a period of about twenty-three hundred years. Although the Patriarchal form of religion prevailed during the first part of this period, still the era was characterized by a national form of religion: the worship of God was in the chosen Nation. The peculiar form of wickedness in this era was idolatry—leaving the worship and service of the true God for Idols. But a national form of religion proved no more efficacious in drawing men to God than had the family, and when God was manifested in the flesh, all flesh was thoroughly corrupt. And the old economy passed away when the vail of the temple was rent, and the chosen nation was scattered to the four quarters of the earth when their Temple was destroyed. Neither at the flood, nor at His Incarnation, did the Son of man find faith when He came to the earth: will He find it when He comes again?

The third era extends from the destruction of the temple until the second Advent. In this period the prevailing form of religion is the Church, as a visible, separate, spiritual institute among men. The peculiar form of wickedness is neither violence nor idolatry, but apostasy—men departing from the truth, and holding the truth in unrighteousness: men of sin and sons of perdition sit now even in the temple of God, and in His name work their vilest iniquity. The apostasy of Mohammed in the East still flourishes in wondrous vigor, and almost one-tenth of the human race bow their faces to Mecca, and cry God is great, and Mohammed is His only prophet. The Harlot rides forth still upon her mystic

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Beast, and one-fourth of the population of the globe follow in her train; while the great mass of mankind lie in the cold and deadly embrace of heathenism, and evil men wax worse and worse. When the bridegroom comes, all ten Virgins are asleep, and only five have any oil in their lamps.

This era is pre-eminently a religious age, in name at least. Religious rites, forms, ceremonies, words, rituals, establishments abound; even the most infamous men open the most infamous partisan and political meetings with prayer to God: certainly the form of godliness is beautiful and robust, but alas! many who have the form deny the power thereof. The Divine Teacher does not give us any reason to suppose that this state of things will be better until He comes again; when He comes, He does not expect to find much real saving faith in the earth.

When He returns it will not be to find the Church and the world holy and righteous and ready to receive Him, but to find an apostate Church and a guilty and corrupt world. He will come in flaming fire to execute judgment, and that judgment must begin first at the house of God. The harvest of the earth will then be ripe for the reaping, and the angels will separate the wheat from the tares, and bind the tares in bundles for the everlasting burning.

He will raise His righteous dead, transfigure His righteous living, destroy the wicked from the earth, purify the earth with fire, and make the new heavens and the new earth for the dwelling of the righteous.

The order of the Resurrection is—Christ the first-fruits; then they that are Christ's at His coming. Only the righteous have part in the first Resurrection, which occurs at His Advent: the rest of the dead live not until the thousand years are ended. This is the Resurrection for which Paul hopes, when he says, If by any means I might attain unto the Resurrection from among the dead. This is the Resurrection of the Just, of which Jesus speaks. This is the first resurrection, spoken of in the Revelation.

When the Lord descends from heaven, the righteous are caught up with Him in the air, while the new heavens and the new earth are being prepared.

His coming will establish His kingdom in power and great glory. The Church is now a *regnum crucis*—then it will be a *regnum gloriæ;* and Jesus will then be glorified *in* His saints and admired *in* all them that believe.

Of the day and the hour of the coming of the Son of man knoweth no man, no, not even the angels in heaven, but the Father only. That day is wisely and purposely kept hid from all created eyes; it will come suddenly and unexpectedly, as a thief in the night. As it was in the days of Noah, so shall also the coming of the Son of man be: they were eating and drinking, marrying and giving in marriage, and knew not until the Flood came and took them all away; so also will it be when He appears—the day may not be known until the day comes. As a snare will it come on all them that dwell on the face of the whole earth. When the Lord Himself so plainly teaches that the day is not, and shall not be known until it comes, it is very strange that men should undertake to determine definitely the day of His appearing and His kingdom. As it is absolutely impossible to fix certainly the *terminus a quo* of the prophetic periods that determine His coming, of course it is impossible to settle the *terminus ad quem.*

It is true that there are certain signs that precede the great and notable day of the Lord; and they who study most devoutly the prophetic signs will be able to form a more accurate judgment of the times and seasons than those who neglect the prophecies.

The signs that precede His coming are great apostasies, false Christs, false prophets, wars and rumors of war, perilous times, abounding iniquities, great political commotions, evil men waxing worse and worse, the seas and waves roaring, and men's hearts failing them for fear, and looking for the things that are coming on the earth; earthquakes, famines, and pestilence; signs in the sun and moon and stars; on earth distress of nations and perplexities.

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Editorial.

"THEY LIVED."

NUMEROUS are the arguments in favor of a literal first resurrection. Among these, the meaning of the word translated "lived," the use made of it in the Scriptures, and the inconsistency of any other application, stand prominent as fairly teaching the doctrine. In this article we shall mainly depend on the admissions made by men who are unfriendly to the Millenarian system, so that we cannot be charged with seeking out a meaning to suit our peculiar views.

Albert Barnes in his Com. Rev., 20 : 4, says of the word translated "lived:" "The meanings given to the word by Prof. Robison (Lex.) are the following: (*a*) to live, to have life, spoken of physical life and existence; (*b*) to live, that is to sustain life, to live on or by anything; (*c*) to live in any way, to pass one's life in any manner; (*d*) to live and prosper; to be blessed. It may be applied to those that were before dead (Matt. 9 : 18; Mark 16 : 11; Luke 24 : 23; John 5 : 25; Acts 1 : 3; 9 : 41), but it does not necessarily imply this, nor does the mere use of the word suggest it.* It is the proper notion of living, or having life now, whatever was the former state,—whether non-existence, death, sickness or health."

Prof. Stuart, Com. Rev., 20 : 4, says, the word means "revived, came to life, *i. e.* returned to a life like the former one, viz., a union of soul and body. So does the word signify in Rev. 2 : 8; 13 : 14; and in many other passages cited in the remarks on Rev. 2 : 8." In referring to his comments on the latter passage, he refers to the same texts that Barnes does, adding however Acts 25 : 19; Rom. 6 : 10, 13; 2 Cor. 13 : 4. From this we learn that the primary meaning of the word denotes a proper living, in the sense of physical life or existence, and contrasted as it is with the beheading of the martyrs, denotes a reviving, a living again. It "*may*" not only be thus applied, but it is thus applied in other places, so that Prof. Stuart in his version attached to his Com. translates it in several places, "revived."

The word then is used, as the preceding extracts show, to indicate a resurrection from the dead. We can add nothing stronger in the way of argument, than Prof. Stuart gives in the following: "If then, as it would seem, we must reject all these meanings" (viz., such as Barnes and others, opposed to the early church view, adopt), "how can we well avoid coming to the conclusion, that *ezèsan* here must mean a *reviving or rising from the dead?* The use of *zao* elsewhere in the Apocalypse shows very plainly, that it may mean *revived, lived again,* in reference to the body which had been dead. Thus the Saviour speaks of himself, in Rev. 2 : 8, as being He who had been *dead, kai ezèse, and had revived, lived again,* after the death of the body. Thus too, it is said of the beast (Rev. 13 : 14) which had the deadly wound of the sword, that *ezèse,* it revived."*

* Barnes, usually frank, is not entirely candid in using the word "suggest." Because, 1. The word "beheading" denoting a violent death preceding it, would suggest it. 2. The use of the word to denote the resurrection of Christ, which he however conceals, would suggest it. 3. The fact that the early Christians, whom we may suppose to be qualified to understand the language, not only suggested but adopted it as the only legitimate meaning that could be given to the word in this connection—a fact certainly known by such a writer. 4. The quotations that he himself gives would suggest it. 5. In all interpretations, the primary meaning of a word is first to be considered, and this, to such a scholar, would suggest it. 6. His opposition to our views, expressed at considerable length, indicates that it was suggested. 7. The fact that such an opponent of our system as Prof. Stuart (and whose defection on this point he laments) was forced by philological and exegetical suggestions to adopt a literal resurrection, indicates that it does, in a powerful measure, suggest such a meaning.

* The weight of such testimony, coming from one who was an uncompromising foe to our views, excepting in this one point, is a strong argument in our favor. Could he have fairly rid himself of the meaning, which forced him to adopt a literal first resurrection, he would most gladly have

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Here then we find, what the most of our adversaries carefully conceal from their readers, that Jesus Christ, the first fruits from the dead, in the very same book, applies the identical word to His own corporeal, literal resurrection. We claim therefore, that it is not only appropriate thus to employ it in the passage in question, but that the same word was designedly chosen, to represent the same literal resurrection of Christ's followers. Being thus applied to Him, as our opponents admit, we are not wrong in applying it, in the same sense, to his brethren, seeing that in both instances it is contrasted with a previous death.

Having thus pointed out the meaning of the word translated "lived" and its use in the Apocalypse to denote a literal resurrection, let us confirm that meaning and use, by showing the utter absurdity of holding the meanings adopted by our opponents.

1. We are gravely told that this first resurrection, or living, means conversion, a moral regeneration, passing from death unto life by justification, &c. The absurdity of such a meaning consists in this: the prediction indicates, that the persons who have part in this living again, this resurrection, *suffered* for Christ, witnessed for the truth, were regenerated before this resurrection, and obtain it by way of reward. How can we apply this to the conversion of sinners? Do they obtain the characteristics of Christians, because they previously suffered in testifying for the truth? Is the sinner converted by way of reward for previous services? Such questions need no reply. Indeed some of our opponents, seeing the inconsistency of such a meaning here, attempt to foist on the passage the meaning of "blessed" or "exalted." Whilst we freely admit, that those who have part in this resurrection are both "blessed" and "exalted," we contend that that is expressed in the words "blessed" and "reign," &c. in the passage, and not in the word "lived." If it only denoted the latter, why call it the *first* resurrection? Why employ a word that primarily denotes physical life, and placed in contrast with a previous decapitation? Such and similar questions must be satisfactorily answered, before we can adopt such a gloss.

2. Take the meaning, conversion, increased zeal, &c., and it proves too much for their theory. They acknowledge that this resurrection takes place at the beginning of the Millennial age, seeing that all who have part in it, live and reign during the thousand years. According to their theory, this conversion, &c. takes place at the beginning of the age. It follows then, if their meaning is the correct one, that not a single soul is converted during the entire period of the thousand years. The identical word they translate to mean conversion, is used in the phrase. "the rest of the dead *lived* not again until the thousand years were finished." Consistency requires the same meaning of the word "lived." If it denotes conversion, as they tell us, then one band is converted at the beginning of that age, and the rest of the dead,—of course the dead in sins and trespasses—are not morally quickened until the thousand years are finished. Where then do they find, in this passage, the multitudes that are to be converted during that age? A legitimate application of their own selected meaning forbids such a belief. Candor, however, requires us to say, that a class of our op-

availed himself of the opportunity, since such a doctrine, engrafted on his system, is only a source of embarrassment and difficulty. We give the conclusion at which he arrived: "Putting now all these considerations together, I do not see how we can, on the ground of exegesis, fairly avoid the conclusion, that John has taught, in the passage before us, that *there will be a resurrection of the martyr saints*, at the commencement of the period after Satan shall have been shut up in the dungeon of the great abyss." See his Com., *loci*, and Exc. vi, attached. He answers the objections alleged against such a literal resurrection, distinguishes, as we do, between a first and second resurrection, quotes some of the same Scripture, that we generally employ, in proof of his position, and declares in the most emphatic manner: "I cannot admit of *any serious doubt, either on the ground of general philology* or of the *usus loquendi*, of the Apocalypse." Such an unintentional (and may I say unwilling) witness, is valuable, and rebuts the far-fetched arguments of unbelievers with irresistible force.

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ponents, seeing this gulf yawning before them, adopt either one or the other of these views:

a. The living of the rest of the dead, denotes their literal resurrection, in what they call the general resurrection. This is virtually yielding the question to us, for if the word signifies a literal resurrection in this clause of the passage, it means the same thing in the other clause.

b. The rest of the dead are, they say, *the pious dead* literally. This assumption, they make no effort to prove. These "pious dead" are at the end of the thousand years also exalted in rank, power and honor, &c. Why make such a difference between "the pious" in point of time? Is such a view consistent with their expressed doctrines respecting the judgment of the pious? Is it not self evident that such a barefaced gloss is entertained only because it saves them from a fatal concession of one of our doctrines? Why else such a jumbling together of a literal death and a mere honoring of the martyrs, and a literal death of the rest of the pious, but no honoring of them in that age?

3. Universalists, Restorationists and others have taken advantage of the figurative meaning,—the door so widely opened for them,—given to this word by opposers of our doctrine. For, reject a literal resurrection and preserve the meaning alluded to, and what follows? As stated, the same word expressive of "living again" is used in reference to the pious and the rest of the dead. If it means conversion in the one instance, it must also denote conversion in the other. The rest of the dead therefore, and this includes all the dead who have not experienced the power of the first resurrection, are also converted, exalted in piety, &c., irrespective of their former life or character. The premises laid down in their figurative interpretation by one class of our opposers, lead to such an unavoidable conclusion, from which they recoil in the face of the results of the second resurrection represented in the same chapter. If, to avoid such a conclusion, it is contended that this "living again" of the rest of the dead is literal, it virtually ends the discussion. If we are to understand, as some do, by "the rest of the dead," a designation of "weak Christians," the poor, sickly portion of the flock, such a gloss deserves no serious refutation, seeing that no Christian, however weak in the faith, is called "dead." We are "dead in trespasses and sin," when sin abounds to condemn us to the second death. Our interpretation gives the wicked man no hope so long as he deliberately rejects the Saviour, other interpretations do give him a kind of foundation to build a false hope upon, for all errorists shield themselves behind figurative meanings attached to Scripture.

4. But another and even greater absurdity, can be adduced from the meaning given to the word "lived," by those who reject a literal first resurrection. It is declared in this prediction that those who participate in the first resurrection shall never experience the "second death." They are the exempted portion. It follows by implication that those, the rest of the dead, who have no part in that resurrection, must suffer that death. We are, however, not left to inference, for after the thousand years are ended, we read of another resurrection, in which the second death is prominently presented. What this second death is, we leave our opponents to portray, for our object at present is only to assert the early church view, that the rest of the dead, not included in the first resurrection, are doomed to meet and experience that death. If *the living* of the resurrected portion, and *the living* of the non-resurrected portion is *the same*, denoting either conversion, exaltation, or mere honoring, &c., it is a legitimate conclusion, that if the former are not subject to the second death, and the latter are, that the latter will first be converted, exalted in power, honor, &c., and then finally be given over to the power of the second death. A result so horrible, that no one for a moment, will credit it. And yet, if the figurative meaning so strenuously asserted by some, is to be received and honestly carried to its legitimate result, such must be the conclusion of that interpretation, in the light of this prediction and its immediate context.

Such considerations, as well as the arguments usually presented, urge us to accept

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the doctrine of the primitive church. We also congratulate ourselves on the fact, that our system of interpretation opens no door for the entrance of so many conflicting and dangerous errors respecting the resurrection. Many, taking the weapons ready forged, by a spiritualizing, allegorizing interpretation of the first resurrection, turn them against the second resurrection, and either deny that there is a literal resurrection of the dead, or reduce it to such a figurative, moral or ecclesiastical affair, that in their estimation, makes it unreasonable to look for a literal resurrection. Their opinions are, that it has either taken place, or is now constantly fulfilling in a moral way, or that it occurs whenever a man dies, in the reception of a new spiritual body or life, &c., &c. It is only a developing of the Origenistic system of interpreting Scripture, a convenient and impregnable refuge for all forms of error. We are glad therefore, that such deductions are not chargeable upon us, seeing that in no shape or form, does our interpretation give them the slightest countenance. The simple announcement that the members shall be raised up like their Head, and the fact that the promises of God require a literal resurrection, in order to their fulfilment, so as to form a completed redemption, a recovery of all that man forfeits by sin, which Christ undertook to perform, are amply sufficient, in connection with the analogy of faith, to cause us to reject all such theories. More than this, it prevents us from taking a passage referring to the resurrection, and interpreting it in such a way, as to afford a supply of weapons to others against the truth. G. N. H. P.

MORE NAPOLEONISM.

Monsieur Magne, the French Minister of Finance, immediately after the success of the new loan, made a speech, at a grand banquet, in his native city, in which he announced that no one need fear for the peace of Europe. The reasons he assigned for his peaceful anticipation were, that "Europe needs peace," and that Napoleon "desires it." "France," he said, "is strong enough to preserve peace, and it is no one's interest to break it."

This, besides being an assignment to the French Emperor of the position of special constable for Europe, is a rather suspicious announcement. The man who can command peace because he "desires it," can as easily make war, should he desire it. It is also a little remarkable, that nearly all the Napoleonic wars, both of the Uncle and the Nephew, had *peace*, somehow or other, for their pretexts, and announcements of peace for their preludes. Napoleon the First always alleged before a campaign, that "no one has an interest in war;" and in all the demonstrations of Napoleon the Third, the constant profession has been that "The Empire is peace."

The New York Herald declares, that "Europe does not believe in the peace intentions of the French Government," and that "the necessity of France and the welfare of Europe equally point to an early and terrible war. France, which periodically must let off a certain amount of blood, has reached that stage once again in her history when she must either have civil war or a fierce struggle with one or more of her neighbors. Michelet, in his excellent history of France, says that his country needs periodical bloodletting, and that if it has it not in one way it must have it in another. The time for such bloodletting seems again to have arrived, and it is not difficult to see which of the two ways is more to the advantage of the present ruler of France. A foreign war, if a civil war is to be avoided, has become an absolute necessity to France—a necessity felt equally by the people and by the government.

"The welfare of Europe is equally concerned in this matter. War burdens are being borne by all the nations. The fear of war is felt to be a heavier tax on industry and capital than war itself. Matters have reached a point at which there must be either war or general disarmament. Of the two war is infinitely the more probable. Whether we shall have or shall not have war will depend very much on the course which the elections now in progress shall take in France. If the early symptoms are unfavorable, foreign war must be considered certain. Napoleon is bent above everything else on establishing his dynasty. Rather than fail without

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effort, he is prepared for any struggle and for any result."

A significant symptom is also furnished in the fact, that a prominent member of the reigning house in Spain has just been sent to Paris to assure Napoleon that, in the event of his engaging in a war against Prussia, Spain will undertake the guardianship of Rome and "the Holy Father," on condition that the Emperor will bind himself to protect the Queen of Spain upon her throne. What does this mean, but that "Europe does not believe in the peace intentions of the French Government," and that Spain in her weakness and need is not able to keep silence any longer. Trembling for the immediate future, it seeks in advance—and thus betrays the situation—to make the best terms possible with Napoleon. The Herald may well say, "This movement of the Spanish Government is proof sufficient that, so far as Spain is judge, Europe is on the eve of a great war."

The *Moniteur*, the Emperor's official organ, has also just come out with a leader to assure the world of Napoleon's peaceful intentions. But the best argument which it has been able to find to quiet apprehensions is, that the number of men, now on leave of absence from the French army, never was so great. If there were good reasons for believing in the Emperor's pacific intentions, there would hardly be all this effort to make appear that they exist, and there would especially be no such laying of stress upon such a silly argument. All the world knows how easily all absentees could be brought to their respective headquarters. A few hours would arrange all that. The number on furlough must also bear a certain proportion to the size of the army; and if the number absent is so unexampled, it suggests and proves that the size of the army is likewise unexampled for a time of peace. Why this great army, equipped and drilled, if the Emperor's purposes are peace. The Herald remarks:

"It is our confident expectation that in spite of all that the *Moniteur* has said, we shall have a thundering and world-startling announcement some of these fine mornings. Count Bismarck is ill, temporarily retired from office; and Napoleon well knows that he is the only rival he has any occasion to dread. The opportunity is very inviting to France. Some new and startling development of policy may be confidently looked for."

OUR TIMES.

It is full of significance to students of the Divine word, who believe that the present dispensation is rapidly nearing its close, to find how clearly the Scriptural accounts of the depravities of the last times are being reflected in the current accounts of the condition and tendencies of modern society. When those who believe as we do, undertake to tell how things are, and to what they are drifting, it is set down to a morbidness of imagination and a morose cynicism, which are supposed to belong to the whole school. And yet, we find preachers, editors, and observers of all classes expressing themselves just as strongly, without the slightest reference to the argument which we build upon the facts.

The notorious English divine, Dr. Pusey, has recently preached a sermon on the character of the Pharisee, in which, after remarking that there is not a character in the Bible more generally detested than the Pharisee, he went on to show that said Pharisee was yet greatly superior to the average citizen of our time, and that the world would be greatly better than it is, if that Pharisee were a more frequent type amongst us. The Pharisee was no adulterer, was ostentatiously charitable, and in every outward respect set a very good example. He might fairly be considered an absolutely model Christian of the nineteenth century; indeed, something rather higher, since he gave a tenth of his substance to God; a proportionate return to the Giver of all things, which would nowadays be considered very inconvenient. According to Dr. Pusey, the most detestable character in Scripture is a trifle better than our loftiest type of general virtue; and that churchmen generally fall below this Pharisee, retaining all his self-satisfaction without any of his merits. He says, in fact, that it is the peculiarity of our age to unite the wickedness of the Publican to

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the self-complacency of the Pharisee—to violate all the commandments unblushingly, without ever having it to enter our heads to kneel afar off. People thank God that they are not as other men, than whom they are, in many respects, a great deal worse. They pride themselves upon the virtues to which they have not the slightest just pretension, and call themselves a moral people, and a domestic nation, when vice stalks unblushingly abroad, and the reciprocal pledges of conjugal life are frequently as lightly broken as they are oft lightly assumed.

The *Imperial Review* notes these sayings, asks whether the charge is true, and remarks, "In all honest seriousness, we much fear that it is. Still more shameless periods than ours can be pointed to in the history of the world, and epochs can be recalled when the public self-complacency was greater; but we are quite sure that there never was a time in which absence of virtue, and absence of self-reproach, were so completely and amazingly combined as they now are. The whole world sins overtly, and nobody is angry; or, if some individual raises his voice by way of protest, he is considered a very ill-bred fellow. We refuse virtue even the homage of hypocrisy, and yet stoutly deny that we are vicious. We have all the shamelessness, without the simplicity, of savage life. Our ladies dress indecently, and they know they do, but they go to church with religious regularity. We delight in practical falsehoods, and are never so much pleased with our own ingenuity as when we have invented a transparent cloak for wickedness"

The *Christian Intelligencer*, of August 6th under the caption, "What are we coming to?" makes the following reflections touching the ethical and spiritual condition of American society:

"Every one who keeps his eyes open to the signs of the times must be impressed with the fearful tendencies to demoralization that are everywhere manifest. There seems to be general relaxation of wholesome restraints, a deterioration of manly character, a disposition on all sides to run into almost every form of excess. In the pursuit of wealth, of fashion, of pleasure, of amusement, everywhere except in a strict adherence to the old time-honored principles of Christian virtue and morality, the intemperate spirit of the age is only too clearly seen. The simple integrity, the straightforward, sober industry in one's occupation, the patient waiting for success, and the calm content with the more moderate enjoyments of life, that once characterized our people seem to have been lost with a generation or two gone by, and in their stead there have come into play a system of sharp practice, a style of fitful and galvanic energy, a feverish eagerness for the sudden acquisition of wealth and distinction in society, and a restless and insatiable craving for new and more costly pleasures, which are as detrimental to long life, true happiness and real dignity, as they are to the preservation of 'a conscience void of offence toward God and toward men.'

"Especially is this true with regard to society as it now exists in this city of New York. It is not only among the lower orders, as they are called, that we find the melancholy evidence of this degeneracy of spirit, and this unscrupulous indifference to the requirements of religion and pure morals. Farther up in the social scale, in palatial residences where wealth ministers to the morbid taste for luxury, and surrounds itself with splendors that dazzle the eye, there are scenes and transactions, indulgences and practices, which, if they could be uncovered to the sight of men as they are to the sight of God, would make every lover of his country and his race stand aghast with horror."

The *American Church Review*, for July, says:

"No thoughtful man can behold without solicitude the low grade of domestic morals which seems to prevail to a large extent in our New England families. The general decay of public sentiment in respect to family religion, the parents' neglect of rudeness and arrogance of boys and girls, the great prevalence of untruth among the young, the license and familiarity of intercourse which is allowed between the growing youth of different sexes, the murder of living but unborn children, the number of illegitimate births—all these are sufficient to fill one with consternation."

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The Prophetic Times.

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Special Contributions.

THE REGENERATION OF THE EARTH.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes."—ISAIAH 35: 1, 7.

WHEN this earth burst into being from the creating word of the Eternal, it was perfect and glorious in all its parts. Infinite wisdom devised its form, its various divisions and elements, and all its relations. Renewing skill, with all its cunning craft, had perfectly beautified it, and made it supremely grand and gorgeous,—a magnificent habitation abounding with divine blessedness, in which the creature man, the perfect image of the Maker, should dwell, and He should visit and frequently abide with him. Grand in all perfections and adornments, the all-seeing eye of its divine Creator, rolling over it, yea, resting upon it in keen scrutiny, in unerring omniscience declared, "All things are very good." Everywhere, fertility revelling in exuberance, clothed it with richest verdure, and the most magnificent and variegated floral robes, which blushed in perfect beauty under the young beams of the infant sun. It was all attired in the gorgeous vestments made by the hand of its creating Lord, and spread itself before His delighted eye, the very perfection of beauty.

But these words of Scripture intimate that our world, so perfect and gorgeous in its creation, has undergone a great and melancholy change; and that it is now in sad and mournful ruins. But they also teach, that the present desolations, vast and farspread, and terrible as they may be, shall not always continue, proclaiming the presence of the curse; that the time of perfect renovation or restitution is approaching, when at the presence of its Regenerator, it shall put on perfection, beauty and glory great and grand, as when the word of God formed it, and His divine hand clothed it with verdure; planted its herbs, flowers, and trees, and dressed them and made them supremely beautiful.

It is at this renovation or restitution of our earth to its original perfection and beauty, as taught in this and other passages of Scripture, that we propose to glance for a little. In doing this, we notice,

I. The thirsty land shall become pools of water.

All the teaching of the Bible shows, that the earth was in a state of perfection and luxuriant fertility till Adam hearkened to the voice of Eve, and at her persuasive entreaty, ate of the fruit of the tree which God had forbidden them to eat upon pain of death. That wanton act offended the Creator, and in righteous displeasure, He said, "*Cursed is the ground for thy sake.*" The terrible sentence took *extended and deep effect;* the bubbling fountains dried up; the crystal streams which they sent far and wide over the plains, covering them with fertility and beauty, ceased to flow, and vegetation of every kind, deprived of their life-giving influences, withered and died; and the fruitful field became a barren waste, and the verdant plain a howling desert. And hence these farspreading desolations, where no brook flows, nor spring pours forth its fructifying waters, nor

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tree grows bearing fruit or yielding shade; no verdure spreads its green and flowery robes; no rose blooms; no bird sings to the dawning of the moon; but dry, sandy sterility, and death and silence reign.

But these dry barren wastes, limited or vast as they may be, shall not *always* remain; Jehovah, whose curse for the sin of man produced them, shall, according to prophecy, *fully restore them* to pristine beauty, when His restituting blessing like a new creative power shall roll over them, then repealing the curse and pouring out the blessing, where it blasted and banned; "*The thirsty land shall become pools of water;*" fountains shall bubble up everywhere in the dry and dreary desert, and pour their never-to-be-exhausted streams, numerous and wide, and deep and far, fertilizing all in their progress, causing reeds and rushes to spring upon their banks, verdure and flowers to cover the plains, pomegranates and fig-trees, fir-trees and myrtle-trees, oaks, and cedars, and olive-trees, to beautify the waste. Then, the dry and barren wilderness, the thirsty ground, the parched, springless, streamless desert, shall *have no place* on our globe; for the blessings of restitution, repealing the curse and restoring original perfection, "the parched ground shall become a pool, and the thirsty land springs of water." This great restituting change shall be produced by the Lord Jehovah at His coming; for He hath declared it. It is part of His covenant with His people, for He has said to them, "Your God will come with a recompense; then shall the lame man leap as an hart, and the tongue of the dumb sing; for *in the wilderness shall waters break out, and streams in the desert.* I will open rivers in high places, and *fountains* in the midst of the valleys; I will make the *wilderness* a *pool* of water, and the dry land *springs* of water." Isa. 41: 18. Here we have the promise of Jehovah, that the dry desert, the result of the curse upon earth for the sin of man, shall, at the coming of our Lord, at the return of the Son of man to earth, be filled with fountains and streams of water, which shall never again be dried up; but *which shall flow forever and ever*, causing the earth to yield her increase, making her sin-cursed deserts fruitful as Eden and beautiful as the garden of the Lord, while the sun and moon and His name endure.

"Rivers of gladness water all the earth,
And clothe all climes with beauty; the reproach
Of barrenness is past. The fruitful field
Laughs with abundance; and the land, once lean,
Or fertile only in its own disgrace,
Exults to see the thirsty curse repealed."

II. The desert shall rejoice and blossom as the rose.

The "desert" means a wilderness, a barren place where the curse has swept away all vegetation, and left little or no green thing. We cannot now survey and describe the small barren places or the vast deserts in various parts which constitute seven-tenths of our globe. We would rather glance at their changed condition as set forth by the beautiful comparison of the prophet, "*They shall blossom as the rose.*" When the Lord comes in His renewing power, to the restitution of earth, the barrenness of the desert shall flee away in greater haste at His presence than the coldness and sterility of winter flee away before the breath and sunshine of spring. From these desolations, these dismal graves of nature's fertility, grandeur and fragrance, dug by the terrible curse, verdure and floral garniture, and trees of beauty and fruitfulness with the luxuriance of resurrection life, or, new creation, magnificence shall spring up, displaying the power and delighting the eye of the divine Restitutor, and the inhabitants of the regenerated earth. They shall blossom fresh, luxuriant, beautiful as the rose, the fairest and the sweetest of flowers. These completely redeemed from the curse, slain by the blood of atonement, and made very good again, shall form perfect and glorious parts of the new creation. Flowers of every name and hue shall spring from the regenerated bosom of the desert, bloom in paradisiacal perfection and beauty, perfuming the air with their fragrant odors; fertility shall wave her abundant and never-failing harvests over all that was parched ground; the trees on the banks of the new flowing rivers, never to be dried, shall bend perpetually under their burden of fruit, excellent as that on the tree

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of life in the Eden of God; for then these very desolations shall have become fruitful as the garden of the Lord. The desert shall bloom as the rose in its prime; and that *during the eternal spring of the new creation,* "it shall blossom abundantly and rejoice even with joy and singing, the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

How beautiful will the earth be, when its very deserts and parched ground become fresh, gay, and magnificent as the new blown rose! Did you ever take that beautiful flower and examine its rich colors, its blushing magnificence, inhaling its sweet odor, and say to yourself, and feel what you said, captivated with its grandeur, That is the Lord's symbol of the fertility, beauty, and fragrance of the desert, and the wilderness when restituted to the promised Eden condition, and when this earth becomes the habitation of Jesus returned to dwell with men? Ah! you may have looked at the rose a thousand times and admired its beauty, but you may never have looked at it as God's symbol of the blossoming desert in the renewed earth. Look at it in this light in which God presents it, and you will see the wilderness, producing verdure and flowers, until in its new creation it blossoms as the rose.

III. Noxious plants shall give place to healthful and fruitful productions.

If the Bible does not teach directly, it teaches clearly by implication, that previous to the transgression of man, the earth produced no noxious plants. After he had sinned, the Lord said, "Cursed is the ground for thy sake, thorns and briers shall it bring forth." Here it is implied that previous to the curse there were no briers and thorns, nor any baneful plant, and it is clearly taught that they are the direct product of the curse, and the symbols or representatives of all productions hurtful to man; and consequently that all noxious plants of every name, are the products of the curse. As this conclusion cannot reasonably be denied, we are led to another surely taught in prophecy, namely, that when the great Restitutor comes all these shall be forever destroyed; for it declares, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree." He destroys the thorn and the brier, and all that class of productions which they represent offensive and hurtful to man, and forever sweeps them from the earth; and causes the useful and beautiful to spring up and forever occupy their place. Instead of these, the fir-tree and the myrtle-tree are to spring up and to be "to the Lord for a name, for an everlasting sign, that shall not be cut off." These trees are representatives of all beautiful, healthful and fruitful trees, fraught with blessings to man, as the others were fraught with curses. And these are to remain on the earth not merely as restituted earth's productions, but also to the Lord for a name or memorial, for an *everlasting sign* that shall not be cut off, but that shall remain forever; remain through eternal years, that thorns and briers and noxious plants shall never again mar the beauty of earth, then and forever the garden of the Lord; nor disturb the blessedness of men, its perpetual inhabitants. As the bow in the cloud is the sign of the seal of God's covenant with man, that the waters of a flood shall never again destroy the inhabitants of earth, so the fir-tree and the myrtle-tree are the *sign and seal* of God's covenant to the inhabitants of the new creation, that earth shall never again be cursed for the sin of man; and never again produce these plants which shall be hurtful to him. They shall be everywhere, and perpetually the seal of this covenant, that the earth shall remain forever renewed, holy and blessed, under the eye and smile of Him, who shall claim it as His kingdom, and dwell upon it and reign over it forever and ever.

For the thorn shall give place to the fir-tree of green,
And the myrtle shall flower where the brier-bush hath been;
They shall stand as God's sign, through all ages to be,
That man shall ne'er sin, earth no curse shall e'er see.

John's vision of the new heavens and the new earth shall then be realized. And then as he declares, "there shall be no more curse; but

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the throne of God and of the Lamb shall be in it, and His servants shall serve Him."

IV. This restituted condition of earth shall be eternal.

That the earth when renewed shall *endure forever*, is plainly declared by the Almighty Regenerator in many passages of Scripture. "Thus saith the Lord, As the new heavens and the new earth which I will make, *shall remain before me*, so shall your seed and your name remain." Isa. 65 : 22. God gave all the land of Canaan to Abraham and his seed for an *everlasting* possession. "I will establish my everlasting covenant, to be a God unto thee and thy seed after thee; and I will give unto thee and thy seed after thee, all the land of Canaan, for an *everlasting possession*." Gen. 18 : 8. Consequently, according to this covenant, the *earth must endure* forever. Daniel declares that the dominion which he saw the Son of man receive, "is an *everlasting dominion* which shall not pass away, and his kingdom that which *shall not be destroyed*." Chap. 7 : 14. Since that dominion and kingdom are to be upon this earth, this earth *must endure forever*. "And there were great voices in heaven, saying, The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ, and he shall reign *forever and ever*." Rev. 11 : 15. All this, and much more, to which we cannot advert now, teach that the renewed earth shall *endure forever* in unfading perfection and beauty.

Yes, when the springs of water bubble up in the thirsty ground, under the renovating hand of the great Redeemer, they shall bubble up forever. When these floods shall break out in the dry desert, in obedience to His renewing power, they will roll their limpid streams, their fructifying waters, through endless ages. When the desert buds and blossoms as the rose under His fertilizing breath, puts on its mantle of green, trimmed and adorned with all manner of magnificent flowers, eternity's years will not fade its freshness, nor wither its blossoms. When the thorn, the brier, and the thistle, have given place to the fir-tree and the myrtle, these shall stand in their everlasting freshness the sign of the Lord's eternal blessing on earth. And in this new and eternal earth Christ and His people shall dwell and reign forever and ever, for this is the eternal home of the saints, the inheritance incorruptible, undefiled, and that fadeth not away. Reader, does the Holy Spirit, through faith in Christ, bear testimony to your spirit, that with the Lord Jesus and all His saints, you shall inherit forever this glorious new earth? Rest not, till assured of this.

ON REVELATION 20 : 4.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and *they* lived and reigned with Christ a thousand years."

THAT the twentieth chapter of Revelation relates to events to take place at the close of the Christian dispensation is evident, not only from its own language, but also from the fact that the vision therein related was seen *after* the visions of the seven *last* plagues and the destruction of Antichrist.

The chapter contains a splendid vision or picture of events at the commencement, during the existence, and immediately succeeding the thousand years.

Let us look at the picture in detail. It consists of two grand divisions. On the right hand are the great events to take place at the *beginning;* and on the left, the events to occur at the end of the Millennium. Prominent on the right, we see the picture of an Angel, having the key of the bottomless pit and a great chain in his hand, laying hold of the dragon, that old serpent, which is the Devil, Satan, binding him, and then casting him into the bottomless pit, there to remain for a thousand years. Near by are to be seen "thrones" and their occupants, to whom judgment—(the power to rule and judge)—was given. Lastly, and equally prominent in the same division of the picture, is a representation of the souls of the martyrs and true disciples of Jesus, in the act of being *united to their resurrected bodies*, and thus living in their glorified state and reigning with Christ a thousand years. On

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the left hand of the picture we see Satan emerging from his gloomy prison, going forth to deceive the nations, and lead them to the final and decisive battle against Christ and His hosts. Above the whole, a view of the great white throne and of those who stood before it to be judged and condemned, completes the picture. Now what is the import of this?

In general, it may be confidently said, that it describes events to take place about *two thousand years* from the date of the vision, since we are certain that they are yet in the future.

We may dismiss from present consideration the binding of Satan—the thrones and the reign of the saints with Christ—the release of Satan for a short period—the final battle and defeat of Satan and his hosts, and the condemnation of the wicked. On these points there is little or no dispute, and, we think, no room for serious difference.

The question, then, may be restricted to the single point as to the meaning of that part of the vision which relates to the *living again* of the souls of the martyrs and friends of Jesus. The majority of Scripture commentators, and nearly, if not quite all of the modern opponents of the doctrine of the premillennial advent of Christ, consider this part of the vision as "figurative" of the revival of the *martyr spirit* in the Christians of the millennial period; and *not* the revival of, or rather, *resurrection* of, the martyrs themselves, and friends of Jesus generally.

This view of the question is strenuously maintained by a recent writer (Dr. Berg), in the "Christian Intelligencer," but without success, as we think will be clearly shown in the progress of our remarks.

1. Did not the martyr spirit continue in the Church after the death of the first martyrs; and in a greater or less degree, does it not still exist in the true church of God? Have not all real Christians been thus "baptized *for the dead*"? Why then should the martyr spirit be represented as reviving *two thousand years* after the death of the martyrs, when the fact is, that it has never been absent from the real disciples of Jesus? Besides, John says that the "*souls*" or persons, "lived and reigned," and *not* that their spirit or example did.

2. To restrict the meaning of the resurrection here spoken of to "souls," exclusive of bodies, has necessitated the figurative theory. Dr. Berg says, "It cannot be a literal resurrection, because it is a resurrection of *souls*; not of bodies, but of souls." This is a begging of the question. John does not say that the souls were *raised again*, nor even that they *lived again*, but simply that they "*lived* and reigned."

It is, however, readily admitted that the term "*lived*" properly belongs to the souls in such a sense as to constitute that living "*the first resurrection*," as the Apostle expressly calls it. Now, if *souls* could not be revived since they were not dead, we must necessarily infer that *something* connected with the souls was revived to constitute a proper resurrection. What was that something? It could be nothing else but the mortal part which was then raised and united to the immortal spirit. This view of the case is fully substantiated by what is said of "*the rest of the dead*," who lived not again till the thousand years were ended. This is unquestionably an explicit declaration that the former persons who lived again were dead, since the latter could not otherwise be called "the rest of the dead." So that the word "*lived*" may properly be applied to the "souls," since they lived again in connection with their resurrected and glorified bodies. Furthermore, the construction of the passage does not warrant the restriction of the predicate "*lived*" to souls alone, as is done by Dr. Berg with so much emphasis. Let us examine it briefly.

John says he saw "the souls of them that were beheaded for the witness of Jesus and for the Word of God." Here the structure of the passage suddenly changes, and instead of the participle of the genitive plural as the word "*beheaded*" is in the Greek, the words "had not worshipped" and "had not received," are verbs in the aorist tense, preceded by the relative pronoun *oitines* (which or who). The Apostle proceeds: "And which (*oitines*) had not worshipped the beast, neither had received (his) mark upon their foreheads or in their

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hands." This remarkable change in the structure makes the passage highly elliptical, and must be read thus: ("And I saw also the souls of those) which had not worshipped the beast, neither his image, and had not received the mark upon the forehead and upon their hands: And they (there is no pronoun *they* in the Greek, and *oitines* must be understood) lived and reigned with Christ a thousand years." According to this view of the passage, the Apostle saw a representation of two classes of Christians; first, the martyrs, who had been beheaded or otherwise suffered death for Christ; and secondly, of all the rest of the true disciples of Jesus who had not worshipped the beast, &c.

These two classes include the whole "general assembly and church of the first-born;" of whom the Apostle says, "*they* lived and reigned with Christ a thousand years." Here it is to be observed again, that the English pronoun "*they*" in the above clause, has no corresponding word in the original Greek, and "*oitines*" (who) must be understood as the subject nominative of the following verbs.

Who, then, it may be asked, "*lived* and *reigned*"? The answer evidently must be, that the persons spoken of—the martyrs and other disciples of Jesus—lived and reigned.

The text then, in its original construction, does not afford the shadow of a warrant for restricting the words "lived and reigned" to souls exclusive of bodies, as has been done, with such apparent confidence, by Dr. Berg. Nothing but a determination to wrest this passage out of the hands of Premillennialists, could have suggested such an idea, as it seems to us.

The process of ratiocination in the minds of our opponents, appears to be this: If we can confine the predicates "lived and reigned" to "*souls alone*," then the idea being absurd that John saw dead souls, and that these dead souls revived, there will be no other alternative but to make the resurrection "figurative," and thus get rid of the testimony of this powerful and decisive text.

3. If the resurrection of the martyrs and other disciples of Jesus, called by John the "first resurrection," be a "figurative" one, must not the "second resurrection," that of the wicked, be also figurative? and is Dr. Berg prepared to admit that? Yes, he is prepared even for this; for since writing the last sentence, we have looked at a recent article of his, and find this explicit admission: "The first resurrection is thus shown to be figurative. It is the raising up of men endowed with a martyr spirit. The resurrection of 'the rest of the dead,' who are said 'not to live again' until the thousand years are past, is of course also figurative. This I am at pains to say, not once merely, but *again* and *again* with marked emphasis!!!"

4. It must be admitted by all that something is represented in the vision, not only as *living*, but as living again, or being resurrected at the beginning of the Millennium. What was it? It must be something capable of *dying*, which could not be *souls*, since souls cannot die. Yet, says the Doctor, "souls *only* are meant, and that figuratively." But the spirit of the martyrs has *never died*, and therefore cannot be said to be *revived*. And if the spirit of the martyrs was only revived two thousand years after its death in the death of the martyrs, what becomes of true Christianity in the intervening period; and what becomes of the promise of Christ, "that the gates of hell should not prevail against His church"?

A figurative resurrection is not a *reality;* yet the Angel said to John, "Come up hither, and I will show thee *things* (realities) which must be (exist) hereafter." Was John's vision, then, only the *figure* of a *figure;* or was it the picture of a *sublime reality?*

The following brief paraphrase gives what is the true meaning of the Apostle: "And I saw thrones, and the saints sat upon them, and the authority to rule and judge was given to them: And I also saw the souls of them that were beheaded for the witness of Jesus and for the word of God; And I saw, too, the souls of those who had not worshipped the beast, neither his image; neither had received the mark upon the forehead, or in their hand; And these martyrs and saints lived again in their raised and glorified bodies, and reigned with Christ a thousand years. But the rest of the dead lived

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not again until the thousand years were finished. This particular resurrection of the disciples of Jesus is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

H. N.

NOTE TO THE EDITOR.

THE review of portions of Barnes' Notes on Rev. 20th, in Nos. 8 and 9 of the Prophetic Times, is very interesting and instructive; the errors of that excellent man in his comments I had long ago perceived; and discovered what is said in your article about the new truth concerning the Resurrection, viz., the interval of one thousand years between the resurrection of the saints and that of the ungodly. Having (*on many points*) been much profited by the commentaries of Mr. Barnes, I am the more surprised and sorry for his errors on *some points*. In his Notes on Isaiah 11:6, 7, concerning the prediction of the "cow and bear feeding" together, and "the lion eating straw like the ox," &c., he applies it to a change in the evil passions of men! He says: "The lion, the wolf, the panther, are made to live on flesh, &c." Again, "The adder is poisonous, and nothing but a miracle would prevent the poisonous secretion." Now, if the good Doctor had only referred to the account God has given us of the creation of all these creatures, he would see they *were not made so*. See Gen. 1:29, 30. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to *every beast* of the earth, and to every fowl of the air, and to *everything that creepeth* upon the earth, wherein there is life, I have given *every green herb for meat:* and it was so." Here it is plain, they were *not made* to devour each other; and it is *as* plain, that the prediction of Isaiah 11th, points to "the times of *restitution of all things*" spoken of by Peter (Acts 3:21); and also points us *back*, to the Eden state, upon this earth, before man sinned. It is a wonder that so many overlook the fact, that *no* creature was *made* carnivorous; but as in consequence of the sin of man, "the creatures were made subject to vanity, not willingly" (see Rom. 8:20), and so after the fall became degraded or lowered down for man's "sake" (see Gen. 3:17); so they shall at last as the prophet predicts, in the 11th chapter, be brought "into the glorious liberty of the children of God" (Rom. 8:21), and then shall be fulfilled what it is here written of the lion, the ox, &c., &c.

J. B.

Selections.

ENOCH A TYPE OF THE TRANSLATED SAINTS.

"Enoch; the seventh from Adam."—JUDE 14.

IT has been said, with no small measure of truth, that "the world knows little of its greatest men;" and again, still more truly as well as beautifully, that "the Church's brightest lights often shine *heavenwards*, and she never sees them, because she does not live near enough to heaven." Of this general statement, Enoch, "the seventh from Adam," and one of the grandest figures in the venerable group of "the youthful world's gray fathers," is a pre-eminent example. How little, as regards the amount of reference, we hear of him; how small a space he occupies upon the sacred canvas; and yet how strongly and sharply do a few graphic strokes of the divine pencil set him before us in the sanctity of his character, and all the sublimity of his destiny! So that we may truly say of him, as it is said of Abel, "He being translated yet speaketh," especially, as I design to show, to us who in these last days profess to be waiting, with girded loins and burning lamps, for the coming of our fast-approaching, long-expected Lord.

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The first time that Enoch comes under our notice in the sacred Scriptures is in the fifth chapter of Genesis (v. 18–24), where, in connection with the brief record of his birth and age, we find this important statement made concerning him: "And Enoch walked with God, and he was not; for God took him." The second passage of Scripture in which reference is made to him is in the eleventh chapter of the Epistle to the Hebrews (v. 5), where, in the Apostle's grand muster-roll of the faithful, he stands forth as the second great example of the power and grace of *faith*. "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." And his last appearance on the inspired page is here in the Epistle of Jude, where we seem to hear for one brief moment, Enoch's own solemn voice speaking to us: "And Enoch also, the seventh from Adam, prophesied of these (the apostates of the last days), saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

There are just three passages in the whole Bible in which Enoch is introduced; and of these, strange to say, two are found in the New Testament. Enoch was one of the earliest of the Old Testament saints; he was but the seventh from Adam; he left this earth more than three thousand years before the birth of Christ; and yet had we possessed only the Scriptures of the Old Testament, how important a part of the little we do learn concerning him would have been lost to us. Had the brief record of Genesis alone come down to us, we should have known of Enoch's walk with God, but not of the faith by which he walked; we had heard, indeed, of his translation, but not of his testimony. We may learn from this the important truth, never perhaps *so* important as at the present time, that we find in the Bible all the characteristics of an organic structure: that it has grown to what it is, not as a house grows to which each succeeding owner has added an apartment of such size and description as seemed good to him, but rather as an oak grows, which, even when it has attained its most magnificent proportions, presents only the development of that which was originally contained in the acorn. That, in other words, the Scriptures are not to be regarded as a mere bundle of independent documents tied together by the strings of Jewish and Christian tradition, and having no mutual connection and dependence; but, on the contrary, as one living whole, having one inspiring spirit, and containing from first to last one Divine record; that both Testaments are so vitally and intimately dependent on each other that to destroy one will necessarily involve the ultimate destruction of the other.

But to return to Enoch. The three texts which have been quoted, as the only ones relating to him, clearly bring before us three special aspects of his saintly character, namely: (1.) *His faith*—"*by faith* Enoch was translated that he should not see death." (2.) *His walk*—"Enoch *walked with God:* and he was not, for God took him." (3.) *His testimony*—"Enoch prophesied, saying, Behold, the Lord cometh," &c. And these several points are all closely connected. Enoch's *faith* was the root alike of his holy walk and his fearless testimony. For "without faith it is impossible" either to "please God" or to serve him: "for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." (Heb. 11:6) "And this," says the disciple whom Jesus loved, "is the victory that overcometh the world, even our faith." (1 John 5:4.) Gloriously, as we may see, did Enoch's faith overcome the world. It overcame the *love* of the world, and thus resulted in his walking with God. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Whosoever, therefore, will be a friend of the world, is the enemy of God." (1 John 2:16; James 4:4.) And, moreover, it overcame the *fear* of the world, else assuredly the world had never heard his prophecy of coming judgment. Surely it

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required strong faith to deliver such a testimony as his to an ungodly and deriding generation; but this was the victory which in Enoch's case, as in so many others, overcame the fear of the world as well as the love of it, even his faith.

On another occasion the subjects of Enoch's faith and Enoch's walk, to which I have thus briefly alluded, might have afforded much food for profitable meditation, and could easily have been enlarged upon; but I desire in the following remarks to view Enoch in a different and somewhat peculiar aspect; namely, as *a very remarkable type of Christ's living and waiting saints at the close of the present dispensation.* Thus regarded, three very significant circumstances to be learnt from the brief references made to his history in Scripture, claim our special attention. These are, first and specially, the great fact of his translation. Secondly, the circumstance mentioned by Jude, that Enoch was "the seventh from Adam." And, lastly, the peculiar testimony as summed up by the same Apostle. Let us briefly consider these in the order mentioned:

I. We are to regard Enoch as a type of the living and waiting saints at the close of this dispensation *in the wonderful circumstance of his translation.*

We hear it commonly said, and we are apt ourselves to acquiesce too readily in the statement, that there is nothing so certain as death. The lesson continually enforced upon us from the pulpit is to prepare for death; and even as Christians, this is held to be at once our duty and our wisdom. Now, I do not hesitate to say that this kind of teaching is quite unscriptural. Nowhere in the New Testament is the believer exhorted to prepare for death or to regard it as inevitable. Nowhere in the New Testament is death held forth as an object of desire, or an incentive to holiness. The Christian's duty is to be ready, not for death, but for the coming of the Lord. The Christian's wisdom is, not to be always meditating upon death, but, on the contrary, as far as possible to ignore it. There is something more certain than death; there are some who shall never die. This is as sure as anything in the Bible. "Behold," says Paul to the Corinthians, "I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." And again, to the Thessalonians: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we that are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so we shall ever be with the Lord." (1 Cor. 15 : 51, 52; 1 Thess. 4 : 16, 17). And it has pleased God in each of the great dispensations of the past to afford us a type and pledge of this most blessed privilege of translation. Elijah, in the Mosaic dispensation, and Enoch, in the antediluvian, were both translated that they should not see death.

Now this thing happened unto them for an ensample, and it was doubtless written for our admonition and comfort, upon whom the end of this age has come. This is now very generally admitted. The learned Dr. Baumgarten says: "We have two types in the Old Testament of the change and removal of those just men who, at the end of this dispensation, shall be removed, or exempted from the misery and the final destruction of the earth." And he adds: "Enoch was taken as a type of the antediluvian world, and Elijah from the time of the Old Testament covenant. Both lived at a time of increasing corruption and wickedness, on which account their removal becomes so significant." Many years previously, the celebrated Edward Irving had said: "Three eminent servants of God testified their faith in the coming judgment of the deluge, and God justified their faith in three remarkable ways: Enoch was translated, Methuselah died just before the destruction came, and Noah was saved out of it. And thus it will be at the last judgment; 'as it was in the days of Noah, so shall it be in the days when the Son of Man cometh again.' As Enoch was caught up to heaven, so 'we (Gentiles) which are alive and remain, shall be caught up together with them

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(the risen dead) in the clouds to meet the Lord in the air.' (2 Thess. 4 : 17.) As Methuselah was taken away from the evil to come (Isaiah 57 : 1), so shall many saints fall asleep in Jesus before his wrath is poured out; according to that word in Revelation 15 : 13, 'Blessed are the dead which die in the Lord *from henceforth;* yea, saith the Spirit, that they may rest from their labors and their works do follow them.' And as Noah was preserved in the ark, so shall the Jewish church be preserved in the wilderness into which she shall be taken (Cant. 8 : 5; Hos. 11 : 14, etc.), there re-betrothed, and kept from the anti-christian tribulation."

Now there are three lines of thought suggested by the translation of Enoch which I desire briefly to take up as developing its typical significance. (1.) The character of the man was as peculiar as his destiny. It may perhaps be deemed fanciful, yet I cannot help regarding the reserve with which Enoch is spoken of in Scripture, the utter lack of detail regarding his life and the remarkable events contained therein, as intended to suggest the idea that, as a rule, those who shall be deemed worthy to escape the great tribulation to come upon the world, and to have part in the first translation, will not be men and women occupying a prominent position before the world—not the leaders of religious parties and champions of religious sects—not those whose names are most highly honored and whose services are most widely known; but rather such as faithfully discharging what may be called home duties, "wearing the white flower of a blameless life" in days of abounding iniquity and deepening apostasy, loving the Lord Jesus Christ with a pure heart fervently, and, as the very evidence of it, loving also his appearing, shall possess a special meetness, though seen perhaps only by the eye of heaven, to be taken by God even as Enoch was taken, because they have walked with him in this life even as Enoch walked.

Be this as it may, it is at least certain that without some special readiness none shall attain to this very special reward. In this instance, as in every other, the eternal law shall be found to hold good, that "whatsoever a man soweth that shall he also reap." And as it was not without a previous testimony that he pleased God that Enoch was translated that he should not see death, even so shall it be at the end of this dispensation. A recent writer, from whose views on the subject of unfulfilled prophecy I totally dissent, has yet pertinently asked, "Have we any ground from Scripture to expect that any of God's children, now or hereafter, shall be caught up to meet the Lord in the air—without their having been previously and pre-eminently sanctified by the Spirit of the Lord in order to render them meet for such an exalted honor?"

"In all ages," he observes, "it has been universally acknowledged, that no higher honor was ever publicly bestowed on any man on earth than that which was bestowed on Enoch, the seventh from Adam, and on Elijah, both of whom were translated without dying; and that bestowed on the Apostle Paul, who was caught up to the third heaven, and afterwards returned to earth. Now, this exalted honor was evidently given to illustrate and exemplify the unalterable principle of the divine government, which honors remarkably those who are specially honoring God, as it is written, 'Them that honor me, I will honor.' For surely God never yet bestowed distinguished honor on any one who was not, at the time of that bestowment, singularly honoring the Lord.

"What, then, for example, is the revealed character and history of the seventh from Adam, who was caught up to heaven without seeing death? We read that previously 'Enoch walked with God' for three hundred years; and that in this most holy state 'God took him.' And again, that 'before his translation he had this testimony,' as the special reason for that most singular honor—that 'he pleased God.' Now, we are surely warranted to conclude that Enoch was the ordained prototype or pattern of those blessed ones who shall be alive and remain unto the coming of the Lord, and who shall be caught up to meet Him in the air.

"If Enoch, Elijah, and Paul were then the distinguished patterns of those who shall thus be honored when Christ shall come again in glory, let the question be now faithfully answered, Is there such a vivid resemblance be-

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tween these ancient, most holy saints, and the members of the Church of God generally at this day, that we may reasonably expect the speedy bestowment on them of a similar, yea, even a still greater honor? If not, if it be lamentably the reverse, if multitudes of the members of Christian churches at the present day resemble the Laodiceans of old, neither cold nor hot, if the love of many has indeed 'waxed cold,' can we possibly imagine, with our Lord's awful and most threatening denunciations of the 'Laodicean' church before us, that the righteous Judge, who will reward every man according to his works, and who bestowed the highest distinction on Enoch and Elijah which He ever vouchsafed to any in this world, as a special mark of His approbation of their illustrious, persevering holiness, breasting, as they did, a flood of ungodliness—can we conceive that He will actually bestow the same wondrous honor on those who are manifestly dishonoring Him by their spiritual poverty, sleep, slothfulness, selfishness, and nakedness?"*

I answer at once, no, we cannot. So far I quite agree with Mr. Cornwall; but when he proceeds from these premises to draw the conclusion that "we must not expect such a translation in the present state of the church," he simply refuses to follow fairly out the typical teaching of the case of Enoch, because beyond that point it does not suit his theory. I will take leave, however, to follow the type a few steps further.

2. Enoch alone was translated, though others in a state of salvation were living at the time. That fearful process of moral and social corruption which came to the full at the era of the deluge, "when few, that is eight persons, were saved by water," although it had in fact attained an advanced stage even at the time of Enoch's translation, was by no means so universal as at the latter period; and we may therefore reasonably conclude that the number of the children of God then living must have been considerably larger. Indeed, "by applying the elementary rules of arithmetic to data contained in the fifth chapter of Genesis, it will be found that when Enoch was translated, all the patriarchs therein mentioned were alive, with the exception of Adam and Noah, the former of whom died fifty-seven years before, and the latter was not born till sixty-nine years after that event." We are, then, clearly warranted in asserting that though Enoch was the only individual then living who was deemed worthy of the signal honor of translation, he was by no means the only individual then living in a state of grace. And as it was in Enoch's day, even so shall it be in the day of that coming rapture of Christ's waiting saints, of which *his* translation was so significant a type. In fact I have no doubt that Dr. Seiss is quite correct when he says, "I have no idea that a very large portion of mankind, or even of the professing Church, will be thus taken. The first translation, if I may so speak, will embrace only the select few, who 'watch and pray always,' that they 'may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' (Luke 21 : 36.) 'In that night there shall be two in one bed; the one shall be taken and the other shall be left. Two shall be grinding together; the one shall be taken, and the other left.' (Luke 17 : 34, 36.) The idea is that the great body of the Church even will be 'left.' And this assumption of the saints to immortality, which may occur any of these passing days or nights, and certainly is to be devoutly awaited as very near, is the first signal act by which the great period of the consummation is to be introduced."

3. The translation of Enoch was unaccompanied by public or sensible attestation. "And Enoch walked with God," we read in Genesis, "and he was not; for God took him." "To be not," says Dr. Jamieson in his recent commentary, "is a soft archaic expression, several times used in the book of Genesis in speaking of a person who is no longer visible in his usual place, or met with in the world, without reference to the mode of his disappearance. (Chap. 37 : 30; 42 : 13, 36.) The versions give different explanations of the phrase. The Samaritan has 'he did not appear;' the Syriac,

* Cornwall's "Present Crisis and Future Prospects of the Church of God." Pp. 428-430.

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'he ceased to be;' the Arabic, 'he died;' the Targum of *Onkelos*, 'he was not found, because the Lord did not make him die;'" while the Apostle Paul, following the Septuagint, translates it, "and was not found, because God had translated him." Whether, as we know actually occurred in the case of Elijah, a fruitless search was made for the missing patriarch, we cannot say; but this at all events seems quite clear: that so far as the inspired record informs us, his sudden disappearance was the only evidence afforded his contemporaries of the wondrous fact of his translation. And as it was in the case of Enoch, even so, if we read the prophetic page aright, shall it be in the case of Christ's waiting saints, when the hour of their removal shall have struck. No warning signal announced to the antediluvian world the moment when Noah entered into the ark; yet "as it was in the days of Noah, so shall also the coming of the Son of man be." No trumpet-peal sounded over guilty Sodom as the angels "laid hold upon his hand, and brought him forth, and set him without the city;" yet, "as it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." (Luke 17:26–30.) No thunder-crash proclaimed the fact of Enoch's translation, we are simply and sublimely told that "he was not, for God took him;" and so, again, shall it be in the great day of the Lord's coming to receive His saints unto himself. Swiftly as in a tropical clime the darkness of the night succeeds the blazing day; silently as the shadows flee away before the light of the morning; secretly as the dews exhale beneath the beams of the uprisen sun; shall the waiting saints of Christ be rapt away to be forever with their Lord: they will not be found, because God will have translated them. Friends shall be seated around the cheerful board, when "in a moment, in the twinkling of an eye," one shall be taken and the others left. The railway train will be speeding on its journey, when, with a speed more rapid than its own, two, it may be or three, of its occupants will be removed. The ocean steamer shall be ploughing the Atlantic billows when suddenly some of its passengers will have reached a heavenly port. Christian brethren shall have met together to worship God, or, it may be, to partake of the memorials of Christ's dying love; when, without the briefest interval, the worship of some shall be transferred to a higher sanctuary, and the eyes which a moment before beheld only the broken bread and poured-out wine which show the Lord's death till He come, shall see the King in His beauty, and be made "exceeding glad with His countenance." O wondrous thought! amazing anticipation! Do we indeed in any measure realize the fact that so it shall be? Do we really believe, as we lie down in our beds each night, that our closing eyes may open amid the splendors of the New Jerusalem? Do we really cherish the thought, as each morning dawns, that before yon sun sets in the western sky, we may be inhabitants of that city which "hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof?" If we did, if this coming glory was to us a reality and not a mere opinion, what manner of persons ought we to be, must we be, in all holy conversation and godliness? How slight a hold would the world have upon us: how hateful would be every thought of evil; how earnest the cry of our hearts, "Come, Lord Jesus; come quickly."

II. But I proceed briefly to notice, in the second place, the circumstance mentioned by the Apostle Jude, that Enoch was the seventh from Adam. By any one ignorant of the significance of Scripture numbers, it might perhaps be asked, "Why is this fact, that Enoch was the seventh from Adam, mentioned here? What additional emphasis does it give to the Apostle's statement? What matters it whether Enoch was the seventh, the eighth, or the tenth from Adam?" But when we remember the almost scientific precision with which numbers are used in the prophetic word, and the very special significance which attaches to the number seven, we can, at once, appreciate its force as used in the present connection. Throughout the whole Bible, from Genesis to Revelation, seven is the number denoting that which is temporarily but not finally complete—perfection as regards things connected with the

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present world. The cabalistic reason of this may be thus explained: three ⋔ the signature of the Trinity, and four of the earth; as has recently been pointed out in these pages in reference to the Cherubim. Hence as 3 + 4 =7, so the number seven itself admirably embodies the thought of the relation in which God at present stands to this world. In contradistinction to seven stands twelve, the number of final completeness. For as 3 × 4=12, so when God's purposes are finally accomplished, then God shall be fully glorified on earth, and the earth fully blessed in him.

This mystical significance of the number seven is recognized by the most learned and able writers on prophecy. "Seven," says the learned Mede, "is a number of the revolution of times, and therefore in this book (the Apocalypse) the seals, trumpets, and vials also are seven." "Seven," observes B. W. Newton in his valuable Thoughts on the Apocalypse, "is the number of rest, especially after labor. It indicates completeness that can be rested in; the mind in this case being directed, not to any consequences that may follow, but simply to the completeness and perfectness of that which is presented before us. The seventh day, the seventh year, and the seventh seventh year, were periods of rest and satisfied joy. Indeed seven may properly be called the number of completeness. When man by his sin ruins that which God had made perfect, and it becomes necessary for Him to make all things new, then we read of an eighth day."

Now this gives a deep and most appropriate meaning to the mention of the fact, by the Apostle Jude, that Enoch was the seventh from Adam; since, taken in connection with the circumstances of his miraculous translation which we have already considered, it clearly sets him before us as a wonderful type of the waiting church at the time of the second advent. Of those, that is to say, who shall witness the completion of God's present dispensational dealing with this world, and who, while standing upon the threshold of a new and more glorious economy, shall yet be exempt from the desolating judgments which are to precede its actual establishment. And thus we see that, as Bengel says with his wonted suggestiveness, "The seventh from Adam is an expression not without mystery; for in him who is thus described, freedom from death and a sacred number are combined: for every seventh object is most highly valued. The first coming of Christ was foretold to Adam; the second to Enoch. The seventh from Adam prophesied the things which shall close the seventh age of the world."

III. And this brings us to the last point which I designed to touch upon, namely, the peculiar character of Enoch's prophecy. It had express and exclusive reference to the closing days of this dispensation, and the second glorious appearing of the Lord Jesus Christ. "Behold, the Lord cometh with the myriads of His holy ones, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude had spoken, in the preceding part of his epistle, of certain false teachers who had "crept in unawares" into the church even then, an evil race, who would moreover continue increasingly to infest it till their measure shall be filled up by the "mockers of the last times." (Ver. 18.) And with this agrees the testimony of Paul, in his second Epistle to the Thessalonians (2:7, 8). "For the mystery of iniquity doth already work: only he that now withholdeth be taken out of the midst; and then shall the lawless one be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." And with that of Peter also: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (3:3, 4.)

Now, it was "of these" or "concerning these," as Jude expressly tells us, that Enoch prophesied. And it is surely remarkable that this most ancient prophecy, delivered thousands of years before the birth of Christ, should have reference to the Lord's second advent alone;

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the first, with all its momentous consequences, being passed over and ignored. It is the Lord coming to exercise judgment upon the impenitent: not the Lord coming to save the lost, of whom Enoch prophesied. And was not this a testimony peculiarly befitting "the seventh from Adam?" Does he not thus again appear to typify the waiting church of these last days? The Lord cometh! The Lord cometh with His holy myriads! The Lord cometh to judge His enemies! This is the sum of Enoch's prophecy; and this is, indeed, "truth for the last days;" the only remaining message for those who have rejected God's Gospel and denied His Son, and who, having endured with much long-suffering, He is at last about to reject.

One word more and I may conclude. In the three bright aspects of Enoch's character, presented to us in Scripture, and to which I briefly referred at the commencement of these remarks—his faith, his walk, his testimony; we surely have indicated to us the three great wants of the church in these last days, and the three special graces, in our personal possession of which we may recognize the divine earnest of our meetness to participate, should we be alive and remain unto the coming of the Lord, in that promised, glorious exemption from the common lot of fallen humanity, of which Enoch's translation was so beautiful a type. Not without Enoch's faith, let us rest assured, shall we be deemed worthy of an Enoch-like translation. Not without Enoch's walk shall we be found in the position of those wise and ready virgins who go in with the Bridegroom to the wedding. Not without a word of testimony, similar to Enoch's, concerning the coming of the King and Judge, shall the precious promise to the Philadelphian Church be made good to us. (Rev. 3:10.) But if these things be indeed in us, and abound, then may we, in a well-grounded confidence, and with most blessed self-application, take up the poet's language and say:

"Earth, what a sorrow lies before thee,
None like it in the shadowy past;
The sharpest throe that ever tore thee,
Even though the briefest and the last!

"I see the fair moon veil her lustre,
I see the sackcloth of the sun;
The shrouding of each starry cluster,
The threefold woe of earth begun.

"I see the shadows of the sunset;
And wrapt in these the Avenger's form;
I see the Armageddon—onset;
But I shall be above the storm.

"There comes the moaning and the sighing;
There comes the hot tear's heavy fall,
The thousand agonies of dying:
BUT I SHALL BE BEYOND THEM ALL."

W. MAUDE.

WATCHMEN IN THE EAST.

IN Eastern countries, where they have no clocks, and the mechanical contrivances used for supplying the want of them are exceedingly imperfect, and but rarely possessed, the method generally employed to take the note of time, is by dividing the day and night into four equal parts. The periodical return of these is announced by watchmen, some of whom are stationed on high towers, others patrol the various streets of the city, while their duty is to proclaim with a loud cry, or by instruments of music, the intervals as they pass. This is more particularly required of them at night, in the course of which they are obliged, not only at each watch, but at frequent intervals in the progress of it, to cry aloud in order to give the people, who depend upon them for the protection of their lives and property, assurance that they are not sleeping at their posts, or negligent of their charge. On these latter occasions, the exclamations are always addressed to their comrades, and generally consist of some expressions in the form of a dialogue tending to encourage one another in the discharge of their cheerless and monotonous task; some watchword, or set form of words, similar to what a traveller informs us is used by the watchmen of the caravans of the Desert, who, in going their rounds, exclaim when they meet, "God is merciful," while the other responds in the same elevated tone, "Blessings be on you," or, "Mind yourselves." The responsibility of these officers is very great, for whatever outrages are perpetrated,

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the watchman who is on duty at the time is required to make rigid satisfaction—in cases of robbery, by payment of an equivalent for the stolen goods, and in cases of murder, with his own blood; and hence, those who are appointed to this office are obliged, both from a sense of duty, and from a dread of the serious consequences of negligence, to be constantly perambulating the streets, and making the most vigilant efforts to prevent the occurrence of any disorder.

The knowledge of these customs which existed in almost all the countries of the East during the successive ages in which the Scriptures were written, and which still exist in many places, affords an obvious explanation of many circumstances mentioned in sacred history, and of many allusions made to watchmen and their employment, both in the Old and New Testaments. Thus we may learn from the preceding observations the time of the night intended in the following and other passages. Judges 7: 19—"So Gideon, and the three hundred men that were with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch." Matt. 14: 15—"And in the fourth watch of the night, Jesus went unto them, walking on the sea." See also Luke 12: 26–40. Reckoning their night to begin at our six o'clock in the evening, the first, second, third and fourth watches, consisting of three hours each, were the successive periods into which they were accustomed to divide that portion of time. We also discover how natural it was for them to use the term *watches* as a general expression for the *night season*, as in Psalm 63, where the Psalmist speaks of the time he spent in devotion,—"When I meditate on thee in the *night-watches*." To the loud and frequent cries with which the return of these intervals was made known, the Prophet Isaiah alludes in 52: 8, where he says, "The watchmen shall lift up the voice;" in 62: 6, where he speaks of them "never holding their peace day nor night, crying aloud, and keeping not silence;" and also in 56: 10, where in speaking of careless and unfaithful watchmen, he describes them as "*dumb* dogs, dreamers, that love to slumber." The vehemence of these nocturnal exclamations of the watchmen, would frequently awake those that were asleep; and as to persons thus suddenly roused, the quarter of the night announced as having elapsed, would seem to have passed in the oblivion of their slumbers with the rapidity of a moment, we may perceive the exquisite force and beauty of the simile in Psalm 90: 4, "*A thousand years are in thy sight but as a watch in the night.*" The custom of the watchmen crying aloud in the course of the watches, and that, too, by saluting each other when they met, in the form of a set dialogue, was observed also by the ancient officers of this description among the Jews—the watchword being then, as it is still, we have seen, among the watchmen of the caravans, some pious sentiment, in which the name of Jehovah is especially expressed. Two remarkable instances of this occur in Scripture; the one is in Isaiah 62: 6, where, speaking of the watchmen of the Temple, who were always Levites, and among whom the same regulations subsisted as among other watchmen, he addressed them under the poetical description of, "Ye that make mention of the Lord," *i. e.*, ye whose watchword is the name of Jehovah. The other instance is in Psalm 134, the whole of which, as is justly observed by Bishop Lowth, is nothing more than the alternate cry of two different divisions of the watch. The first watch addresses the second, reminding them of their duty; the second answers by a solemn blessing. The address and the answer seem both to be a set form, which each division proclaimed aloud at stated intervals to notify the time of night.

First band of watchmen—"Bless ye the Lord, all ye servants of the Lord, who stand in the night in the house of the Lord. Lift up your hands in the sanctuary and bless the Lord."

Second band of watchmen answer—"The Lord bless thee out of Zion—the Lord that made heaven and earth."

According to the rigid, and in many cases sanguinary laws of the East, to which we have already adverted, the office of a watchman is

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neither a sinecure nor is it an easy task, as he is responsible for the safety both of the persons and things he is appointed to guard, and must pay, without the hope of mercy, the penalty of the utmost farthing, either with his fortune or his life, for whatever disasters happen, if it be proved that the occurrence took place in consequence of his having failed to give the alarm, or not having taken due precautions to prevent the mischief. The reader of the Scriptures will remember the tremendous effect with which the fervid imagination of Ezekiel employs this circumstance to portray the responsibility of the spiritual watchmen who are stationed upon the bulwarks of Zion, and whose duty it is to proclaim aloud to the people the warnings, reproofs, and admonitions of the word of God. "O! son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O! wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezekiel 33: 8, 9.)

In some places of the East, particularly Persia and Hindostan, watchmen are included among the officers that compose the household establishment of the grandees, and one of them (the number being generally four, corresponding to the watches of the night) is stationed near the bed of his master to guard it, and be ready, whenever he requires it, to tell him how far the night is advanced. Such officers, we are told by Josephus, were in the court of Ahasuerus. For on that night on which the king could not sleep, and on which he called for the records of his kingdom, and there was read over to him the conspiracy which Mordecai had discovered; the historian adds, "the king bade the scribe who was reading stop, and having inquired *of those that were appointed for the purpose, what hour of the night it was*, and having been informed it was already day, he ordered, that if they found any of his friends were already come and standing before the court, they should tell him, that he might instantly bestow some reward on Mordecai."

Editorial.

YESTERDAY, TO-DAY AND FOREVER.

A MILLENARIAN POEM.

We have carried, and in our recreations, perused with ever increasing interest, the poem by Rev. Edward Henry Bickersteth, Incumbent of Christ Church, Hampstead, entitled "Yesterday, To-day and Forever." It has been republished in this country by Robert Carter & Brothers, and it well deserves a place on Christian parlor tables, beside the "Paradise Lost" and "Course of Time;" and inasmuch as the author's prayer, that his "humble effort to combine some of the pictorial teachings supplied by God's Holy Word might awaken other minds to deeper thought on things unseen and eternal," has been largely fulfilled in the writer's own case, it may be useful to sketch in part the spirit and substance of this awakening poem.

It is in twelve books or cantos, each with a distinct topic, being a vision of dying, descending into Hades, dwelling in Paradise, and gathering from the lips of the conducting angel Oriel successively, The Paradise of the Blessed Dead, The Prison of the Lost, The Creation of Angels and of Men, The Fall of Angels and of Men, The Empire of Darkness, Redemption, The Church Militant, The Bridal of the Lamb, The Millennial Sabbath, The Last Judgment, The Many Mansions.

The local structure of the poem depends in great measure upon the author's interpretation of 1 Pet. 3: 18–22, which he thinks appears to indicate that the Hades to which our Lord's

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disembodied spirit went betwixt His death and resurrection, is as much to be regarded *below* our earth, as the heavens of glory to which He ascended from Olivet are to be regarded *above* it. "The Spirit," he argues, "describes our Lord's descent to Hades by the same word, πορευθείς, which relates his ascent to heaven. In both cases he went a journey, first descending, afterwards ascending. And as in the latter case, our thoughts travel upwards with Him who passed through the heavens (διελπλυθότα τοὺς οὐρανούς, Heb. 4:16), to the throne of glory, so in the former they travel downwards with Him to the deep into which He descended for our sakes."

A passage from the author's well-known Commentary on the New Testament is quoted, in which he argues that the time referred to when our Lord was put to death in the flesh, but quickened in the spirit, was the interval between His death and resurrection, during which His human spirit was separated from His human flesh.

"That an actual journey from place to place is described (1 Pet. 3:19), is evident from the use of the same word (πορευθείς, having travelled) there, and in verse 22, where it must signify a local transition from earth to heaven. The comparison of one verse with another precludes any metaphorical adaptation of the term 'journeyed.' That this mission of Christ to the souls in Hades is nowhere else recorded by the Holy Spirit, will never stagger those who believe that every word of God is true. That by the phrase 'he preached' (εκήρυζεν), is intimated the announcement of the work of redemption, is almost certain, from other passages where it thus stands by itself, and from a comparison of the enduring term (εὐηγγελίσθη ch. 4:6). That the day of grace, the time of salvation is everywhere in Holy Scripture limited to the brief space of life is true; but this hinders not such a proclamation of mercy to those, who, after the door of temporal safety was shut, may have truly repented of their guilt, and found forgiveness with God before they were overwhelmed with the rising waters. That the destruction of the body is not inconsistent with the salvation of the good, in the case of repenting sinners, we know from other instances of divine compassion. And, finally, that the descent of Christ to Hades, a fact which, like His death, stands alone and admits not of repetition, should be illustrated with *signal* acts of royal clemency, is only in accordance with those miracles of mercy which ever attended His steps."

Inasmuch as Christ Jesus, our Lord, died and descended into Hades, so all His followers *must*. The first book of the poem is therefore a description of the Seer's Death and Descent into the Under-world. Whatever be thought of its theology, no one can read it without fascination, nor without finding it highly significant, beautiful, and suggestive. Perhaps it is the best and most pregnant of all the twelve. Here is a description of "After death:"

I had passed on, almost passed
Beyond the interchange of loving signs,
Into the very world of love itself.
The waters were about my knees; they washed
My loins; and still they deepened. Unawares
I saw, I listened—Who is He who speaks?—
A Presence and a Voice. That Presence moved
Beside me like a cloud of glory; and
That voice was like a silver trumpet, saying,
"Be of good comfort. It is I. Fear not."
And whether now the waters were less deep,
Or I was borne upon invisible arms,
I know not; but methought my mortal robes
Now only brushed the smoothly gliding stream,
And like the edges of a sunset cloud,
The beatific land before me lay.
One long, last look behind me: gradually
The figures faded on the shore of time,
And, as the passing bell of midnight struck,
One sob, one effort, and my spirit was free.

They err who tell us that the spirit unclothed,
And from its mortal tabernacle loosed,
Has neither lineament of countenance,
Nor limit of ethereal mould, nor form
Of spiritual substance. The Eternal Word,
Before He hung upon the Virgin's breasts,
Was wont to manifest Himself to men,
In visible similitude defined:
And, when on Calvary He gave up the ghost,
In that emancipated spirit went forth,
And preached glad tidings to the souls below.
The angels are but spirits, a flame of fire,
And subtle as the viewless winds of heaven,
Yet are they each to the other visible,

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And beautiful with those original forms
That crowned the morn of their nativity—
. . . . . .
Their angel ideality the same.
And so the spirit inbreathed in human flesh,
By death divested of its mortal robes,
Retains its individual character,
Aye, and the very mould of its sojourn,
Within this earthly tabernacle. Face
Answers to face, and limb to limb: nor lacks
The saint immediate investiture
With saintly apparel.
. . . . . I was now
A spirit, new born into a spiritual world.
Half dreaming, half awake, I lay awhile
In an elysium of Repose: as glides
A vessel long beset with boisterous winds
Into some tranquil port, and all is still,
Except the liquid ripple round the keel:
So in a trance I lay. But gradually,
As wakes an infant from its rosy sleep,
To find its mother sleeping by its side,
Enamored vigil, dreaming I awoke,
And slowly thence bethought me whence I came,
And what I was, and asked instinctively
"Where am I?" And a gentle voice, in tones
More musically soft than those the wind
Elicits from Æolian harp or lute,
Made answer, "Brother, thou art by my side,
By me, thy guardian angel, who have watched
Thy footsteps from the wicket gate of life,
And now am here to tend thy pathway home."

Then follows an exquisitely beautiful portraiture of the guardian angel, closed by a photograph, as it were, or glance of love in which his spirit was poured into the Seer's:

Nor warrior then, nor priest, nor king he seemed,
But only brother.

Before he sets forth with the angel on the journey to Hades, he is bid to look around in the spirit upon the realm of earth.

Immediately I rose,
My spiritual essence to my faintest will
Subservient, as is flame to wind, and gazed,
Myself invisible, around. O sight
Surpassing utterance, when the mists, that veiled
The border land of heaven and earth and hell,
Dispersed, or rather when my eyes became
Used to the mysteries of things unseen!
. . . . . .
There were more spirits than men, more habitants
Of the thin air than of the solid ground:
The firmament was quick with life . . . .
. . . . . .
. . . . . In numbers numberless
The hosts of darkness and of light appeared,
Thronging the air. They were not ranged for fight,
But mingled host with host, angels with men.
Nor was it easy to discern the lost
From the elect. . . . . .
. . . . . .
By every saint a holy watcher stood;
By some a company of blessed spirits;
Each had their ministry assigned. And oft
From superior chief the watchword passed,
Or warnings came of stratagems foreseen,
Or tidings from the court of glory sped
From lip to lip more quickly than the thoughts
Which men decipher from electric signs.
Far off their armor gleamed. On the other hand
The spirits of darkness freely intermixed
With all; innumerable angels armed;
And, baffled oft, to their respective lords
The thrones and principalities of hell,
Repairing, better learned their cursed lore
To win or storm the ramparts of the heart,
Except to treachery impregnable.
Around some dwellings, thick as locust-swarms,
I saw them cluster.

The Seer is permitted to hover over his own home, and to survey in the spirit what was passing beside his lifeless clay, whereat he asks with eagerness,

Hath it been ever granted those who have passed
The river, to appear and show themselves,
Unchanged in form, in heart unchangeable,
To loved ones they have left behind? 'Tis true
It hath been so, gently my guardian said,
But only by His sovereign will and word
Who holds the keys of Hades and of Death,
And opens, as He wills, the mortal eye,
To see the mysteries of things unseen.
Those are who fondly call upon the dead
To hear them, and imagine they receive
Some dark response in symbols or in sounds;
But either in their minds their own prayers raise
Distempered phantasies, or spirits unblest,
Perceiving that the bond of fealty
Is broken with the One and only God,
Assume the very lineaments and voice
Of those invoked, and answering them allure
Their worshipping to ruin. Yet sometimes
The veil is lifted by His high behest
Who separates eternity from time,
And spirits *have* spoken unto men, and then
Their eye is open, and their ear attent.

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As they pass in their swift flight to Hades, the Seer holds high converse with his heavenly escort:

O blessed angel, wherefore calledst thou
The road to Paradise a long descent
Precipitate? Upward our pathway leads
Ascending, not descending: and the earth
Already lies a planet at our feet.
And he benignly smiling, answered me,
Ascension and descension, height and depth,
Are here not measured by a line through space
Drawn vertical or perpendicular
From any spot on the revolving earth.
. . . . . .
But height with us is where the eternal God,
Though omnipotent in the universe,
Reveals the lustre of His throne supreme,
Through clouds of glory in the heaven of heavens:
And depth is the remotest opposite.
We are descending now: for Hades lies
More distant from the everlasting throne
Than central earth. Fear not; for He who sits
High throned above all height pre-eminent,
Not only stooped from thence to Bethlehem,
But dying, descended lower than the earth,
And captive led captivity, His prey,
In those vast realms beneath. Descending first,
Soon He ascended far above the heavens,
And with His presence fills the universe.
His pathway, brother, must be thine. Nor think
That Paradise, though situate in the deep
Which lieth under, is not real heaven:
Heaven is where Jesus is, and He is there.
. . . . . .
There thou shalt see Him as He is,
There clasp His sacred feet, and rest beneath
The beaming sunlight of His countenance,
And follow where He leads through fairer fields
Than Eden, by the gushing spring of life
Fresh watered. He makes heaven: and every part
Of His great temple with His glory shines.

Entranced by the words of his heavenly conductor, the Seer becomes aware the pathway through immensity they were swiftly treading was not a solitary track, but rather a mighty highway of the heavens:

For other travellers, angels they seemed,
Were passing to and fro unweariedly,
On manifold behests commissioned. Some
Swept by us swift as lightning, on their road
From Paradise to earth: and other some
Journeying the way we went, in groups of light,
Bore in their hands, like my angelic guard,
A weary pilgrim to his home of rest.
Others, and they were many, had each in charge
A sleeping infant folded to his bosom,
And ever and anon would stoop and gaze
Upon it with unutterable love.
Of some the flight was slow: but when I looked,
The spirit they carried was in chains, and all
His stricken lineaments bespoke despair.

In answer to the Seer's inquiries whether those prisoners whom they were continually passing were angels or the lost spirits of humanity? and why on the same road with the blessed, his heavenly instructor made answer:

They are the disembodied souls of men
Who lived and died in sin. Lightly they spent
In godless mirth or prayerless toil unblest,
Their brief inestimable day of proof,
Till the last golden sands ran out: and now
Their hour is come, and they are on the road
To that profound abysmal deep, wherein
The rich man lifted up his anguished eyes.
. . . . . .
All die, for all have sinned. Their mother earth
Has but one sepulchre for all. And here
One Hades, by us called the Under-world,
Receives the spirits of the damn'd and blest:
One world, but widely sundered by a gulf
Inevitably fixed, impassable,
With seers to the left hand and the right,
The prison-house of woe and Paradise.
Before us now it lies.

The Seer looked, and lo! before them lay a sphere girdled with clouds, and glorious with illimitable lights and shadows; but as they neared it with lightning speed, it appeared an unfathomable ocean of mist, shoreless, infinite, but in its confines, what seemed a defile in the mountainous clouds, a gorgeous avenue of glory, whence there issued floods of radiance:

The massive sides,
Massive they seemed, of this ravine were built
Of clouds, which ever hung there undispersed,
And caught on every vaporous fold and skirt,
The glory of the sportive rays that streamed
Forth from the happy Paradise beyond
Innumerable. But before we passed
Under that radiant canopy, I saw
Another road far-stretching on our left
Into the outer darkness, vast and void,
And from its depths methought I faintly heard
The sighings of despair. Time was not now
For mute surprise or questions. On we flew,
As shoots a vessel laden with the wealth
Of Ceylon's isle, or Araby the blest,

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Right onward, every sail-yard bent with wind,
Into her longed-for port. And now the air
Grew tremulous with heavenly melody.
Far off at first it seemed, and indistinct,
As swells and sinks the multitudinous roar
Of ocean: but ere long the waves of sound
Rolled on articulate, and then I knew
The voice of harpers harping on their harps.

In the twinkling of an eye, the Seer with his heavenly conductor was among them, enraptured with their joyous welcome. The serene atmosphere throbbed with innumerable greetings, and sounds and sights surpassing words ravished his soul, until he turned to his angel guide, and said unconsciously, "'Twere good to sojourn here."

But he, in tones of buoyant hope, replied,
Brother, thou shalt see greater things than these.

The book closes with the angelic welcome at the vestibule of Paradise:

Welcome to heaven, dear brother, welcome home!
Welcome to thy inheritance of light!
Welcome forever to thy Master's joy!
Thy work is done, thy pilgrimage is past;
Thy guardian angel's vigil is fulfilled:
Thy brethren who have entered into rest
Long for thy coming; and the angel choirs
Are ready with their symphonies of praise.
Nor shall thy voice be mute: a golden harp
For thee is waiting on the trees of life;
And sweetly shall its chords forever ring,
Responsive to thy touch of ecstasy,
With hallelujahs to thy Lord and ours.

H. T. C.

SIGNS AMONG THE JEWS.

The Jews have recently held a convention of their religious leaders, of the more progressive type, in Cassel, in Germany. The assemblage embraced many shining lights, gathered from all parts of Europe, Austria, Switzerland, Sweden, Holland, England, and other quarters of the world. It was something of a Rabbinical Congress, to deliberate upon the conflict between modern facts and science, and some of the hopes and traditions hitherto so deeply rooted in the Jewish mind and heart—between old rites of worship and modern improvements and changes. The results of these deliberations are thus summed up by a reporter of the proceedings:

"The rabbis are in favor of using in worship, as far as possible, the German language instead of the Hebrew. They agree to a general abbreviation of the service; drop those portions which treat of sacrifices and votive offerings, as also the prayers for a restitution of Jerusalem, return to Palestine and the re-establishment of a Jewish empire.

It will be seen that these rabbis are the representatives of the progressive, Saddusaic and skeptical portion of the Jewish people, which is wonderfully on the increase. We do not see in their movements what some are anticipating from them; but these activities of the sons of Jacob after all their sufferings, are very significant. It certainly is true that the Jews are looming up on all sides. In England—a country which has been ruled according to "blood" since the days of the Conqueror—we behold Mr. Benjamin Disraeli, a lineal descendant of the race, and at one time, humble as Moses when he fled from Egypt with nothing but his clothes, overtopping the descendants of the Norman, called to the second step of the throne, and devoting himself, like some mysterious forerunner of great changes, to the work of pacifying tumults of sectarianism and church conflicts. He stands uncontrolled by Parliament, and, next to the Queen, the highest officer in Great Britain. Napoleon leans confidentially upon the Jews, has more than once come forward as their special helper, and the wonderful success of his latest and most triumphant loan, is due to the wonderful financial science of a son of the once despised race. North Germany is ennobling Jews, Russia is favoring them, and Austria is inviting Israelitish bankers and barons to Vienna, estimating their presence and crispy bills as presenting more effectual means of national resuscitation, than did the musty parchment of the Roman concordat.

When the withered fig-tree of the house of Jacob begins to bud and put forth its leaves, then, we have the voice of ancient prophets and of Christ himself to rely on, that "the times of the Gentiles" are about ended, and that the revelation of the heavenly kingdom draweth nigh.

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Special Contributions.

THE ONE HOPE.

WHAT is the scriptural import of the term *hope* as used in Eph. 1 : 18, That ye may know what is *the hope* of his calling; Eph. 4 : 4, There is one body and one Spirit, even as ye are called in *one hope;* Tit. 2 : 13, That *blessed hope*—the glorious appearing of the great God and our Saviour Jesus Christ; 1 John 3 : 3, Every man that hath *this hope* in him purifieth himself?

Since the apostasy, the hope of God's people and of the Church, in every dispensation, has rested on the promise of an intervention on the part of God for the recovery of man from the results of his transgression, and his restoration to the Divine favor, and with more or less distinctness, the disenthralment of the entire creation from the curse imposed, because of man's disobedience. This constitutes the Scriptural idea of Redemption, which being still future, is the subject of Hope; "for what a man seeth, why doth he yet hope for?" "Now *faith* is the substance of things hoped for."

This promised redemption was to be accomplished by one clothed in our nature, and made known to our first parents in Eden, as "the seed of the woman:" to the patriarchs as the seed of Abraham, and to the Jews of later times, as the Son of David, and heir to David's throne and kingdom.

From the fall to the incarnation, the hope of the Church rested in the promise of a coming One,—a coming Messiah, a Deliverer and Saviour. In this revealed promise of redemption, we have not only the agent or person by whom this great salvation is to be accomplished, clearly pointed out, but also the place or locality, where he will more especially make manifest the glory, perfection, and completeness of the work of redemption. The land of Canaan, which God declares to be "the glory of all lands," is inseparably connected with the blessings promised, in the several covenants with Abraham, Isaac, and Jacob. "The Lord hath chosen Zion; He hath desired it for His habitation." "This is my rest forever; here will I dwell: for I have desired it. There will I make the horn of David to bud." Ps. 132 : 13, 14, 17. And at the time of the final restoration of the Israelitish nationality, "they shall call Jerusalem the throne of the Lord, and all nations shall be gathered into it, to the name of the Lord, to Jerusalem." Jer. 3 : 17. Bear in mind this is no temporary arrangement; it is by an "everlasting covenant." Gen. 13 : 15.

Nor is this all. The Old Testament saints had given in minute detail the manner by which this redemption was to be consummated. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called,—the Lord our righteousness." Jer. 23 : 5, 6. "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it and to establish it with judgment and justice from henceforth, even forever." Is. 9 : 7. This royal person is the Son of David according to the flesh, and hence, as by antici-

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pation, the throne of David is, by the pen of inspiration, called the throne of the Lord. "Then Solomon sat upon the throne of the Lord as King instead of David." 1 Chr. 29 : 23.

In perfect accordance with the above, the angel announcing the birth of the promised Messiah, said to Mary: "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Judah forever, and of His kingdom there shall be no end." Luke 1 : 32, 33. The same idea is expressed more in detail by Zacharias, on the occasion of the circumcision of his son John, saying: "Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up a horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began; that we" (the speaker was a Jew) "should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember His holy covenant; the oath which He sware to our father Abraham, that He would grant us, that we" (the Jews), "being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life." Luke 1 : 68, 75.

This is submitted as a fair exposition of the faith and hope of the Jewish Church, at the time of our Lord's first advent. It is drawn from the inspired record; it is the utterance of "the holy men of old, as they were moved by the Holy Ghost;" it is declared by Paul to be "the hope of the promise made of God unto our fathers," and yet when presented to the modern Christian Church, is denounced as "carnal," as a "Jewish prejudice," inconsistent with the *spirituality* of the Gospel. But, brethren, could they have believed less? Is it not safe to stand in the shadow of old Zacharias? Was not their hope *one?*

Our next point of inquiry is, Has this hope been changed or modified since the morning of the Resurrection?

The most the sorrowing disciples could say, before they knew that their Lord had risen, was, "We trusted that it had been He which should have restored Israel!" Luke 24 : 21. This was all they knew; the calling of the Gentiles was a subject upon which, as yet, they had no instruction. It, however, serves to show the nature of their hope, in the midst of impenetrable darkness. But to show how near the heart this promised redemption was to the immediate disciples of our Lord, we hear them, after being instructed "in the things pertaining to the kingdom of God," during our Lord's continuance with them, before His ascension, put this direct question: "Lord, wilt Thou at this time, restore again the kingdom to Israel?" Acts 1 : 6. It is certain we can find no evidence of any change in the nature of their hope as yet! Indeed, their persistence in this "one blessed hope," is often referred to as an evidence of the obduracy and blinding influence of prejudice! Is it possible that, after a three years' theological course, under so faithful a teacher, himself also a Jew, they were too carnal or too obtuse to perceive the true spiritual nature of that kingdom, concerning which He had taught them so assiduously, an attainment of such easy acquirement in our day, that our brethren of the so-called spiritual school become proficient before they learn the use of their text-books!

In reply, it is sufficient to say, our Lord never seems to have labored to disabuse their minds from such prejudice, although He was very careful to instruct them concerning the time, as not being a subject of revelation. The discovery of a kingdom more exclusively spiritual than that which constituted the hope of Zacharias, is an attainment of recent date, totally unknown to the Apostles and early fathers.

But all this was before the descent of the Holy Ghost at Pentecost! True, but after the Apostles were endued with power from on high, and fully constituted as witnesses, Peter, preaching to the Jews, says: "Therefore David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of His body, *according to the flesh*, He would raise up Christ to sit on His throne," Acts 2 : 30, exhorts them thus: "Repent ye, therefore, and be converted, that your sins may be

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blotted. When the times of refreshing" (they were then in the very centre of all the gracious manifestations of the Pentecostal season, so he could not have intended mere spiritual refreshing), "shall come from the presence of the Lord, and He shall send Jesus, which before was preached unto you, whom the heavens must receive until the *times of restitution of all things*, which God has spoken by the mouth of all His holy prophets since the world began." Acts 3 : 19. Peter thus emphatically declares himself in full accord with the holy men of old, animated by that "one blessed hope."

Let us compare this with the teaching of Christ himself. In answer to a question put by His disciples, he says: "In the regeneration, when the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19 : 28. Again: "I appoint unto you a kingdom, as my Father has appointed unto me: that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22 : 29, 30. With such a promise in hand, is the question at all impertinent, "Lord, wilt thou at this time restore again the kingdom to Israel?" I confess it difficult to decide whether the charge of "carnality" attaches most to the promise or the inquiry! So far as an additional revelation is made, conferring specific and peculiar honors on the Apostles, it by no means affects the promises to the nation as such, any more than a codicil invalidates the will to which it is subjoined.

Paul understood that his trials and persecutions sprang from the same source. "For the hope of Israel I am bound with this chain." And so when before Agrippa, he testified, "I stand and am judged for the hope of the promise made of God unto our fathers. For which hope's sake, King Agrippa, I am accused of the Jews." Acts 26 : 6, 7.

But here it is important to notice "a carnal notion" had vitiated this blessed hope, in the then corrupted Jewish Church, of which Paul had been an efficient member, for there were those who thought "that the kingdom of God should immediately appear;" an error he takes an early opportunity to correct in his defence, for "why should it be thought a thing incredible with you that God should raise the dead?" The Jews had not only been expecting the kingdom in the then present dispensation, or which is the same thing, in this present world, but looked no further than the temporal benefits they should become possessed of when freed from Roman vassalage. Paul taught a more spiritual doctrine: that the kingdom comprehended a resurrection life, that it was the world to come that was subjected to Christ and His saints. This error (ever a mark of a corrupt church), is as common in our day as among the Jews. The overwhelming mass of modern Christendom would have the kingdom this side of the resurrection. Not only debar the holy men of old, and the saints of the present dispensation from participation in its glories, but limit it to the then existing generation in the flesh. The present *cosmos* belongs to the times of the "great image;" the coming age to Christ and His saints. Still the modern Church, for the most part, are satisfied with the present world, of which Satan is said to be the God, and will divide the kingdom with him in the vain hope of an ultimate triumph. Paul taught a contrary doctrine, when he showed how they of Thessalonica "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven." 1 Thess. 1 : 9. To this also agrees his charge to Titus, "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, *in this present evil world;* looking for that blessed hope, the glorious appearing of the great God, and our Saviour Jesus Christ." Tit. 2 : 12, 13.

It is, however, true, that throughout the New Testament, a greater prominence is given to "the resurrection of the just," than in the preceding dispensations, not only as being more pertinent to the time, but graciously adapted to the comfort of Gentile believers, as salvation was no longer restricted to the Jews.

But it was not a new doctrine then, although greatly amplified. Abraham comprehended it, Job rejoiced in it, and Daniel gave it a priority over those who should come forth "to shame and everlasting contempt." Paul "the aged,"

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realizing that the time of his departure was imminent, and animated by this "one blessed hope," exclaims, "I have fought a good fight; I have finished my course; *I have kept the faith;* henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me *at that day*, and not to me only, but unto all them also that love His appearing." 2 Tim. 4 : 7, 8.

C. S. B.

THE MORE SURE WORD OF PROPHECY.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.—2 Pet. 1 : 19.

This text may be classed among those that are difficult or hard to be understood. The difficulty lies in this, that it seems to exalt the word of prophecy by the disparagement of the transfiguration previously spoken of; whereas, the apostle previously referred to that as confirming what he and his fellow-laborers had declared concerning the power and coming of the Lord Jesus. To those among whom they had gone preaching the Gospel, they had related the miracles wrought by Christ as proof of His divine power, and the predictions uttered by Him and the ancient prophets, in regard to His future coming in a glorious kingdom. And lest any should say or think that they had followed cunningly devised fables in so doing, he declares what he and James and John had seen and heard in the mount of transfiguration. "We were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with Him in the holy mount."

The declaration immediately following this, that we have something more reliable, "a more sure word of prophecy," seems to create a discrepancy, for it gives rise to the question, than what is the word of prophecy more sure? And the answer must be, It is more sure than the narration previously given, of what occurred on the holy mount. In order to remove this inference, let us look at the passage in the original: *Καὶ ἐχομεν βεβαιοτερον τον προφητικον λογον.* Here the Greek scholar will at once perceive a slight disagreement between the translation and the original. The definite article *τον* is changed into the indefinite, so that we have *a* more sure word of prophecy, instead of *the* more sure word. If now by a legitimate transposition of words, we place *τον προφητικον λογον* before *βεβαιοτερον*, the sentence will read: We have also the prophetic word rendered more sure. Besides, if the conjunction *καὶ* be translated by the word *there* or *therefore*, as it sometimes is, we shall have the connection of the text with the preceding context more clearly shown. It will then read: "We have therefore the word of prophecy confirmed, rendered more sure." The idea of the writer being that, however trustworthy the prophetical statements of a Messiah to come in glory and upon the clouds of heaven, may have been before, they are now corroborated; are rendered more reliable by that type, specimen or exemplification of their fulfilment in due time, which was given on the "holy mount." The proposed emendation of this passage removes the difficulty previously spoken of, and is, I doubt not, the true translation.

In counselling Christians to give heed to this sure word of prophecy, the Apostle employs a very beautiful and appropriate figure. He compares them to travellers along a dark and dangerous way, with a solitary lamp or torch to guide them. Travellers thus circumstanced, it must be presumed, will walk very circumspectly, giving earnest heed to the guiding light, and taking no step in advance, except as *that* indicates to them the path of safety. Our world is benighted. Darkness covers the earth, and gross darkness the people. To enable us to avoid the dangers which throng about our pathway, and to conduct us to a bright and happy home, we have one solitary lamp,—the Bible. But, thanks be to God that one lamp is sufficient, if we give heed constantly to it. The biographical and historical records, the truths and precepts of the word of God, all shed

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light upon our pathway. These, doubtless, were not lightly esteemed by the Apostle. But the nature of his subject led him to speak particularly of prophecy as a guiding light. And, as taking heed to the "sure word of prophecy" implies a diligent study of it, the Apostle's language is a rebuke to those who undervalue and neglect this part of divine revelation.

The Christians living in Judea did well in taking heed to the prophetic words of Jesus Christ, relating to the destruction of Jerusalem, for by so doing they escaped in time from the devoted city, so that none of them, as historians have testified, perished in the siege.

The disciples of Jesus, and those who have believed on Him through their word, have done well in giving heed to the words of the Saviour, forewarning them of persecutions which they should suffer for His name. Had they forgotten or neglected those predictions, the fiery trials unlooked for, by which they have been assailed, would have been grievous, and perhaps fatal stumbling-blocks to them. To prevent this, the warning words were uttered, "These things have I spoken unto you that ye should not be offended."

Christians also do well that they take heed to the words of prophecy uttered by Jesus Christ concerning deceivers, for He has told us that there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.

If then the announcement should be made, that He is in the desert, or in the secret chamber, the remembrance of these words of the Saviour, "for as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of Man be," will be a sufficient safeguard against the imposture.

To give heed to this light which shineth in a dark place will greatly mitigate our sorrows, while we travel as pilgrims through this vale of tears. By the aid of this light we learn that the present unhappy condition of things will ere long terminate; that the present night of affliction and of sorrow will be succeeded by a joyous morning. This word of prophecy assures us that the now absent Saviour will come again "without sin unto salvation;" that he will bring order out of confusion, renovate the earth, and judge the world in righteousness; that His omnipotent voice will awaken the pious dead, and change the living. It becomes Christians, then, at the present as well as in the times of the Apostles, to be "looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." To those who are thus looking, and giving earnest heed to the sure word of prophecy, the glorious day will speedily dawn, and "the bright and morning star" will appear, filling their hearts with joy unspeakable.

J. H.

DOMESTIC EDUCATION.

During several years the present writer has observed, with sadness and a feeling of surprise, such as is awakened by what is unaccountably strange, the apathy and disregard of Christian philanthropists generally towards that very important branch of education,—*the cultivation of the human tongue*, by which he means something deeper far and more comprehensive than that of the voice and verbiage, elocution and sentiment.

It is assumed that that member, in *early* youth, is so unruly, that the control of it then, before it becomes instinctively lawless, is deemed an absolute impossibility; then let us, if it were really so, look with trepidation, shame, distrust, and despair on all that we educationally build so busily on so shaky a basis. True, "the tongue can no man tame," but woman surely, with the help of God, can tame it. In disbelieving this, we unwisely abandon what, on scriptural authority, is the very "helm" of society, and the "bridle" of wild passions.

This general and almost total neglect of the *earliest* possible and most careful, vigilant, firm, tender, prayerful, and wise disciplining of the tongue, is a fact of ominous and manifest import. Everywhere are seen and heard dreadful evidences of this. The youth of this generation, precociously and defiantly, and with scarcely any restraint from their superiors in

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years, virtually cry out on all hands, "Our lips are our own; who is lord over us?" Lately, an energetic reverend D.D. in the prime of life, quite a star in the firmament of our literary and scientific educators, was heard to say, with reference to his son (as good a boy in this respect as is common), "My boy speaks to me in a way that I never dared speak to *my* father."

Much might be said in relation to the feasibility of this "highest" though most deplorably neglected branch of Christian education. But "a word to the wise is sufficient." Its supreme importance so much transcends that of all others, that the difficulties attending it ought to be entirely merged and encountered in the admitted bare possibility of its being practicable. Let not this strong suggestion be derided as a futile attempt at any such thing as infantile rhetoric, or at the stopping of the joyous prattling and hilarity of childhood; those natural and genial emotions and activities are the very materials for hope and success in this work of faith and labor of watchful, prayerful, tender love. In our colleges is wanted a Chair, having the precedence of that of Moral Philosophy, viz., a *Professor of Domestic Discipline* and the EARLY *Culture of the Human Tongue.* He would mightily clear the way, and widen the scope for other future attainments, all of them less important than this. To all this, that everybody stands in need of the *early* culture of the tongue, it may be objected: "Make the tree good, and you make the fruit good." "Cultivate the heart." But is not the *early* and sedulous culture of the tongue identical with the culture of the heart and life? ("Out of the abundance of the heart the mouth speaketh.") It is no less. Seriously ponder the fact, that the use of the tongue has a mysterious reflex influence upon the mind and moral nature of the speaker. This influence, though recklessly unheeded, is certain, direct, remote, and powerful. Alas! that this grave reality is so notoriously disregarded by the multitude of noble friends of education! By regulating and controlling the tongue, we often proportionally prevent or subdue turbulence, confusion, darkness, and anarchy in the heart and mind, and in preventing these, we obviate mental and moral waste, emaciation, and destruction.

"Life and death are in the power of the tongue." "For as after every idle word cometh recompense in judgment." "A wholesome tongue is a tree of life." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles."

Do modern Christian philanthropists believe and remember such divine aphorisms?

Is it doubted whether the common apathy and neglect that are herein denounced does really obtain, or is the baleful fruit of them, and of the "prosperity" of fools which "destroys them," even under our free government, questioned? Take one instance of the reality asserted. In 1840 (?) an editor in one of the Western States, in publishing an account of a revolt attended with riotous violence by the students (the "young gentlemen") in a college there, ascribed it to *the general absence of all domestic discipline* at the homes of the youth, and he, at the same time, prophetically remarked, that "*if the growing spirit of juvenile impudence, irreverence, and insubordination were not checked and controlled, civil war in the United States would probably break out within about twenty years.*" That prediction, doubtless laughed at then and unheeded, has been fulfilled; verified in tears, desolation, and blood. "Disobedience to parents" and "contempt of government" are foretold in scripture, as some of the signs of the latter days, before destruction comes as a whirlwind.

Is this a whim? Where is to be found among the multitude of our lecturers, moralists, national teachers, or clergymen, even one zealous, grave, and ardent lecturer on *this subject?* Who is he? What is his name?

ONE more day's work for Jesus,
One less of fruit for me!
But heaven is nearer,
And Christ is dearer
Than yesterday to me.
His love and light
Fill all my soul to-night.

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Selections.

WATCHING.

Take ye heed, watch and pray; for ye know not when the time is.—MARK 13: 33.

OUR Saviour gave this warning when He was leaving this world,—leaving it, that is, as far as His visible presence is concerned. He looked forward to the many hundred years which were to pass before He came again. He knew His own purpose and His Father's purpose gradually to leave the world to itself, gradually to withdraw from it the tokens of His gracious presence. He contemplated, as contemplating all things, the neglect of Him which would spread even among his professed followers; the daring disobedience, and the loud words, which would be ventured against Him and His Father by many whom He had regenerated: and the coldness, cowardice, and tolerance of error which would be displayed by others, who did not go so far as to speak or to act against Him. He foresaw the state of the world and the Church, as we see it this day, when His prolonged absence has made it practically thought, that He never will come back in visible presence; and in the text, He mercifully whispers into our ears, not to trust in what we see, not to share in that general unbelief, not to be carried away by the world, but to "take heed, watch,* pray," and look out for His coming.

Surely this gracious warning should be ever in our thoughts, being so precise, so solemn, so earnest. He foretold His first coming, yet He took His Church by surprise when He came; much more will He come suddenly the second time, and overtake men, now that He has not measured out the interval before it, as then He did, but left our watchfulness to the keeping of faith and love.

Let us then consider this most serious question, which concerns every one of us so nearly; —What it is to *watch* for Christ? He says, "*Watch* ye, therefore, for ye know not when the Master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, *Watch*."* And again, "If the goodman of the house had known what hour the thief would come, he would have *watched*, and not have suffered his house to be broken through."† A like warning is given elsewhere both by our Lord and by His Apostles. For instance; we have the parable of the Ten Virgins, five of whom were wise and five foolish; on whom the bridegroom, after tarrying came suddenly, and five were found without oil. On which our Lord says, "*Watch*, therefore, for ye know neither the day nor the hour wherein the Son of man cometh."‡ Again He says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares; for as a snare shall it come on all them that dwell on the face of the whole earth. *Watch* ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."§ In like manner He upbraided Peter thus: "Simon, sleepest thou? couldest not thou *watch* one hour?"‖

In like manner St. Paul in his Epistle to the Romans: "Now it is high time to awake out of sleep. . . . . The night is far spent, the day is at hand."¶ Again, "*Watch* ye, stand fast in the faith, quit you like men, be strong."** "Be strong in the Lord, and in the power of His might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil; . . . . that ye may be able to withstand in the evil day, and having done all to stand."†† "Let us not sleep as do others, but

* ἀγρυπνεῖτε.

* Mark 13: 35–37, γρηγορεῖτε.
† Luke 12: 39.
‡ Matt. 25: 13.
§ Luke 21: 35.
‖ Mark 14: 37.
¶ Rom. 13: 11, 12.
** 1 Cor. 16: 13.
†† Eph. 6: 10–13.

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let us *watch* and be sober."* In like manner St. Peter, "The end of all things is at hand; be ye therefore sober, and *watch* unto prayer." "Be sober, be *vigilant*, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour."† And St. John, "Behold I come as a thief; blessed is he that *watcheth* and keepeth his garments."‡

Now I consider this word *watching*, first used by our Lord, then by the favored Disciple, then by the two great Apostles, Peter and Paul, is a remarkable word; remarkable because the idea is not so obvious as might appear at first sight, and next because they all inculcate it. We are not simply to believe, but to watch; not simply to love, but to watch; not simply to obey, but to watch; to watch for what? for that great event, Christ's coming. Whether then we consider what is the obvious meaning of the word, or the Object towards which it directs us, we seem to see a special duty enjoined on us, such as does not naturally come into our minds. Most of us have a general idea what is meant by believing, fearing, loving, and obeying; but perhaps we do not contemplate or apprehend what is meant by watching.

And I conceive it is one of the main points, which, in a practical way, will be found to separate the true and perfect servants of God from the multitude called Christians; from those who are, I do not say false and reprobate, but who are such that we cannot speak much about them, nor can form any notion what will become of them. And in saying this, do not understand me as saying, which I do not, that we can tell for certain who are the perfect, and who the double-minded or incomplete Christians; or that those who discourse and insist upon these subjects are necessarily on the right side of the line. I am but speaking of two *characters*, the true and consistent character, and the inconsistent; and these I say will be found in no slight degree discriminated and distinguished by this one mark,—true Christians whoever they are, watch, and inconsistent Christians do not. Now what is watching?

I conceive it may be explained as follows: Do you know the feeling in matters of this life, of expecting a friend, expecting him to come, and he delays? Do you know what it is to be in unpleasant company, and to wish for the time to pass away, and the hour strike when you may be at liberty? Do you know what it is to be in anxiety lest something should happen which may happen or may not, or to be in suspense about some important event, which makes your heart beat when you are reminded of it, and of which you think the first thing in the morning? Do you know what it is to have a friend in a distant country, to expect news of him, and to wonder from day to day what he is now doing, and whether he is well? Do you know what it is so to live upon a person who is present with you, that your eyes follow his, that you read his soul, that you see all its changes in his countenance, that you anticipate his wishes, that you smile in his smile, and are sad in his sadness, and are downcast when he is vexed, and rejoice in his successes? To watch for Christ is a feeling such as all these; as far as feelings of this world are fit to shadow out those of another.

He watches for Christ who has a sensitive, eager, apprehensive mind; who is awake, alive, quick-sighted, zealous in seeking and honoring Him; who looks out for Him in all that happens, and who would not be surprised, who would not be over-agitated or overwhelmed, if he found that He was coming at once.

And he watches *with* Christ, who, while he looks on to the future, looks back on the past, and does not so contemplate what his Saviour has purchased for him, as to forget what He has suffered for him. He watches with Christ, who ever commemorates and renews in his own person Christ's Cross and Agony, and gladly takes up that mantle of affliction which Christ wore here, and left behind Him when he ascended. And hence in the Epistles, often as the inspired writers show their desire for His second coming, as often do they show their memory of His first, and never lose sight of His Crucifixion in His Resurrection. Thus if St. Paul reminds the Romans that they "wait for the redemption of the body" at the Last

* 1 Thess. 5 : 6. † 1 Pet. 4 : 7, νήψατε, v. 8.
‡ Rev. 16 : 15.

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Day, he also says, "If so be that we *suffer with Him*, that we may be also glorified together." If he speaks to the Corinthians of "waiting for the coming of our Lord Jesus Christ," he also speaks of "always bearing about in the body the *dying* of the Lord Jesus, *that* the life also of Jesus might be made manifest in our body." If to the Philippians of "the power of His resurrection," he adds at once, "*and the fellowship of His sufferings*, being made conformable unto His death." If he consoles the Colossians with the hope "when Christ shall appear," of their "appearing with Him in glory," he has already declared that he "*fills up that which remains of the afflictions of Christ* in his flesh for His body's sake, which is the Church."* Thus the thought of what Christ is, must not obliterate from the mind the thought of what He was; and faith is always sorrowing with Him while it rejoices. And the same union of opposite thoughts is impressed on us in Holy Communion, in which we see Christ's death and resurrection together, at one and the same time; we commemorate the one, we rejoice in the other; we make an offering, and we gain a blessing.

This then is to watch; to be detached from what is present, and to live in what is unseen; to live in the thought of Christ as He came once, and as He will come again; to desire His second coming, from our affectionate and grateful remembrance of His first. And this it is, in which we shall find that men in general are wanting. They are indeed without faith and love also; but at least they profess to have these graces, nor is it easy to convince them that they have not. For they consider they have faith, if they do but own that the Bible came from God, or that they trust wholly in Christ for salvation; and they consider they have love if they obey some of the most obvious of God's commandments. Love and faith they think they have; but surely they do not even fancy that they watch. What is meant by watching, and how it is a duty, they have no definite idea; and thus it accidentally happens that watching is a suitable test of a Christian, in that it is that particular property of faith and love, which, essential as it is, men of this world do not even profess; that particular property, which is the life or energy of faith and love, the way in which faith and love, if genuine, show themselves.

It is easy to exemplify what I mean, from the experience which we all have of life. Many men indeed are open revilers of religion, or at least openly disobey its laws; but let us consider those who are of a more sober and conscientious cast of mind. They have a number of good qualities, and are in a certain sense and up to a certain point religious; but they do not watch. Their notion of religion is briefly this: loving God indeed, but loving this world too; not only doing their *duty*, but finding their chief and highest *good*, in that state of life to which it has pleased God to call them, resting in it, taking it as their portion. They serve God, and they seek Him; but they look on the present world as if it were the eternal, not a mere temporary scene of their duties and privileges, and never contemplate the prospect of being separated from it. It is not that they forget God, or do not live by principle, or forget that the goods of this world are His gift; but they love them for their own sake more than for the sake of the Giver, and reckon on their remaining, as if they had that permanence which their duties and religious privileges have. They do not understand that they are called to be strangers and pilgrims upon the earth, and that their worldly lot and worldly goods are a sort of accident of their existence, and that they really have no property, though human law guarantees property to them. Accordingly, they set their heart upon their goods, be they great or little, not without a sense of religion the while, but still idolatrously. *This* is their fault,—an identifying God with this world, and therefore an idolatry towards this world; and so they are rid of the trouble of looking out for their God, for they think they have found Him in the goods of this world. While, then, they are really praiseworthy in many parts of their conduct, benevolent, charitable, kind, neighborly, and useful in their generation, nay, con-

* Rom. 8 : 17–23; 1 Cor. 1 : 7; 2 Cor. 4 : 10; Phil. 3 : 10; Col. 3 : 4; 1 : 24.

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stant perhaps in the ordinary religious duties which custom has established, and while they display much right and amiable feeling, and much correctness in opinion, and are even in the way to improve in character, and conduct as time goes on, correct much that is amiss, gain greater command over themselves, mature in judgment, and are much looked up to in consequence: yet still it is plain that they love this world, would be loath to leave it, and wish to have more of its good things. They like wealth, and distinction, and credit, and influence. They may improve in conduct, but not in aims; they advance, but they do not mount; they are moving on a low level, and were they to move on for centuries, would never rise above the atmosphere of this world. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved."* This is the temper of mind which they have not; and when we reflect how rarely it *is* found among professing Christians, we shall see why our Lord is so urgent in enforcing it;—as if He said, "I am not warning you, My followers, against open apostasy; that will not be; but I foresee that very few will keep awake and watch while I am away. Blessed are the servants who do so; few will open to me *immediately*, when I knock. They will have *something* to do first; they will have to get ready. They will have to recover from the surprise and confusion which overtake them on the first news of My coming, and will need time to collect themselves, and summon about them their better thoughts and affections. They feel themselves very well off as they are; and wish to serve God as they are. They are satisfied to remain on earth; they do not wish to move; they do not wish to change."

Without denying, then, to these persons the praise of many religious habits and practices, I would say that they want the tender and sensitive heart which hangs on the thought of Christ, and lives in His love. The breath of the world has a peculiar power in what may be called rusting the soul. The mirror within them, instead of reflecting back the Son of God their Saviour, has become dim and discolored; and hence, though (to use a common expression) they have a good deal of good *in* them, it is only *in* them, it is not through them, around them, and upon them. An evil crust is *on* them: they think with the world; they are full of the world's notions and modes of speaking; they appeal to the world, and have a sort of reverence for what the world will say. There is a want of naturalness, simplicity, and child-like teachableness in them. It is difficult to touch them, or (what may be called) get at them and to persuade them *to* a straightforward course in religion. They start off when you least expect it: they have reservations, make distinctions, take exceptions, indulge in refinements, in questions where there are really but two sides, a right and a wrong. Their religious feelings do not flow forth easily, at times when they ought to flow; either they are diffident, and can say nothing, or else they are affected and strained in their mode of conversing. And as a rust preys upon metal and eats into it, so does this worldly spirit penetrate more and more deeply into the soul which once admits it. And this is one great end, as it would appear, of afflictions, viz., to rub away and clear off these outward defilements, and to keep the soul in a measure of its baptismal purity and brightness.

Now, it cannot surely be doubted that multitudes in the Church are such as I have been describing, and that they would not, could not, at once welcome our Lord on His *coming*. We cannot indeed, apply what has been said to this or that individual; but on the whole, viewing the multitude, one cannot be mistaken. There may be exceptions; but after all conceivable deductions, a large body must remain thus double-minded, thus attempting to unite things incompatible. This we might be sure of, though Christ had said nothing on the subject; but it is a most affecting and solemn thought, that He has actually called our attention to this very danger, the danger of a worldly religiousness, for so it may be called, though it *is* religiousness; this mixture of religion and unbelief, which serves God indeed, but loves the fashions,

* Hab. 2 : 1.

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the distinctions, the pleasures, the comforts of this life,—which feels a satisfaction in being prosperous in circumstances, likes pomps and vanities, is particular about food, raiment, house, furniture, and domestic matters, courts great people, and aims at having a position in society. He warns His disciples of the danger of having their minds drawn off from the thought of Him, by whatever cause; He warns them against *all* excitements, *all* allurements of this world; He solemnly warns them that the world will not be prepared for His coming, and tenderly intreats of them not to take their portion with the world. He warns them by the instance of the rich man whose soul was required, of the servant who ate and drank, and of the foolish virgins. When He comes, they will one and all want time; their head will be confused, their eyes will swim, their tongue falter, their limbs totter, as men who are suddenly awakened. They will not all at once collect their senses and faculties. O fearful thought! the bridal train is sweeping by,—Angels are there,—the just made perfect are there,—little children, and holy teachers, and white-robed saints, and martyrs washed in blood; the marriage of the Lamb is come, and His wife hath made herself ready. She has already attired herself: while we have been sleeping, she has been robing; she has been adding jewel to jewel, and grace to grace; she has been gathering in her chosen ones, one by one, and has been exercising them in holiness, and purifying them for her Lord; and now her marriage hour is come. The holy Jerusalem is descending, and a loud voice proclaims, "Behold, the bridegroom cometh; go ye out to meet Him!" but we, alas! are but dazzled with the blaze of light, and neither welcome the sound, nor obey it,—and all for what? what shall we have gained then? what will this world have then done for us? wretched, deceiving world? which will then be burned up, unable not only to profit us, but to save itself. Miserable hour, indeed, will that be, when the full consciousness breaks on us of what we will not believe now, viz., that we *are* at present serving the world. We trifle with our conscience now; we deceive our better judgment; we repel the hints of those who tell us that we are joining ourselves to this perishing world. We *will* taste a little of its pleasures, and follow its ways, and think it no harm, so that we do not altogether neglect religion. I mean, we allow ourselves to covet what we have not, to boast in what we have, to look down on those who have less; or we allow ourselves to profess what we do not try to practise, to argue for the sake of victory, and to debate when we should be obeying; and we pride ourselves on our reasoning powers, and think ourselves enlightened, and despise those who had less to say for themselves, and set forth and defend our own theories; or we are over-anxious, fretful, and care-worn about worldly matters, spiteful, envious, jealous, discontented, and evil-natured: in one or other way we take our portion with this world, and we will not believe that we do. We obstinately refuse to believe it; we know we are not altogether irreligious, and we persuade ourselves that we are religious. We learn to think it is possible to be too religious; we have taught ourselves that there is nothing high or deep in religion, no great exercise of our affections, no great food for our thoughts, no great work for our exertions. We go on in a self-satisfied or a self-conceited way, not looking out of ourselves, not standing like soldiers on the watch in the dark night; but we kindle our own fire, and delight ourselves in the sparks of it. This is our state, or something like this, and the Day will declare it; the Day is at hand, and the Day will search our hearts, and bring it home even to ourselves, that we have been cheating ourselves with words, and have not served Christ as the Redeemer of the soul claims, but with a meagre, partial, worldly service, and without really contemplating Him who is above and apart from this world.

Year passes after year silently; Christ's coming is ever nearer than it was. O that, as He comes nearer earth, we may approach nearer heaven! O my brethren, pray Him to give you the heart to seek Him in sincerity. Pray Him to make you in earnest. You have one work only, to bear your Cross after Him. Resolve in His strength to do so. Resolve to be no longer beguiled by "shadows of religion," by

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words, or by disputings, or by notions, or by high professions, or by excuses, or by the world's promises or threats. Pray Him to give you what Scripture calls "an honest and good heart," or "a perfect heart," and, without waiting, begin at once to obey Him with the best heart you have. Any obedience is better than none,—any profession which is disjoined from obedience, is a mere pretence and deceit. Any religion which does not bring you nearer to God is of the world. You have to seek His face; obedience is the only way of seeking Him. All your duties are obediences. If you are to believe the truths He has revealed, to regulate yourselves by His precepts, to be frequent in His ordinances, to adhere to His Church and people, why is it, except because *He* has bid you? and to do what He bids is to obey Him, and to obey Him is to approach Him. Every act of obedience is an approach,—an approach to Him who is not far off, though He seems so, but close behind this visible screen of things which hides Him from us. He is behind this material framework; earth and sky are but a veil going between Him and us.; the day will come when He will rend that veil, and show Himself to us. And then, according as we have waited for Him, will He recompense us. If we have forgotten Him, He will not know us; but "blessed are those servants whom the Lord, when He cometh, shall find watching..... He shall gird Himself, and make them sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."* May this be the portion of every one of us! It is hard to attain it; but it is woeful to fail. Life is short; and the world to come is everlasting.

* Luke 12 : 37, 38.

Editorial.

PARABLE OF THE TALENTS.

MATTHEW 25 : 14–30.

It may be proper to say, that there is a parable in the 19th of Luke, which resembles this one, and which some have mistaken for the same. Though, in general features much alike, they are not identical. In time and place of delivery, and in various terms, details, and applications, they are different. That recorded by Luke, was spoken on the way to Jerusalem, before the Saviour had made his triumphal entry there; but this was uttered on the Mount of Olives, three days after that entry. That was delivered to the promiscuous multitude; but this was delivered only to the circle of his own most trusty friends and followers. That was spoken because some thought that the kingdom of heaven should immediately appear; this was given because there was danger that some servants should say, "My Lord delayeth his coming," and should fall into sloth and surfeiting, by reason of which, that hour should come upon them unawares. And still other points could be named to show that they are distinct parables.

In order to understand this parable, it will also be important to note the peculiarity of the ancient relation between masters and slaves. As this relation exists in our day, it affords no satisfactory explanation. When masters among us set out upon a journey, they do not leave with their servants money wherewith to trade in their absence. But, in ancient times, the slaves captured in war were often very cultivated and skilful men—artisans of genius and management—and were often freely allowed to engage in business of various sorts, upon condition of paying to their master a fixed yearly sum. Or, as in this parable, thay were furnished with means to trade on their own or their master's account, with the arrangement and limitation that they were to bring him a proper share of the profits.

The kingdom of heaven, then, is like unto one of these ancient masters, who had a number of such servants. This master denotes the

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Saviour himself, and these servants, such as profess to be his followers. The master was about to take his journey into a far country, as Christ has since gone from his church on earth. The Saviour is now to be considered as abroad, attending to important business far away. He has assured his people that he will return again, but not until he shall have been for a long time absent. He is like one gone to "a far country." There is, therefore, no foundation for that sneer of the scoffer, "Where is the promise of his coming?" "He is not slack concerning his promise, as some men count slackness." He hath said from the beginning, that his absence is to "a far country;" and he hath only deferred the terrible judgments of the last day, because he is "not willing that any should perish, but that all should come to repentance." And those who now scoff and jeer as if the Saviour had forgotten his word, "despise the riches of His goodness, and forbearance, and long-suffering, not knowing that the goodness of God worketh repentance" Let such, then, ponder those words of Jesus with which He prefaced this parable: "If the evil servant shall say in his heart, My Lord delayeth His coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, where there shall be weeping and gnashing of teeth."

I. What this Master did with Respect to His Servants.

"Delivered to them his goods, that, during his absence, they might be employed for their benefit and his. Unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his departure." Christ, in ascending to heaven, has delivered certain possessions to His servants whom He has left behind. These possessions or "talents" some take to comprehend all spiritual gifts and natural capacities, and all endowments and means of influence, whether physical or intellectual, temporal or eternal. And it is in this way, doubtless, that we are to understand the parable of the ten pounds in Luke. But we cannot interpret these "talents" or goods, as at all including natural capacities. Observe that they are delivered "to every man according to his several ability." There is a recognition of powers already possessed, which constitute the rule and measure of this gracious distribution. As grace does not dissolve the groundwork of individual character, nor abolish its peculiarities, nor bring all who are subject to it to a common level, so natural capacity is the basis upon which spiritual trusts are apportioned. Natural ability is the vessel which may be large or small, and is the recipient of spiritual gifts only according to its capacity. There is, therefore, nothing arbitrary in the apportionment. Each one is fully furnished. The man who received the two talents in comparison to his ability, receives just as much as he who receives the five. As a small circle is as complete and perfect as a large one, so each man is supplied to his full capacity to receive and manage. "There are diversities of gifts," and various spheres of influence in the great Christian economy, and these gifts have their diversity from a preceding diversity of natural powers and developments. The body is not all head, and no man ever saw an army with nothing but generals and captains. And as God has given lower places to some than to others, they are not to suppose that they could do better if they were in the places of those above them. Each one has his own sphere and work, and his gifts and trusts are fully equal to his ability.

There is a pride in human nature which renders the heart slow to receive this doctrine, or to abide by its practical operation. Man is ambitious, and loves the chief seats in public assemblies, and the uppermost rooms at feasts, and the prominence in all things. Men are loath to take it to their hearts that they already have all that they are fit for, and that they only rise to higher spheres as they become prepared for them. And yet such is Christ's providence over His Church, that each man has as many talents as his ability deserves or can control.

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The particular nature or kind of these intrusted talents, depends in part upon the place and condition of the Church at the time. At the first, "Christ gave some apostles, and some prophets, and some evangelists, and some pastors and teachers." The Apostle says, "To one is given the word of wisdom; to another, the word of knowledge; to another, faith; to another, the gift of healing; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

And Jesus hath set in His Church various "helps, governments, and differences of administrations." Some of these gifts were extraordinary, and vanished with the times; others were perpetual, and still others have been conferred in subsequent times as the needs of the Church required. We may therefore understand our talents as the servants of Christ to be our stations, offices, and spheres of duty with all the means of usefulness connected with them; our standing and responsibilities in the Church, whether as pastors, teachers, elders, deacons, parents, or unofficial members, and our gifts of grace and wisdom and means of influence which Christ has given us to profit withal. Nor is there one who has not received something which God means that he should use.

II. This Master after a while Reckons with his Servants.

"And after a long time, the Lord of these servants cometh and reckoneth with them." Though the Saviour be long absent from His Church, He will come at last with His reward with Him, to render unto every man according as his work shall be. The day of reckoning hastens on. Little as we may think of it, or lay it to heart, it will come. So the Scriptures declare, and reason and conscience reiterate the declaration. You and I, and all men, will soon have to stand before the judgment-seat of Christ to receive according to the deeds done in the body. All our doings must presently come under a review, from which nothing can be concealed, and we shall have to answer for all our gifts and graces, for this holy word, and the manner in which we have used it, for our offices as pastors, teachers, and rulers in Christ's Church, for our influence as parents, and for the manner in which we have employed our powers. "What have you done for Christ and His kingdom?" will then be the pointed question put by the heavenly authorities to each heart. "How many hungry have you fed? How many strangers have you entertained? How many naked have ye clothed? How many sick have you visited? How many prisoners have ye comforted? How many blessings from the fatherless and the widow can you show? How many souls have you won from sin and error? How many sacrifices have you made for Jesus and for heaven? What self-denial or labors have you sustained for the good of your friends and neighbors?" These, and such like questions, shall then be pressed upon each one of us.

III. Notice the Results of that Solemn Reckoning.

"He that received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; besides I have gained unto them five talents more." Here is the picture of a faithful and prominent servant of Jesus. Much was expected of him, and he did much. The full measure of his influence he had exerted for God and the Church. He had made his means and his position tell for good, and now he comes forth to meet his Lord with boldness and with joy. Nor does he fail of his reward. "Well done, good and faithful servant," is the salutation that greets him from the Saviour's lips, and he enters into the joy of his Lord.

No effort made for Jesus or His cause shall ever be lost. No gift, no prayer, no sacrifice made in behalf of His kingdom shall ever fail to be honored by Him in that day. No tear we shed over Zion's wastes, and no sigh of soul that goes out after the peace of Jerusalem shall perish. They are all treasured in heaven; their record is on high, and when Christ shall come, they shall have their reward.

"He also that had received two talents came

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and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents besides them." Here again is the picture of a servant of Jesus, of humbler capacity indeed, and operating in a lower and less extended sphere. But Christ does not despise the feeble efforts of those who had it not in their power to do more. The widow's mite was commended above all the costly donations of the wealthy Pharisees. And if we are but faithful with what we have, and labor and work with what ability we possess, we shall enter into the same joy which the Lord has prepared for all the faithful. "Well done, good and faithful servant," greets the ear of the one with two talents as well as the ear of him who had five. The faithful, whether over much or little, are all alike admitted to share the joy and reap the reward.

But there remains one who has not yet given in his account. Reluctant to meet his Master, he lingers to the last. True, he had not wasted his Master's goods like the unjust steward, nor spent all his portion in riotous living, like the prodigal, nor was he ten thousand talents in debt, like the unmerciful servant. This parable was not designed in any of its parts to point to such as openly deny Christ, and squander their talents, or deny that they have ever received any. The Saviour is illustrating the nature of His kingdom as respects His servants, and all these characters are designed to represent men in the Church, and such as acknowledge themselves to be the servants of Christ. This hesitating and halting servant is one who had received gifts and trusts from the Saviour, as well as those whom we have just considered. His only offence was, that he had "digged in the earth, and hid his Lord's money." Not that he wronged his Lord out of it, but he buried it instead of employing it to profit.

And in this important character in the parable, the Saviour points to a large class of professing Christians in all ages, to a set of men who shrink from the labor, toil, and anxiety involved in the diligent laying out of talent. They profess to believe in Christ, and have no hope of salvation but through Christ; but they are inactive, fruitless, inefficient. They take no active part in anything that is going on in the Church, and are withal very fruitful in excuses for their sloth. They seldom pray. They do not find it convenient to take part in Christian work. They give and invest almost nothing for God and His gospel. They are continually excusing themselves from their religious duties, on the ground that they have not the time to attend to them. They consider the responsibility of spiritual work so great and awful that they cannot assume it, and think they have quite enough to occupy them with their own souls. Some of them are very apt to be indisposed on communion sabbaths, and too tired on the appointed evenings for prayer. Some are exceedingly poor when called on for charitable donations, and have very little confidence in our schemes to benefit and extend the Church of the Redeemer. They are usually very sensitive upon subjects which point to the judgment-day, and feel great trepidation about appearing there. And when we press upon them the pointed and positive commands of God, their feelings rebel as though He were a hard man, making very severe and trying exactions. They think He should be satisfied if a man goes so far as to keep himself from sin and vice, although he may do but little of positive work on the side of righteousness and charity. They have a slavish fear and dread of God's mighty power and godhead, but they have no affection, no love for Him, or for His law. And thus they come up to the judgment, halting to the last, and as unwillingly as the culprit who is dragged forth to doom.

But what does the Master say to such servants of His? "Thou wicked and slothful servant!" *slothful*, because inactive; and *wicked*, because thus slothful and negligent. Even granting that this servant's plea was well grounded, and that all his false accusations of his Master's character were well founded, his own mouth condemns him as an inexcusable delinquent. If of such a feeble and infirm nature as that which he ascribes to himself, why did he not attach himself to other and stronger characters, under whose leadings he might have laid out his gifts to his Lord's advantage? If he really considered his Master such a hard and exacting man, why was he not consistent?

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Why not go and seek those gains from usury, in which, in that case, his Master would have delighted? His own words condemn him. And all the sophisms which slothful Christians may invent, will not screen them in that day. No false thoughts of God, or underestimates of their abilities, no faithless cowardly dealing with the Saviour's gifts, will escape His condemnation when He cometh to judge the earth. "Take the talent from him, and give it unto him which hath ten talents."

It is a principle in nature that when bereft of one member, the strength meant for it passes into those that remain active and healthy. A limb which is never called into exercise loses its power, its muscles disappear, and its energy is absorbed by other parts. A man deprived of sight acquires greater acuteness in the senses of hearing and touch. He who is deaf, usually sees with extraordinary quickness. A fountain from which we continually draw is thereby purified and flows the more freely, but if stanched, it fails altogether, and its waters find some other outlet. If we let the grain lie in our barns, it consumes, spoils, and is useless, but if it is cast forth into the field, it multiplies and increases. And there is something analogous to this in spiritual things, to which the Saviour here alludes. When God's gifts lie unused, they fade and fail; if exercised with fidelity, they will increase and multiply, and we shall have abundance. And if one neglects and abuses His gifts, he loses them, and they become the possession of those who have dealt faithfully. One for his activity is enriched by the talent taken from another for his sloth. One neglects the duties of his place, and another steps into it; he is unfaithful to his trust, and another takes his crown. The faithful servant still had his treasures augmented, the slothful and cowardly concealer of his Lord's money lost even what he had, and was cast into outer darkness, amid weeping and gnashing of teeth.

From this subject, then, let us be moved to solemn reflection upon our accountability. We have received, and we must all account for what we have received, whether it be much or little. And if we are faithless, though it be in little, we will have to suffer for that faithlessness.

On the other hand, let us be encouraged by this subject to be diligent and hopeful. There are glorious congratulations and sublime rewards awaiting the dutiful and the brave. They shall not only gain double what was given them, but they shall be invested with dominion and authority besides.

END OF VOL. VI.

We close our Sixth volume, and bid farewell to 1868, with the words of a servant of Jesus, as he seated himself at the day's close, to put into verse the feelings of his heart. Substituting *year* for *day*, we adopt the sentiment as our own.

One more day's work for Jesus:
How glorious is my King!
'Tis joy, not duty,
To speak His beauty;
My soul mounts on the wing
At the mere thought
How Christ her life hath bought.

One more day's work for Jesus;
Sweet, sweet the work has been,
To tell the story,
And show the glory
Where Christ's flock enter in.
How it did shine
In this poor heart of mine!

One more day's work for Jesus—
In hope, in faith, in prayer;
His word I've spoken,
His bread I've broken
To souls faint with despair;
And bid them flee
To Him who hath saved me.

One more day's work for Jesus—
Yes, a weary day;
But heaven shines clearer,
And rest comes nearer,
At each step of the way:
And Christ in all—
Before His face I fall.

Oh, blessed work for Jesus!
Oh, rest at Jesus' feet!
There toil seems pleasure,
My wants are treasure,
And pain for Him looks sweet.
Lord, if I may,
I'll serve Thee more another day.

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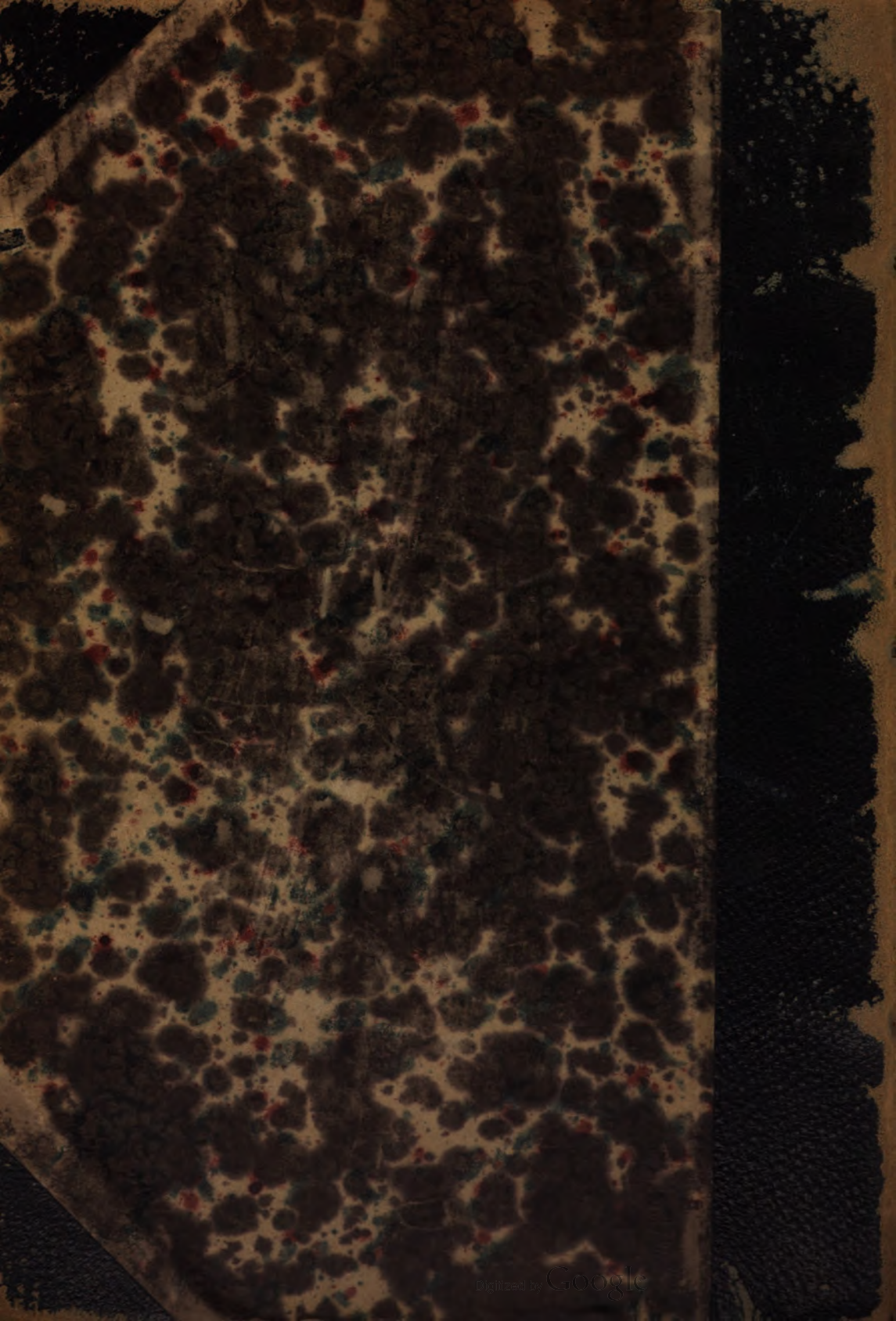
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